Digitized by Arya Samaj Foundation Chennai and eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Modern Review

V. 61

1937

LIB. G. K. V.

Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

110857

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय

विषय संख्या
पुस्तक संख्या
आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।

February 1937
to
June 1937

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

~~76422~~

~~76422~~

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

स्टाक नम्बर तारीख १९८४-१९८५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE MODERN REVIEW

ओ३म्

फरवरी १९३६ से जून १९३६ तक

नम्बर ३६२ से नम्बर ३६६ तक

Stock Verification-2024

MR
29/25
1937

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

110857
Digitized by Arya Samaj Foundation Chennai and eGangotri

110857
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

फरवरी ई० 26

जनवरी का अंक बु. मधुसूदनराव
न मिल सका है गया है

वासुदेव

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOLD AND GREEN
By D. P. Roy Chaudhuri

Prabasi Press, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Japan and Germany so that Russian eastern and western frontiers might be free from any danger of attack and Soviet Russia might be able to increase her influence among those Asiatic states which lie south of Russia and also in China. Therefore for sometime Soviet Russian and Japanese relations remained

enough to protect herself from any combination of navies of other powers in the Pacific. Japan denounced the naval agreements arrived at at Washington (1922) and at London (1930) and demanded naval equality with Great Britain and United States. This step was deliberately taken by Japan to have a free hand in naval

FEBRUARY 1937

VOL. LXI., No. 2 WHOLE No. 362

THE GERMAN-JAPANESE ALLIANCE

Will it Precipitate a World War ?

BY DR. TARAKNATH DAS

I

THE trend of world politics is just like the swinging pendulum of a clock; it is constantly changing within a certain orbit. The change of foreign policy of a great power immediately affects the whole field of international relations; in fact such a change often causes a real revolution in world politics. The best example of this assertion is this: When Great Britain, at the beginning of the twentieth century, gave up the policy of "splendid isolation" and signed the "Anglo-Japanese Alliance"; it brought about a revolution in world politics. The Anglo-Japanese Alliance was a remote cause of the Russo-Japanese War. Japanese victory over Russia was the real cause of the Anglo-French Entente which was followed by the Anglo-French-Russian Entente, which was supplemented by the Anglo-French-Russo-Japanese Entente and isolation of Germany in world politics, which in its turn resulted in the World War and defeat of Germany in 1918. In this article I shall make an attempt to visualise the probable consequences of the recently concluded German-Japanese Alliance.

II

Before going into the possible consequences of the proposed German-Japanese Alliance, we should try to present the underlying forces which have been shaping the foreign policies of Germany and Japan during recent years, specially since the World War.

When the World War ended with the defeat of the Central Powers and the Treaty of Versailles which deprived Germany of her sovereign rights, colonies etc., it became clear to German statesmen as well as military leaders that one of the prime causes of German defeat lay in the failure of German diplomacy. Therefore German leaders began to work for the recovery of her lost power and prestige through re-orientation of German foreign policy to suit the new situation. The liberal forces in the German political world wished to enter the League of Nations and thus be associated with Great Britain, France, Italy and Japan—all members of the League Council—to regain the legitimate rights of the German people and bring about revision of the Versailles Treaty through peaceful means. Unfortunately for the whole world, victorious *allied powers*, lent a deaf ear to the moderate and democratic German statesmen and forced Germany to seek some other support to end her isolation in world politics. Under these circumstances the late Walter Ratheneau (a great German capitalist) as German Foreign Minister negotiated the famous Rapallo Treaty between Germany and Russia. It should be noted that the idea of a Russo-German Alliance was favourably considered by German nationalists and the German General Staff (the extreme Right political leaders) on the one hand and also by German Communists (the extreme Left political leaders). Although German Socialists and German

COLD AND GREEN By D. P. Roy Chaudhuri
Prabasi Press, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

until she might secure alliance with some other great power.

III

A very large section of German Nationalists began to think that it would be wiser for Germany to come to an understanding with Great Britain, thus separating Britain from France. This policy at one time seemed feasible and attractive, due to the fact that there was Anglo-French misunderstanding on various issues, specially on the Near Eastern questions. Even the late Gustav Streseman was once of the opinion that an Anglo-German alliance against France was the only way out for Germany. However, after the failure of the British to extend actual and effective support to the Germans on the occasion of the French occupation of the Ruhr, a considerable number of far-sighted German statesmen felt the necessity of Franco-German co-operation to recover German rights. They also felt that a Franco-German-Russian understanding would be a factor for world peace. They also realized that a close co-operation with France might lead to Anglo-French-German understanding. By pursuing such a policy Germany would become party to two powerful possible combinations—(1) Russo-German-French understanding and (2) Anglo-French-German understanding. Furthermore German statesmen, after the World War, began to recognize the great mistake committed by German statesmen who did not cultivate Japanese friendship. At least a very large section of German military leaders began to see that if Japan had been an ally of Germany in the World War or if Japan had even remained neutral, then Germany would have crushed Russia without great difficulty. Therefore many German statesmen and military leaders became advocates of a German-Japanese alliance. It is interesting to note that some of the advocates of a German-Japanese alliance favoured the idea because with the then existing Russo-German understanding, an alliance with Japan would result in a German-Russian-Japanese combination which would be far superior to any other combination—such as Anglo-French alliance. Others favoured the idea of an alliance with Japan, because they felt that a German-Japanese alliance would serve as a security against a hostile Russia. This group of German Germany, *except those who were thinking of establishing a Communist State in Germany and also except those who were in favour of an Anglo-American-German Alliance,* were in favour of closer relations with Japan. Therefore it should be remembered that the idea of a German-Japanese understanding did not originate with Herr Hitler, but was in existence among German statesmen and military leaders long before Herr Hitler came into power.

IV

After the Sino-Japanese War of 1894-1895 Japan found herself isolated in world politics. a Russo-German-French intervention in favour of China forced Japan to give up Liaotung peninsula which was ceded to Japan by China by the first Treaty of Shimonoseki. This was a very bitter lesson for Japan. Japanese statesmen made up their mind to end isolation of Japan by some means or other. The Late Prince Ito and others worked for a Russo-Japanese alliance while Viscount Komura Viscount Hayashi and others championed the cause of an Anglo-Japanese Alliance against Russia. At that time some of the British statesmen thought of a possible Anglo-German-Japanese Alliance against the then existing Franco-Russian Alliance. But because Germany was anxious to remain in friendly terms with Russia, both Japan and Great Britain gave up the idea of bringing Germany within the fold of an Anglo-German-Japanese Alliance. For two decades from 1902 to 1922, the Anglo-Japanese Alliance was the pivot of Japanese foreign policy and, as I have already pointed out, the Anglo-Japanese Alliance was one of the most important factors in bringing about re-alignment of Powers and isolation of Germany in world politics.

Even during the life of the Anglo-Japanese Alliance, there was a school of political thinkers who favoured German-Japanese-Russian understanding which would make Japan's position formidable against the growing hostile attitude of the Anglo-American nations. The late Baron Goto was one of the foremost exponents of this policy. In Soviet Russia, those statesmen who felt the hostility of Great Britain very keenly realized the necessity of making friends with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Japan and Germany so that Russian eastern and western frontiers might be free from any danger of attack and Soviet Russia might be able to increase her influence among those Asiatic states which lie south of Russia and also in China. Therefore for sometime Soviet Russian and Japanese relations remained cordial to such an extent that Japan remained neutral when Soviet Russia fought China on the issue of the Chinese Eastern Railway and Soviet Russia remained neutral during the Sino-Japanese conflict in Manchuria in 1931.

Since the Washington Conference and the abrogation of the Anglo-Japanese Alliance (1922), Japanese statesmen were most anxious to pursue a policy of international co-operation through the League of Nations and at the same time were anxious to cement friendship with China, Russia and other powers without giving up Japanese rights in Manchuria.

V

With the advent of Herr Hitler in Germany and Japan's resignation from the League of Nations, we find the beginning of a new era in world politics. When one reads Herr Hitler's *Mein Kampf*, it becomes clear that his foreign policy was largely based upon the idea of bringing about an Anglo-German-Italian Alliance which might be used against France and also communist Russia. When Herr Hitler became the leader of the Third Reich, he immediately started with anti-Russian policy and this very fact forced him to think about the necessity of German-Japanese co-operation, which was not an unwelcome idea for certain German militarists.

With the rise of anti-Russian policy in Germany, Soviet Russian statesmen felt the necessity of securing support from some other quarters. They decided to join the League of Nations, just as soon as Germany left this organization. Russia felt the need of support of the League Powers against Germany and Japan. Furthermore both France and Russia felt the necessity of forming an alliance to safeguard their interests from an attack by a third Power—Germany.

At the latter part of the Manchurian crisis, Japan realized that there was a serious possibility of an Anglo-American-Sino-Russian combination against her. She left the League of Nations and created the buffer state of Manchukuo and began to strengthen her military position in Manchuria to face Soviet Russia as well as China in any eventuality. She further decided that she must have a navy strong enough to protect herself from any combination of navies of other powers in the Pacific. Japan denounced the naval agreements arrived at at Washington (1922) and at London (1930) and demanded naval equality with Great Britain and United States. This step was deliberately taken by Japan to have a free hand in naval construction so that her fleet might be strong enough to defy the ever-growing Russian fleet at Vladivostok, the British fleet at Singapore and the American fleet, if they ever combined against her.

While Japan was engaged in carrying out her programme of increasing her military power in Asia and naval power in the Pacific, Germany under Herr Hitler, with the tacit consent of Great Britain, destroyed all restrictions imposed upon Germany by the Treaty of Versailles and built up the most powerful military and air force in Europe and also a new German navy which will be a serious factor in the European situation. Germany is definite in assuring Britain that her army, navy and air forces are not directed against Britain, but it is against the menace of communism. Germany begs Great Britain to join her in her fight against Soviet Russia. At the same time, the Japanese government during the last two years has tried its best to secure an understanding with Great Britain and the United States regarding her position in Asia. It seems at the present moment both Germany and Japan are suspicious of British foreign policy. They think that Britain may again follow the path of Anglo-French-Russian Alliance supported by the Little Entente, the United States and China, which may be detrimental to their (Germany's and Japan's) interests. Therefore the old idea of a German-Japanese Alliance has been seriously revived both in Japan and Germany, so that these two powers may not find themselves completely isolated in world politics.

VI

On November 25, 1936, a German-Japanese Pact was signed at Berlin, the text of which is as follows :

"The German Government and the Japanese Government, recognizing that the aim of the Communist Internationale known as the Comintern is directed at disrupting and violating existing States with all means at its command and convinced that to tolerate the Communist Internationale's interference with the internal affairs of nations not only endangers their internal peace and social well-being but threatens world peace at large, animated by a desire to work in common against Communist disruptive influences have arrived at the following agreement :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I

"The high contracting parties agree to mutually inform each other concerning the activities of the Communist Internationale, to consult with each other concerning measures to combat the activity, and to execute these measures in close co-operation with each other.

II

"The two high contracting States will jointly invite third parties whose domestic peace is endangered by the disruptive activities of the Communist Internationale to embark upon measures for warding these off in accordance with the spirit of the agreement or to join in it.

III

"For this agreement, both the German and Japanese texts are regarded as original versions. It becomes effective the day of signing and is in force for a period of five years.

"The high contracting States will, at the proper time before expiration of this period, arrive at an understanding with each other concerning the form of this co-operation is to take.

SUPPLEMENTARY PROTOCOL

"*A*. The competent authorities of both high contracting parties will co-operate most closely in connection with the exchange of information concerning the activities of the Communist Internationale, as well as in connection with publicity and defense measures against the Communist Internationale.

"*B*. The Competent authorities of both high contracting parties will, within the frame-work of existing laws, take strict measures against those who, at home or abroad directly or indirectly are active in the service of the Communist Internationale or lend a helping hand to its disruptive work.

"With a view to facilitate the co-operation of the competent authorities of both high contracting parties specified in (*A*), a permanent commission will be created. In this commission the further defensive measures necessary for combating the disruptive work of the Communist Internationale will be considered and deliberated upon.

Berlin, Nov. 25, 1936; that is the Nov. 25 of the eleventh year of the Showa Period.

Ribbentrop
Mushakoji"

—*The New York Times* Nov. 26, 1936.

Of course the above text of the pact is too simple to indicate the real significance of this document. To be sure the Soviet Russian statesmen and press declare the pact as a military alliance against Russia. A London despatch dated the 24th of November published in the *New York American* gives the following interesting interpretation of the treaty :

"Acording to information reaching here (London) tonight four principal points of the German-Japanese agreement are :

1. The Germans agree to supply Japan with material and technical aid in aviation and chemical warfare and all other things concerned with military science.

2. To arrange for the mutual exchange of political information between both governments and for the 'common defense of their legitimate interests.'

3. Each government pledges itself to make no agreement with any other country without the knowledge of the other.

4. If either government is engaged in war with a third power, the other signatory undertakes to do nothing to aggravate the situation of the partner to the agreement."

Well-informed British circles regard that the German-Japanese Pact is merely a cloak for a far-reaching understanding between these two powers, which will seriously affect British interests in the Far East. "*Augur*," in a special despatch from London to *New York Times* of November 26, 1936 writes :

"Internal evidence is accumulating in London for several weeks now to prove that the German-Japanese agreement to create an anti-Communist front is only a cover for more serious contractual obligations.

"An agreement to co-operate in military domain has been known for sometime, as the activities of a Japanese mission virtually permanently stationed in Berlin, could not have escaped the attention of informed observers. Political circles here are much more interested in the revelation of the existence of a secret protocol for the division into spheres of influence of Netherland possessions in the East Indies.

"Denials forthcoming from Berlin and Tokyo cannot alter the conviction here that such secret understanding exists in binding form. And it brings the German-Japanese alliance into direct opposition to British Imperial interests.

"Reliable information has it that the basis of the German-Japanese agreement to share zones of influence in the region where the Pacific meets the Indian Ocean is a decision to consider a line drawn through the inner seas of the Dutch East Indian Archipelago as the dividing line between areas of imperial expansion for both countries.

"Germany renounces all claims to island possessions on the Pacific side of the dividing line. This is a roundabout way of acknowledging Japanese sovereignty over Mariana, Caroline and other islands lost by Germany and given to Japan by the Versailles Peace Treaty under League mandate. Thus German pride is spared the need of officially surrendering specified territories and Germany's claim to lost colonies in Africa remains unchanged.

"The dividing line mentioned passes through the four seas known as Java, Sunda, Banda and Arafura, leaving Dutch Borneo and Celebes within the Japanese sphere of influence and linking up with the Philippines, Sumatra and Java constitute the plums in the German area on the Indian Ocean side of the dividing line, although the information available is to the effect that the rights of the Japanese textile trade will be preserved even there.

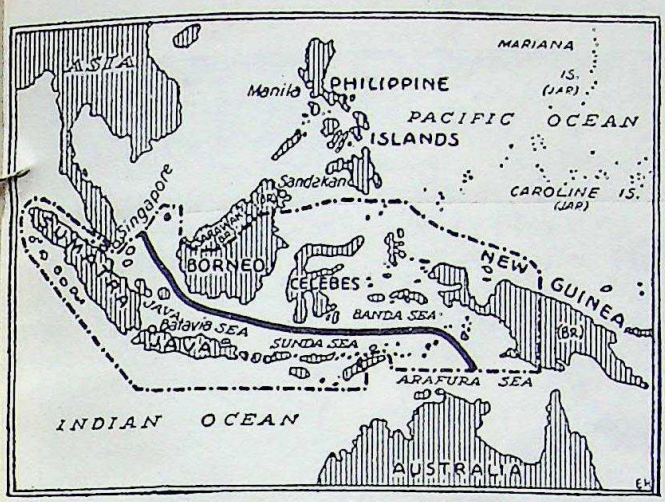
"From the viewpoint of British interests this arrangement, which incidentally is reminiscent of the pre-war Anglo-German treaty for the partition of Portuguese colonies, constitutes a serious menace, especially as anything contributing to Japanese penetration in Dutch Borneo is considered a menace to the imperial base at Singapore, which relies for its protection on the existence upon its right flank of submarine bases in British Sandakan Bay, North Borneo."

AREA COVERED IN REPORTED SECRET PACT

Germany and Japan are understood to have agreed on a division of the Dutch East Indies—the boundaries of which are shown by the broken line—into spheres of influence. The heavy black line traces the divide said

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



to have been fixed. Germany's sphere would be the area on the south or Indian Ocean side of the line and Japan's would be the area on the north or Pacific side. Other islands in this region are reported to be involved in the agreement.

Menace to Communications Seen

"A true prospect of strengthening the German position in Java and Sumatra, virtually in the rear of the Singapore position and on the main lines of communication between the great fortress and British bases in the Indian Ocean, is decidedly unpleasing.

"It is well known in London that Dr. Hjalmar Schacht, German Economics Minister, has prepared a comprehensive scheme of German penetration in the great islands of the Dutch East Indies. Taking advantage of the existence in the Netherlands of a large amount of German capital that is apprehensive of a return to Berlin, Dr. Schacht has encouraged the creation of a number of German-owned companies under Netherland laws with the object of developing exports to Germany of Javanese and Sumatran raw materials, which otherwise would have to be obtained through London and New York.

"There is also a deliberate policy of creating German settlements on plantations, and an increasing number of Germans are residing in Batavia and other large towns. Again, there is a special German organization for furthering Nazi propaganda among the Hollanders in the East Indies by instilling Hitlerite ideas and preparing the ground for political co-operation between Germans and Hollanders.

"Thus the German-Japanese agreement, carefully announced in Berlin and Tokyo as without anti-British bias, becomes intensely suspect in political circles in London, which have discovered a point directed against this country and the British Empire. The fact that German renunciation of all claims to territory on the Pacific side of the dividing line mentioned seems to rule out a demand for the return of New Guinea, now held by Australia, fails to satisfy Britain. The aim of British diplomacy now will be to probe the situation to the bottom so that no aspect of German-Japanese co-operation remains hidden."

VII

The immediate consequence of the announcement of the German-Japanese pact is that Great Britain has definitely declared that she will stand by France and Belgium in case of an attack by any other Power. France has also declared that she will support Great Britain in case she is attacked by any Power. Therefore in Europe a new solidarity of Powers—Great Britain, France, Belgium, Russia and the Little Entente group of Powers—has arisen against Germany and her possible allies, Italy and Japan. There is little doubt now that Italy is going to be associated at least for the time-being with the German-Japanese Alliance; this is evident from the fact that a new Italo-Japanese treaty has been signed by which Japan has agreed to acknowledge Italian sovereignty over Ethiopia and Italy in turn has agreed to honour Japanese interests in that country. It is also agreed that Italy will recognize the special status of Manchukuo. This means that the international diplomatic world is sharply divided into two camps: (1) Anglo-French-Russian group of Powers aided by their allies and (2) German-Japanese-Italian group of powers supported by their allies. This sharp division of powers is generally regarded as the *anti-Fascist bloc of powers* (the first group) facing the *Fascist group* (the second group). I do not think this interpretation of grouping of Powers, due to difference of political ideology, is correct: because the division has been brought about by the conflicting political and economic interests of the groups. In fact, the division has been caused by the fact that the second group of Powers—German-Japanese-Italian group—is seeking expansion at the cost of the first group. It is therefore a struggle between "have-not" States against those States which are great Empires—the British Empire, the French Empire and the Soviet Russian Empire which regards Mongolia and part of China as her spheres of influence. It is not impossible that such a sharp division and grouping of Powers may become a factor in bringing about the next world war. If a world war breaks out in the near future it will be something like what happened in 1914 when the Triple Entente of Great Britain, France and Russia, supported by other Powers faced the Triple Alliance Group of Powers (minus Italy).

VIII

What will be the outcome of such a conflict? None can play the part of a prophet to answer this question dogmatically. However, if the Anglo-French-Russian Group of Powers be supported by the United States, China, all parts of the British Empire and France's present allies, then their combined man-power, industrial and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

New Fronts forming in Europe and Asia

From Lisbon to Tokyo lines are being drawn. The upper map shows the alignment of European powers; the lower illustrates the vast sweep of alliances formed against communism

economic power and financial resources will be much superior to those of Germany, Japan and Italy. Although it may be suggested that military efficiency of Germany, Japan and Italy may be superior to their would-be opponents, yet it is not probable that under ordinary circumstances, they would be able to defeat such a powerful combination.

In case a conflict between these two groups of Powers occur, then it is certain that Japan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and Russia will have to pay very heavily. Germany will in all probability not attack France and Belgium, because such an act may at once bring Great Britain into the war against Germany. Germany will possibly attack Czechoslovakia, an ally of both France and Russia, which Powers may come to the aid of their ally and declare war against Germany. In that case Japan may attack Russia in the Far East. If Italy decide to help Germany militarily against Russia and France, it is conceivable that the Italian army would be mobilized on the Italo-French frontier and this act will help Germany tremendously. In case Great Britain decide to aid France against an Italo-German attack, then Italians would do their best in creating difficult situation for Britain in the Mediterranean, in Asia Minor as well as Egypt. Of course, the Italo-German activities would be directed towards bringing about an Arab revolt, as the British did bring about an Arab revolt against Turkey in 1915-16. In fact, German-Italian-Japanese authorities would welcome a revolt in India as well. The British authorities would try to counteract Italian and German pressure by trying to blockade Germany in the region of the North Sea and to bottle up Italy in the Mediterranean, by placing powerful British fleet at the Atlantic entrance of the Mediterranean and also another fleet near Aden. The British will have to face the Japanese in the Pacific, with their fleet, centred in the Singapore naval base. However, in the theatre of the war in the Far East, Japan will possibly have the most difficult situation. She will have to face Soviet Russia which has, according to the statement of the Soviet Vice-Minister of War, about 1,000 war-planes, 1,000 tanks and 500,000 soldiers in Siberia and no less than 50 submarines in Vladivostok. Japan will have to fight this formidable force. Furthermore, it is the opinion of many well-informed persons that there is a secret treaty between Russia and China to the effect that in case of a war between Japan and Russia, China would come to the aid of the latter. Japan will have to take steps so that a powerful Chinese army may not attack her forces from the back, while Russia would attack her at the front. Furthermore, Japan must be prepared for any action of the British navy and the support of the British and Indian forces which are in India and which may come to the aid of China against Japan. Lastly, Japan may find that the United States may decide to stand by Russia, China and Britain against Japan. To be sure in such an eventuality Japan would not find any effective aid from Germany or Italy, who would be occupied in their own battles in Europe, Africa and in Asia Minor.

From the stand-point of the above-mentioned possible developments in world politics and war, the recent Japanese-Chinese hostilities in North China may be regarded as a phase of the future Russo-Japanese War, which may be a part of the coming world war. Japan is determined to check any possibility of a Russo-Chinese military combination, as she is anxious to defend herself against any possible naval combination of Great Britain and the United States. Therefore the developments in the Far East will have very far-reaching consequences in Europe. If a Russo-Japanese understanding can be brought about which would insure peace in the Far East, then there will be less possibility of a war in Europe.

In the next world war, Britain will have to use Indian forces both in the Near East and Africa as well as in the Far East against Japan. If Russia be seriously pressed by Germany and Japan, then Britain will be forced to place a million or two Indian soldiers in the Far East to check or defeat Japan. Therefore the role of India in the next world war would be of far greater significance than it was in the world war of 1914-18, when both Japan and Italy were fighting on the side of Britain. It may be safely asserted that if Britain fail to use the full support of India, owing to some unforeseen reasons, and thus fail to support China and Russia against Japan, it is quite conceivable that Japan would be able to hold her own against Soviet Russia and China in the battle-field. Similarly if the American navy does not come to the support of Britain in the Pacific, it will not be possible for the combined naval forces of Britain and Russia to destroy the Japanese fleet. Lastly, if America refuse to extend full economic and financial support to the Anglo-French-Russian group, against German-Japanese-Italian group, then the former group may not find it so easy to vanquish the latter. Therefore much will depend upon the attitude of the Government of the United States, whose friendship is being sought by the British Empire, France, Russia as well as other nations who may become involved in the coming world war. We even find that Britain, Russia, Japan and China are engaged in buying American planes in the preparation for the next war.

In conclusion, I wish to say that there is every reason to think that another world war is approaching; and at the present moment the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

alignment is Anglo-French-Russian group *vs.* German-Japanese-Italian group. But the line-up may be changed—Great Britain may buy up Italy and Germany through certain concessions. But it seems somewhat certain that Soviet Russia will refuse to make adequate concession to Japan; and therefore there may be a Russo-Japanese War which may lead to a world war. India and the United States will indirectly as well as directly play very significant parts in the coming conflict.

New York City,
December 5, 1936

POEMS

By RABINDRANATH TAGORE

MORNING

In Thy name I ope my eyes
Upon the holy morn today;
In Thy name doth all my heart
Its hundred petals open lay;
In Thy name the touch of dark
Is streak'd with lines of golden fire ;
In Thy name now bursts the light
Like music from the Morning's lyre ;
In Thy name the eastern gate
Its mighty portals doth unfold ;
In Thy name comes forth the sun
Brow-bound with newly-burnish'd gold;
In Thy name the sea of life
With play of ripples wakes anew ;
In Thy name, lo, all the world
Deck'd in beauty comes to view.

THE NIGHT LAMP

Softly—softly—softly blow,
O night-wind, O restless wind :
Hark, the thrilling note of midnight !
Hush, O wind, go soft and slow.
I, the Night Lamp, for thy sake
In fear and trembling keep awake :
Tell thy secret in mine ear—
But hush, O wind, speak it low.
News from far-off woods in spring
Unto my room-corner bring ;
I too have a word to send
To the stars at darkness' end :
Take it in thine ear, O wind,
Take it softly ere you go.

(*Translated by* Lalit Mohan Chatterjee)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WORLD'S CURRENCY DILEMMA

By H. L. DEY, M.A., D.Sc. Econ. (London),

Reader in Economics, University of Dacca.

The Break-up of the International System

The International Gold Standard, under which the currencies of all the advanced countries of the world were linked to one another and which promoted international trade and capital movements and stimulated economic progress for nearly half a century prior to 1914 and again in the brief post-war period of 1925-31, was abandoned with the advent of the present world economic depression in 1930-31. Among the reasons that led to its abandonment were maldistribution of gold reserves due to reparations and war-debts, policies of restrictionism and isolation which choked the channels of international trade and finance, fall of prices unaccompanied by a corresponding fall in costs, causing an obstinate depression and an unprecedented growth in the volume of unemployment, and all of these together bringing about a great reduction in national income and in public revenues and expenditure. The international gold standard was like a gigantic enterprise, of which the success depended largely on steady and intelligent co-operation among the major nations in trade, finance and political relations, and it was but natural that isolation and separatism in these other fields would prove utterly incompatible with co-operation and mutualism in the sphere of currency and exchange.

But, it would be a mistake to suppose that the abnormal conditions of the post-war period alone were responsible for the break-up of the international gold standard. Even before the war there had been sometimes felt a certain incompatibility between an automatic gold standard and stability of domestic economic equilibrium. But this became more serious and pronounced in the post-war period. Thus, for instance, if a foreign country raised or lowered the rate of discount relatively to the domestic rate, efflux or influx of gold would take place and thereby disturb the state of domestic monetary and credit situation and ultimately affect production and employment. A country might be living quite happily in a state of perfect equilibrium in respect of production, investment, costs and prices and employment by appropriate domestic credit policy operated through suitable movement in the discount rate, if it was not subjected to constant pulls and strains due to external monetary and credit conditions. But, if some other major nation raised its discount rate, then gold would flow out of the first country, its volume of cash and credit circulation would be contracted and this would discourage domestic production and investment, create unemployment and thus set up a series of strains in its economic system till ultimately through adjustments and sufferings a new equilibrium was reached, only to be faced with a fresh risk of disturbance due to a similar or an opposite course of action on the part of the foreign nation. The danger of such disturbance to the internal economic equilibrium was specially great for countries like Great Britain which had become international bankers. Foreign money flowed into and out of them due to countless reasons such as movements in international discount rates, political and currency disturbances, wars and rumours of wars, and also varying opportunities for safe and liquid investments. The consequence was that the currency and credit situations and the state of domestic investment, production and employment in these countries were governed at least as much by these fluctuating foreign influences as by deliberate domestic control. In the pre-war period such disturbances, though not altogether absent, were neither serious nor prolonged and frequent. Therefore, this dark side of the international gold standard did not attract much attention. A further important reason for the neglect of this aspect of the problem appears to be that the disadvantages were far outweighed by the advantages of rapidly growing international trade promoted by increased production of gold, marvellous developments in transport and communication, absence of industrialism in the greater part of the world, and exploitation of almost limitless virgin areas in the new world. But, in the post-war period many of these favourable circumstances disappeared due to the spread of industrialism, low output and sterilisation of gold, growth of economic nationalism generated by the sentiments of political independence and self-deter-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mination, and destruction of capital on a tremendous scale caused by the war. On the other hand, due to the growth of socialism and increase in the political power of labour all over the world, stability of wages, employment and standard of living has become a matter of supreme importance from the point of view of domestic politics. And to ensure such stability in the conditions of employment, it is essential that the government or the national monetary authorities should have complete control over the monetary and credit policy undisturbed by foreign conditions. This increasing appreciation of the importance of safe-guarding the stability of domestic economic equilibrium from the countless influences of foreign monetary policies and tendencies may, therefore, be regarded as the second important reason that has led to the break-up of the international gold standard.

II

National Autonomy in Currency

Now, having broken the golden chain that had imposed a common discipline on them and had required all to move in step with one another, the majority of the great nations of the world (except France, Belgium, Holland and Switzerland which are still struggling hard to stick to the gold standard due to peculiar reasons into which we need not enter here) assumed complete autonomy in matters of currency and exchange, and each began to pursue that policy which was considered appropriate to its peculiar situation both internally and externally. The principal objectives of this new national monetary policies appear to be, firstly, to raise and steady the internal price level so as to stimulate investment and employment, and secondly, to launch out on a policy depreciating and fluctuating exchange so as to counter the effects on the export trade of similar policies on the part of other nations. This brings us face to face with a new and highly interesting experiment in the field of international currency, which is likely to play an important rôle in the future gold standard, if and when it is restored. This experiment is called exchange management. Its principal instrument is the Exchange Equalization Account, which was established in England in 1932 and in a few other countries later on. Let us see what this Account is and what it is about.

The Exchange Equalization Account of England is a branch of the British Treasury, to which has been assigned by Parliament a predetermined maximum amount of British Treasury Bills. The amount was originally £150 millions as fixed in 1932 but in the next succeeding year it was raised to £350 millions. Now, whenever any foreigners are transferring their funds to London for deposit there, they sell the foreign currency (dollars or francs) and buy sterling and the result is that the exchange rate of sterling goes up and that of the foreign currency in question goes down. This gives an advantage to the foreign country and creates a disadvantage for England so far as the export trade is concerned. To counter this, the British Exchange Equalization Account sells a corresponding amount of Treasury Bills in the London money market, secures sterling and later on sells the sterling and buys the foreign currency. The result of this action on the part of the Account is to raise the exchange rate of the foreign currency and lower that of the sterling. In this way, the upward tendency of the sterling brought about by the action of the foreigners is completely counteracted and the disturbance in the sterling exchange that was about to take place due to the influx of foreign funds is held in check. For this reason, the British Chancellor of the Exchequer, Mr. Neville Chamberlain, has never lost an opportunity of declaring that the sole purpose of the British Exchange Equalization Account has been to smooth out the fluctuations of exchange and never to depreciate the sterling exchange so as to gain for Britain an undue advantage in the export trade. But it is obvious that the phrase "smoothing out the fluctuations of foreign exchange" is a highly elastic phrase and may mean certainly more than one thing. Moreover, the operations of the British Account have been so far enveloped in complete mystery. Nobody knows when the Account is selling sterling and buying foreign currency and how much of the one is being bought and how much of the other sold. It is quite possible that the Account is selling more of sterling or buying more of the foreign currency than is required to counter the action of the foreigner in a reverse direction, and in that case there would be a deliberate policy of sterling depreciation. Consequently, both the United States and France have often accused England of deliberate attack on their currencies through depreciation of sterling. From an unbiassed account of the operation of the British system recently published by a British economist (N. F. Hall), it appears that the British Account has been operated sometimes to check undue fluctuations as claimed by Mr. Chamberlain but also that sometimes it has been managed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with a view to depreciate the sterling exchange in step with the dollar exchange, specially after the U. S. A. left gold in the spring of 1933. Not much is known about the system of exchange management followed in other countries, but the British system gives us a fairly clear idea of the new mechanism that has been set up in the field of currency and exchange regulation.

But the Exchange Equalization Account has served another important purpose, too, which may remain as a permanent feature of international currency such as it is or likely to become. As we have seen, the Account buys up and thus absorbs or sucks away, as it were, all the foreign funds (gold) that comes for investment in the money market, generally for a short period. Again, when the foreigners want to withdraw their funds, the Account sells foreign currency, obtains sterling and buys back the Treasury Bills. Thus it comes about through the operations of the Exchange Equalization Account that the inflow or the outflow of foreign funds is not allowed to influence the volume of domestic credit as used to be the case with the automatic gold standard. Under that standard, whenever foreign funds (gold) came in, the currency and banking reserves of the country increased and consequently there was a period of easy money accompanied by rising prices, production and employment. When the reverse thing happened, there was a state of dear money, falling prices, production and employment. Now, what the Exchange Equalization Account does is to buy off this foreign funds when they come and to sell them off when they leave. In this way these movements of foreign funds are not allowed to influence the domestic currency and credit situation. The Account segregates the foreign funds from the regular domestic money market, which is regulated in accordance with predetermined domestic policy and not allowed to be adversely or favourably affected by the movement of foreign funds.

Thus it is clear that the new exchange management technique has been an instrument for securing what is now known as domestic autonomy in currency. A supplementary method serving somewhat the same purpose is to allow the gold points to become much wider than was the case in the regime of the automatic gold standard. Under that system, the currency authorities were legally bound to buy and sell gold at approximate fixed prices, so that when the foreign exchanges reached these points and went beyond, gold would flow in or out as a matter of course and consequently influence the state of domestic money market. But, under the new managed system, the currency authorities are not so bound to buy and sell gold at fixed prices in terms of national currency, so that the foreign exchanges may be allowed to go up or down to a considerable extent without creating an influx or efflux of gold. This also adds to the power of the monetary authorities to safe-guard the domestic money market from the influences of the foreign exchanges. Another technical device that is being gradually pressed into service for the same end is for the Central Bank to buy and sell forward exchange by means of which it is possible to maintain differential rates for the domestic money market and for foreign lending and thus to make the conditions of domestic equilibrium compatible with those of external equilibrium. This involves some amount of exchange speculation and therefore the Central Banks still fight somewhat shy of following this method to the limit. But, Mr. Keynes insists that if the Central Bank buys and sells foreign currency on forward account at appropriate premium or discount in relation to the spot or current rate, then the rates of interest for foreign borrowing or lending can be kept at any point that may be decided on without affecting the domestic credit conditions in the least degree. It is, therefore, likely that this device also will be exploited more and more in the future in order to safeguard the autonomy of national currency management.

Now, having in the manner explained above secured the autonomy of currency and exchange management, all the off-gold or free-currency countries inaugurated a policy of cheap money (*i.e.*, low rate of interest) and thereby encouraged domestic investments, both public and private. This policy succeeded completely in preventing a further fall of prices. But it also raised prices to a certain extent. This increased the profits of business and encouraged production and thereby stimulated employment. In July last, for instance, the figure of unemployment in Great Britain, for the first time in five years, sank below the inflexible two-million line. Similar improvements have also taken place in other free-currency countries like the U. S. A. The gold-bloc countries, on the other hand, being debarred from currency depreciation because of their adherence to the rigid gold-standard, have so far pursued a steady policy of currency deflation and price reduction in order to neutralise the effects of the depreciating exchanges of the free-currency countries. But, deflation and price reduction have brought about

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Vanyas Samaj Foundation Chennai and eGangotri

a progressive decline in production and employment and a serious shrinkage in public revenues. And the governments concerned, faced with heavy budgetary deficits, have been compelled to effect drastic retrenchment and to increase the pressure of taxation. Belgium alone among the gold-bloc countries resolved the difficulty of the situation by straightaway reducing the gold value of her currency to the extent of 25 p.c. in March last under the leadership of her Prime Minister Monsieur Van Zeeland. In this Belgium only followed the example set by England in 1931-32 and by the U. S. A. in 1933. But France, chief and leader among the gold-bloc countries, has so far consistently refused to seek her escape out of the crisis through devaluation (*i.e.*, reduction in the gold value of the currency). This valiant struggle in defence of the gold standard has, however, cost her much too heavily in terms of political discontent and frequent fall of the government.

III

The Dilemma

But, these rival policies of deflation and depreciation in currency management and economic adjustments have produced serious repercussions in the field of international trade. In order to defend the national economic system against the attack of foregn nations' currency depreciation or price reduction, every country has erected strong and effective barricades in the shape of trade restrictions, quotas, exchange control, and rationing of raw material imports. Consequently, both the volume and value of every nation's imports and exports have sunk to low levels. Thus, according to the *Review of World Trade* for 1934 by the League of Nations, the volume of world trade in 1934 was only 78 p.c. of what it had been in 1929, while the corresponding value in terms of gold was only 34 p.c. and in terms of sterling 55 p.c. This shrinkage in the volume of world trade, of course, means that the great export industries of the world, *viz.*, steel, coal, engineering, shipping, textile, farming, etc., still remain in an exceedingly depressed state. This involves a correspondingly heavy volume of unemployment and persistence of economic instability. Therefore, although some measure of recovery has been achieved in the free-currency countries through the policy of cheap money in the domestic market, large parts of the economic system dependent on the flow of export trade still lie low in the trough of depression. Consequently, it is becoming increasingly clear that all-round economic recovery cannot be brought about except on the basis of stabilized international currency and exchanges, such as had been the case before.

Here, then, comes the dilemma of world currency : If the nations continue to pursue the path of autonomy of internal or national management, a few industries dependent on the domestic market only will recover and thereby reduce unemployment to a certain extent. But, such a policy, as seen by the experience of the last five years, produces repercussions in foreign countries and the export trade suffers gravely in consequence. Now, it has so happened that the present economic structure of every country has been largely determined by the export trades. The prosperity of every country was built on and through them. Their revival requires as a condition precedent that there should be stability of international currency and exchange under a more or less rigid gold standard. But, if such a standard is re-adopted, each nation must, first of all, give up the autonomy of domestic management. At the same time, there will be no guarantee that the mere re-adoption of the international gold standard will automatically revive the export trade; such a standard is only one of the conditions. There are other vital conditions, too, which must be satisfied before a recovery can be ensured. These conditions, briefly, are a reasonable settlement of the reparation and war-debts problem, international lending on a large scale, the adoption of a definite policy of all-round disarmament, and abolition of abnormal trade barriers. But, who can guarantee that these conditions will be fulfilled in the present state of international politics? And, unless they are satisfied, there can be no return to the gold standard nor any revival of the export trade. Hence the dilemma : To stick to domestic autonomy or to return to the international regime?

In search of a way out, a few leading economists of the world, notably Sir Arthur Salter (*vide* the *London Economist* of July 6 and 13, 1935) and group of English, Belgian, French and Swedish economists including Messrs. Keynes, Henderson and Ohlin, assembled in Antwerp in July last (*vide* the *Economist*, July 20, 1935), have suggested a sort of compromise, which is designed to facilitate the passage from the state of national autonomy to that of international co-operation and discipline without much strain. The essence of the plan is that, while domestic autonomy will be retained for the present, there should be an attempt to fix and stabilise the rate of exchange for short periods only in order to try out how far a particular rate of exchange

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

may be compatible with the requirements of domestic and international equilibrium from the point of view of each individual nation. If it is found in the course of a short period that the rate of exchange chosen is proving too high or too low for a particular nation, that nation must have the freedom to adopt another rate of exchange lower or higher than the previous one and try out the new rate for a further short period. But, it is not suggested that the rate adopted after a few initial trials will remain in force for all time to come, as was the case under the old gold standard. On the contrary, it is held that the nation concerned must always retain the freedom to vary the rate, if such an alteration is required in the interest of national economic stability and progress.

But, it appears to us that the compromise plan suggested by these distinguished economists does not solve the real difficulty. For, after the rates of exchange for all currencies have been once fixed and stabilized through a process of trial and error, who is to say whether any particular country desiring to alter that rate in so far as its own currency is concerned is doing so merely for the protection of its own economic interest and not for injuring that of other nations? There is no impartial international authority or third party who can arbitrate in such matters in case of dispute between any two or more nations. It has been suggested that disputes about the appropriate rate should be referred to a sort of consultative committee of Central Banks of the principal countries of the world. But, Central Banks are not quite such free agents as they are supposed to be. For, in a vital matter like the rate of exchange, each Central Bank is bound to be led by the decision of each government as to what would be an appropriate rate, and since each government, guided entirely by what it considers to be the national economic interest, is certain to take a view of the matter which is far different from and even antagonistic to the view taken by the other party to the dispute, it seems clear to us that the solution that has been offered by the economists is no solution at all. Perhaps it is one of those cases where we cannot make the best of both worlds but must choose either this or that.

COMBATING OF CRIME IN SOVIET UNION

By N.

The fighting of crime is a task that greatly concerns all organized States. The path covered in the matter and the limitations of results of the States that have long been in existence are largely determined by the social attitude of the States in question. In this matter also hence, as in many others, the Soviet Union based on ideas fundamentally different from those of others, has to reveal much of significance. The approach to and achievements of Soviet Union on this issue of international importance are worthy of attention and have been receiving newly gaining thought abroad, among not only individuals specially concerned with the issue of combating crime, but wider circles, the problem of crime and the fighting of it being one closely concerning society as a whole. Much information on these points, that is, Soviet Union's attitude and achievements, is supplied in the book *Soviet Russia Fights Crime* (Routledge: London. 10*s*. 6*d*.), newly translated from the German, *Sowjetrussland kaempft gegen das Verbrechen* by Lenka von Koerber (Rowohlt Verlag: Berlin|Prag. 5 Marks) on which this review is based.

* * * * *

The writer, a German woman, not a member of the Communist Party as she records, and as the "von" in her name implies belonging to the nobility, gives in easy and direct language the account of her visits to prisons for criminals all over the Union. The book, however, is not the production of a casual tourist taking to "looking into" prisons from a sense of adventure or amusement. The approach to the work, as one is told in the introduction, and as the following chapters ably substantiate, is made with student's and reformer's passion for learning and making known outside, developments relating to an important and universal issue. Lenka von Koerber has also much competence for this task, having worked voluntarily for eight years in German prison reformatories. She is particularly in a position to compare and contrast. These factors enhance the value of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

book and make it one of importance and significance to politicians and students.

* * * * *

The attitude of Soviet administration to prisoners is determined by two basic factors: adoption of the view that crime is a product of social conditions, and adherence to the interests of the social character of the Soviet State. Prisoners are not looked upon or treated as essentially evil matter or waste material. The purpose is not to let them roll away a number of years through a house of confinement and leave them out at the end with the same mental content as they had when they arrived, the same attitude to society, with no new prospects put before them, and physically depressed. The Soviet State, underlines von Koerber, looks upon the prisoner, charged for robbery, brigandage, offence against body, or deception, from the stand-point of the influence of social environments and circumstances of the prisoner, and takes into consideration the mental attitude conditioned by these and his outlook under their effects on society. The purpose is to bring about a healthy outlook on society consistent with the interests of the working class State, to give him a new mental content, and qualify him for a position of use and value in the Soviet State.

* * * * *

The period of imprisonment in Soviet Union is rarely less than one year, as it is considered that the conversion necessary to a life of use and stability cannot be brought about in a shorter period; and the maximum period is ten years. Life imprisonments are unknown. Punishment is generally more severe in the cases of persons whose training warrants expectations of better conduct from them. It is particularly severe when a member of the Party has to account for a crime. The maximum period of punishment can be reduced considerably. This depends greatly on the prisoner himself. On his diligence and making clear his competence to be a useful and responsible Soviet citizen, the sentence gets shortened. Sentences may thus be reduced by half and even more. Upon a prisoner leaving his place of confinement there is no stigma attached to him. His past, in other words, is no bar to his future. He can work himself to important positions. Lenka von Koerber tells that in several of the prisons and reformatories that she visited, she found as high officials also persons who had themselves served terms.

* * * * *

The life of prisoners in the Soviet Union owing to the attitude of the Workers' State to crime and prisoners, it is stated, is different from that of prisoners elsewhere. There is greater variety and emphasis on the cultural side and on civic consciousness. All prisons have a school-room, a club-room, a reading-room, professional courses, chess-room, and hygiene and theatre circles attached to them. Illiterates are taught to read and write. Card playing and drinking are strictly prohibited. Chess on the other hand is actively encouraged. Professional courses are arranged according to the training already received and consideration of the work a prisoner is expected to follow on release. These factors also influence and determine the allotment of prisons. In prisons near about agricultural collectives special attention is given in imparting training in agricultural work, in one near a centre of metal industry special attention on training in this line, and so on. Prisons have accordingly agricultural farms and industrial establishments and workshops connected with them, where the prisoners have to work definite hours. Prisoners get twenty to fifty per cent of the wages of free workers, from which as a rule two-thirds are paid to them and the rest carried over to account and paid on release. There is no special dress for prisoners. Internal affairs as relating to discipline, theatre production, reading room affairs, chess tournaments etc. are largely regulated by a committee elected by the prisoners from among themselves. Every prison has a "Wall Paper" run by the prisoners. The tendency in the Soviet Union is to cut down the familiar type of closed prisons, and in conformity to the Soviet attitude and aim, to have open "Communal establishments" to serve the purpose. The number of closed prisons, it is mentioned, has already dropped from 468 to 123. Separate establishments for men and women prisoners are also being done away with. In Ukraine already there are no separate women's prisons. In prisons or "Communes" where men and women prisoners are lodged they are allowed to mix. No restriction is put even on their deciding on marriage relationship "provided they are serious and do not prejudice discipline."

* * * * *

Lenka von Koerber explains in considerable detail the working of different "Communes" some devoting special attention to the reformation of young derelicts and others in the nature of industrial and agricultural colonies, where in the farms and factories attached those under

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

going terms of punishment and free labourers work together. The problem of youthful derelicts following the years of war and foreign interventions was an extremely serious and complicated one to Soviet administrators. At one time, in the year 1921, the number of these young vagabonds was estimated at 540,000. Lenka von Koerber tells of the able and successful method employed in tackling this difficult problem, which is also excellently brought to light in the first Russian talkie "Back Into Life." This she does in a separate chapter giving her impressions of a visit to "Bolschewo," one of the largest of the "Communes" for young criminals and vagabonds. The aim pursued and in general the method employed here are the same as elsewhere. But in the case of youths and certain seasoned criminals—there is a special chapter dealing with a prison of seasoned or hard criminals—they call from the authorities considerable tact, patience, determination and concentration. Often, one is told, from among these possessing strong will, energy, initiative, and enthusiasm, but all ill-directed, by training and careful treatment, evolve specially useful citizens. In general, one is also informed, it takes more to bring about the desired change in women prisoners than men prisoners.

* * * * *

Soviet Union's attitude to crime and prisoners stands out in relief against other States, it is explained, by its positive aim and constructive character. The attention given to prisoners and the care taken of them in Soviet Union lead cynics and confirmed opponents of the Soviet system and the naive to ask whether people will not by choice seek admission in prisons. Lenka von Koerber answers that the question has little to do with attention and care of prisoners, but evidences a false estimation of value attached to liberty, and that prison life in Soviet Union imposes restriction on liberty in addition to those voluntarily imposed under a correct and social attitude to liberty is not denied. Soviet prisons are neither torture-halls nor time-killing barracks nor houses of entertainment. They are shown as educational centres of a particular type with special methods but pursuing an ultimate aim common to all educational institutions in the Soviet Union.

For fuller details, readers would do well to turn to von Koerber's interesting and informative book referred to above.

PRAGUE

FOREIGN RELATIONS OF INDIA AND THE UNITED STATES

BY TARAKNATH DAS

SOME time ago the Indian Legislative Assembly raised the question of appointing Indian consuls in various countries but the question was put aside with the answer that Indian Foreign Affairs are solely under the control of the Viceroy. and therefore the Assembly had no right to discuss the proposition. (I am giving the substance of the discussion). As things stand today the Indian constitution does not give the Indian people any right of forming any decision regarding India's Foreign Affairs. But Indian authorities and Indian statesmen will be interested to know that within a short time the Australian Government will establish its legation in Washington where already Canadian and Irish Ministers function independently of the British Embassy's control or direction.

Time will come when India will enjoy at least the same rights as the Irish Free State, Canada and other British dominions; in the meantime, Indian political leaders should consider what can be done to establish closer international contact with the United States of America, which is one of the principal customers of India.

(1) First of all, steps should be taken to improve trade relations between India and the United States. There is already an American Trade Commissioner in India and India should appoint a Trade Commissioner for U. S. A., who must be an Indian business leader with breadth of vision and experience.

(2) At the present time trade balance between U. S. A. and India is in favor of the latter; and it is my opinion that Indo-American trade can be vastly improved through a Reciprocal Trade Treaty between U. S. A. and India, on the same lines as the existing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Reciprocal Trade Treaty between U. S. A. and Canada. In this connection one may point out that there are reciprocal trade treaties between U. S. A. and Siam as well as U. S. A. and Ethiopia. (Of course with the Italian conquest of Ethiopia foreign relations of this country will be controlled by Italy). However, it may not be out of place to point out that the volume of trade between Siam and U. S. A. is less than 1|5 of the trade between U. S. A. and India.

In this connection, one must point out that the Government of the United States has recently negotiated several reciprocal trade treaties with various European and South American States. It is not improbable that the Government of Great Britain will try to conclude a new trade treaty with U. S. A. in which the principle of reciprocity will be the cornerstone for negotiations.

It is vital and imperative for India that she should protect her own commercial interests by concluding a reciprocal trade treaty with the United States. Initiative for negotiations of such a treaty should come from the Legislative Assembly of India.

(3) Indian merchants in U. S. A. are working under certain disadvantages. Indian residents in U. S. A., owing to anti-alien land-laws, of various states (in U. S. A.) and also because of the discriminatory Immigration Law are deprived of certain rights which American business men and residents enjoy in India.

On the fundamental principle of reciprocity the Indian Government should open negotiations with the United States to remove the existing restrictions imposed upon Indians in U. S. A.

It is needless to say that U. S. A. has perfect right to enact laws to meet her national requirements; but on the principle of reciprocity India can legitimately demand equitable adjustment of the existing grievances of Indians in the U. S. A. and particularly in matters of Immigration restriction as well as holding land.

On the question of holding land by Indians, in the U. S. A., it may be pointed out that many Indians who invested large sums in purchasing land in some of the states in U. S. A. were *forced* to sell their property at a great loss. If the Japanese Government would have adopted a such policy against British subjects (particular white men) then the British Government wou have demanded compensation for the loss of the citizens. But as the loss was borne by Indian no effective measure was adopted by the Britis authorities who control India's foreign relation

Without going into further discussion the subject, one may suggest that the India public, specially those who are interested i promoting Indo-American relations, shoul agitate for these definite propositions :

(1) Appointment of an Indian Trad Commissioner for U. S. A. who must be a Indian.

(2) Negotiations for Reciprocal Trad Treaty between U. S. A. and India.

(3) Modification of U. S. Immigratio Laws so that *bona fide* Indian business men wi have the right to reside in U. S. A. without an time limit for the period of their residence.

Lastly I wish to point out that at the presen time Indian State Railways maintain an office— Information Bureau—in New York. Mr. N. N Sen is the present Resident Manager of thi office. He seems to have created a very goo impression among the American public an furthered the cause of Indo-American commerce It seems to me that he will soon leave for India It is to be hoped that the Government of Indi would send a competent *Indian* (not a Englishman) to take the place of Mr. Sen.

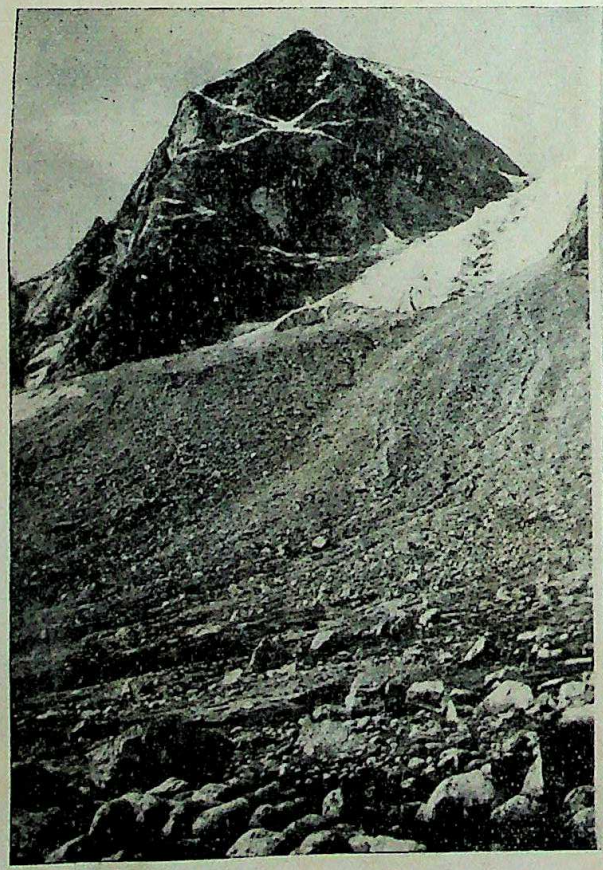
The time has come when in every Britis Embassy and Legation there should be at leas one competent Indian official who will gai practical experience in the field of diplomati and international relations, so that in time ther will be a large number of trained Indians avail able to take charge of India's foreign relation in all parts of the world.

As Indo-American relations are of vit importance for the future of India, I sincerel hope that the Indian political leaders will giv special attention to this question.

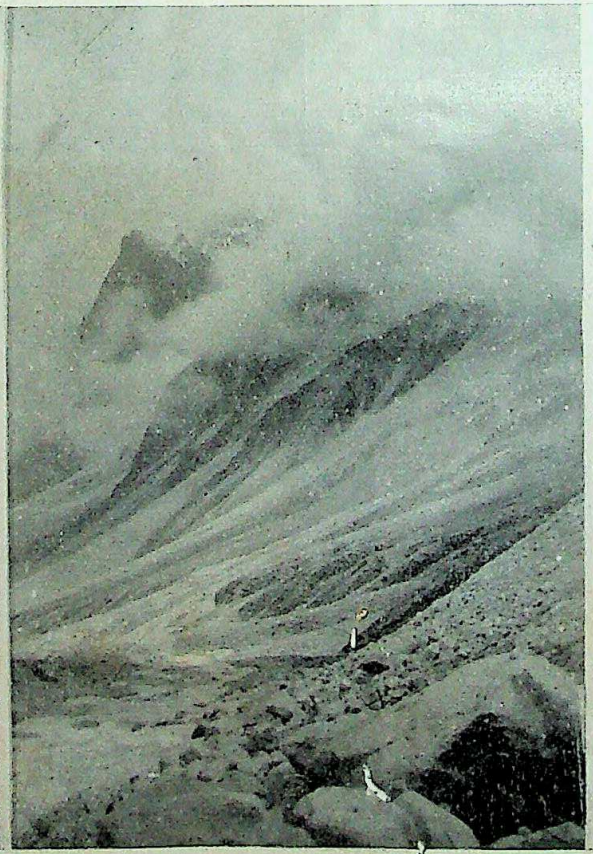
New York,
December 8, 1936.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

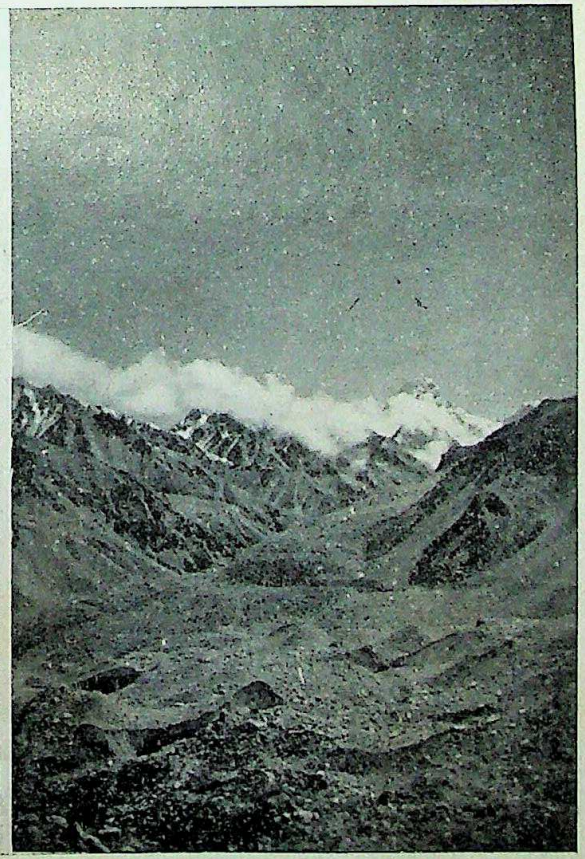
EXPLORATION OF BADRINATH HIMALAYAS



Unnamed Peak behind Camp Two



Foot of peaks at the head of the Arwa



Mount Kamet from Camp Three

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Reciprocal Trade Treaty between U. S. A. and Canada. In this connection one may point out that there are reciprocal trade treaties between U. S. A. and Siam as well as U. S. A. and Ethiopia. (Of course with the Italian conquest of Ethiopia foreign relations of this country will be controlled by Italy). However, it may not be out of place to point out that the volume of trade between Siam and U. S. A. is less than 1/5 of the trade between U. S. A. and India.

In this connection, one must point out that the Government of the United States has recently negotiated several reciprocal trade treaties with various European and South American States. It is not improbable that the Government of Great Britain will try to conclude a new trade treaty with U. S. A. in which the principle of reciprocity will be the cornerstone for negotiations.

It is vital and imperative for India that she should protect her own commercial interests by concluding a reciprocal trade treaty with the United States. Initiative for negotiations of such a treaty should come from the Legislative Assembly of India.

(3) Indian merchants in U. S. A. are working under certain disadvantages. Indian residents in U. S. A., owing to anti-alien land-laws, of various states (in U. S. A.) and also because of the discriminatory Immigration Law are deprived of certain rights which American business men and residents enjoy in India.

On the fundamental principle of reciprocity the Indian Government should open negotiations with the United States to remove the existing restrictions imposed upon Indians in U. S. A.

It is needless to say that U. S. A. has perfect right to enact laws to meet her national requirements; but on the principle of reciprocity India can legitimately demand equitable adjustment of the existing grievances of Indians in the U. S. A. and particularly in matters of Immigration restriction as well as holding land.

On the question of holding land by Indians, in the U. S. A., it may be pointed out that many Indians who invested large sums in purchasing land in some of the states in U. S. A. were *forced* to sell their property at a great loss. If the Japanese Government would have adopted any such policy against British subjects (particularly white men) then the British Government would have demanded compensation for the loss of their citizens. But as the loss was borne by Indians no effective measure was adopted by the British authorities who control India's foreign relations.

Without going into further discussion of the subject, one may suggest that the Indian public, specially those who are interested in promoting Indo-American relations, should agitate for these definite propositions :

(1) Appointment of an Indian Trade Commissioner for U. S. A. who must be an Indian.

(2) Negotiations for Reciprocal Trade Treaty between U. S. A. and India.

(3) Modification of U. S. Immigration Laws so that *bona fide* Indian business men will have the right to reside in U. S. A. without any time limit for the period of their residence.

Lastly I wish to point out that at the present time Indian State Railways maintain an office—Information Bureau—in New York. Mr. N. N. Sen is the present Resident Manager of this office. He seems to have created a very good impression among the American public and furthered the cause of Indo-American commerce. It seems to me that he will soon leave for India. It is to be hoped that the Government of India would send a competent *Indian* (not an Englishman) to take the place of Mr. Sen.

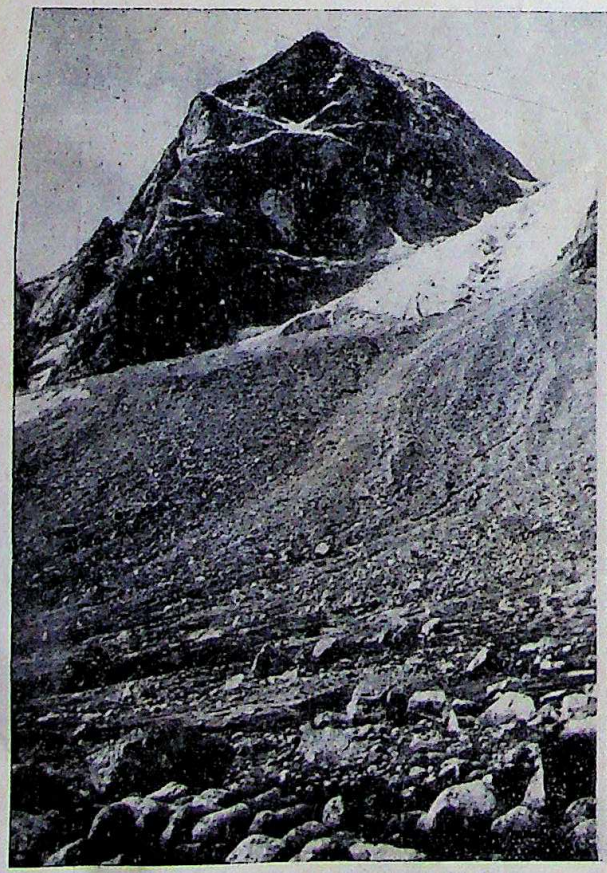
The time has come when in every British Embassy and Legation there should be at least one competent Indian official who will gain practical experience in the field of diplomatic and international relations, so that in time there will be a large number of trained Indians available to take charge of India's foreign relations in all parts of the world.

As Indo-American relations are of vital importance for the future of India, I sincerely hope that the Indian political leaders will give special attention to this question.

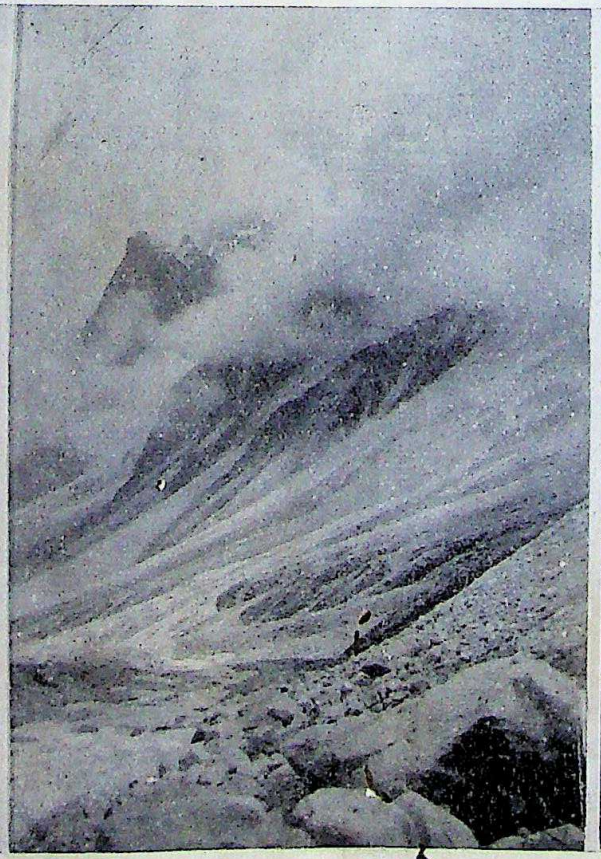
New York,
December 8, 1936.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

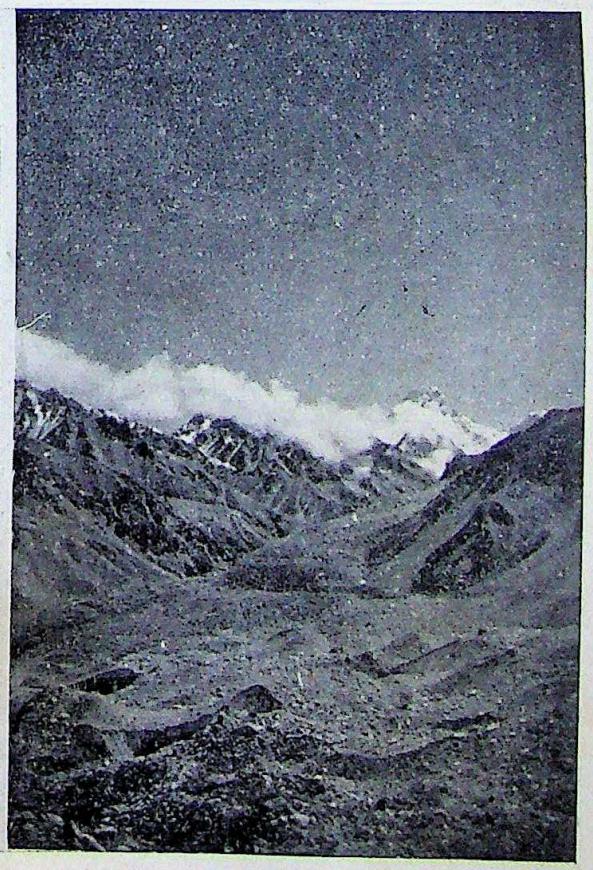
EXPLORATION OF BADRINATH HIMALAYAS



Unnamed Peak behind Camp Two



Foot of peaks at the head of the Arwa

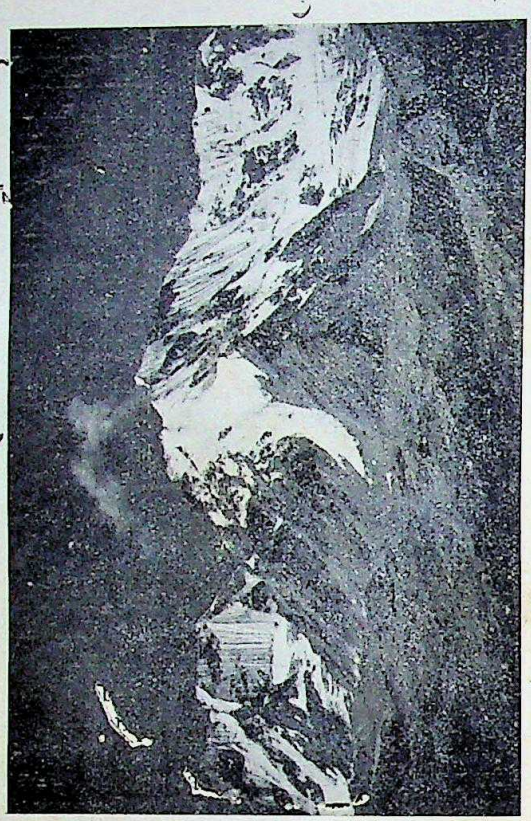


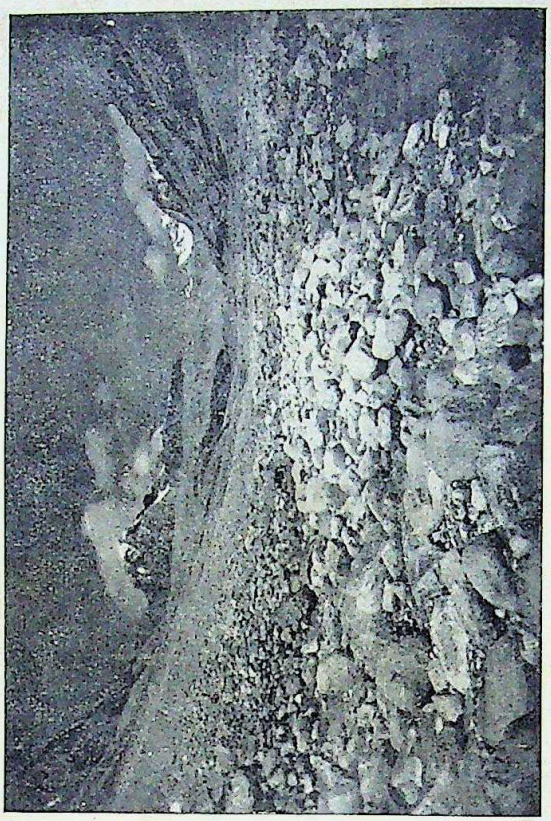
Mount Kamet from Camp Three

Digitized by Arya Samaj Foundation Chennai and eGangotri

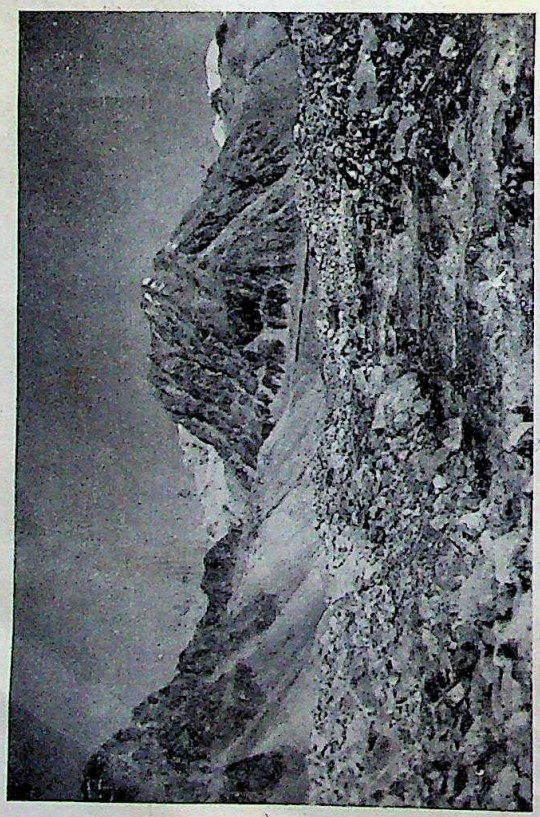
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

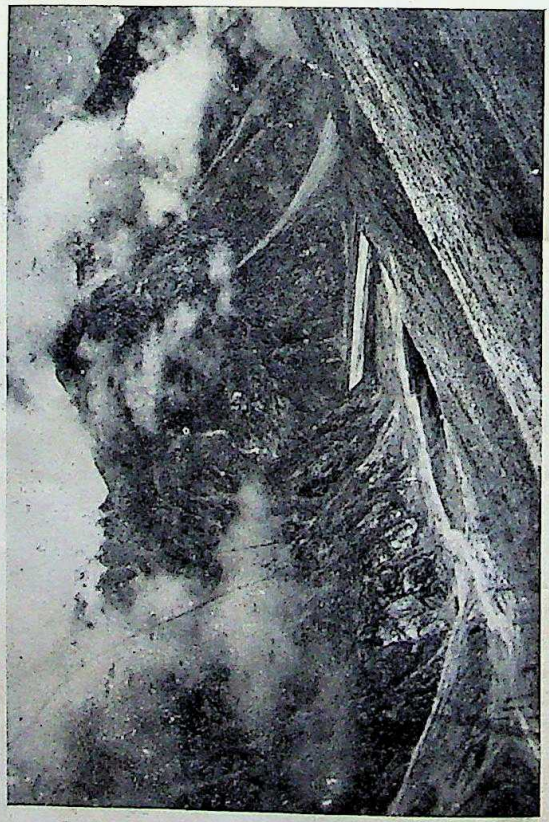
Digitized by Arya Samaj Foundation Chennai and eGangotri





Right—Alaknanda and Gangotri Watershed
Right—Source of the Saraswati near Tibetan Border





TOP : *Left*—A view of the source of the Saraswati
BOTTOM : *Left*—Junction of the Arwa and the Saraswati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EXPLORATION OF BADRINATH HIMALAYAS

East Surrey's Remarkable Venture

BY GOVIND PRASAD NAUTIYAL

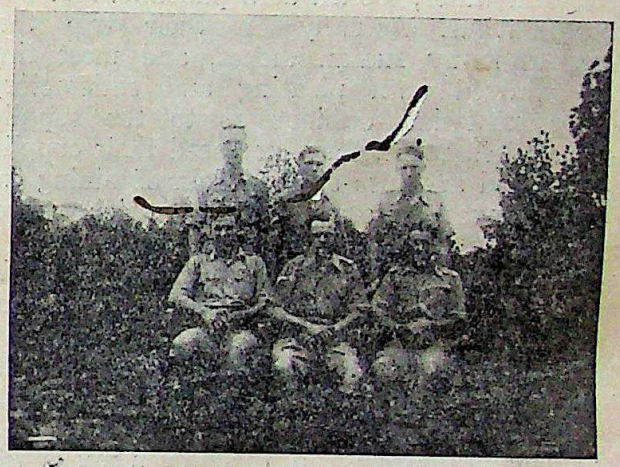
THE Himalaya in Garhwal appears in its majesty and grandeur. Its gemlike peaks capped with eternal snow, dazzling in their bright whiteness and its exquisite and unsurpassing beauty, have been held in the highest reverence and sanctity by the Hindus from the Vedic period. The adventures of the Pandavas, when they retired to the Himalayas and perished in the eternal snows, are sung in the Mahabharata as well as in local folklore. Hindu mythology is full of the great wars fought between gods and demons in these mountains. The religious mysticism, mythology and folklore associated with these holy snows are intensely thrilling. The two most sacred rivers of India, the Ganges and the Jumna, flow from the feet of the Gods from these holy and eternal snows. The Himalayas were mostly inaccessible in former times. Only a few mendicants and adventurous explorers could penetrate their innermost recesses and snow-covered peaks. Those high hills and deep glens were believed to be the haunts of gods, demons and fairies and beautiful legends and myths were invented to describe their life. In magnificence, in average height, and in the number of peaks, no other mountainous tract surpasses Garhwal Himalayas.

With such mighty Himalayas, the struggle of man continues apace. The Badrinath range have for decades constituted a subject of profound and unique interest and have attracted a distinguished company of explorers and investigators from all parts of the globe. A wealth of virgin peaks and glaciers remains here to be climbed and explored.

Such is the country, which was, in autumn last, explored by six members of the East Surrey Regiment under the leadership of Cpl. R. Ridley. The members consisted of corporals Williams and Axford, and privates Bates, Wilde and Hillier. The remarkable thing was that all of them were non-commissioned British serving soldiers.

SERVICE KIT UTILISED

For several months before they left Ranikhet, they were busy with their plans and the getting together of their kit. Their stores and equipment were by no means elaborate and could have been vastly improved upon. It is mentioned in order that it may be understood that this was due to neither ignorance nor bravado on their part, but to the fact that their financial means were very limited. They were fortunate in being able to utilize a great deal of their service kit which provided them with



Members of the East Surrey Himalayan Expedition
Standing : Hillier, Axford, Williams
Seated : Bates, Ridley, Wilde

excellent warm clothing. Their service blankets were made into very satisfactory bed bags, whilst army packs provided them with strong and reliable rucksacks. From the British-American expedition they received a large quantity of concentrated food-stuff, a further supply of clothing and some mountaineering ropes. Ice picks, snow glasses and climbing boots were obtained locally. Tentage proved a hard problem to solve, weight had to be kept down to a minimum, the ordinary army 60 lb. tent was out of the question. They got over the difficulty by using an old motor car tarpaulin which they made up into three small tents, the total weight of which was 36 lbs.

The question of porterage had to be seriously considered. After careful weighing of kit, twelve porters were employed up to Badrinath and beyond that only two were used. The

Right—Alaknanda and Gangotri Watershed
Right—Source of the Saraswati near Tibetan Border

Top : *Left*—A view of the source of the Saraswati
Bottom : *Left*—Junction of the Arwa and the Saraswati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

coolies carried a load of 70 lbs. each and gave every satisfaction. The party travelled as self-contained as possible and this obliged them to carry a considerable load themselves. Above Badrinath, they sometimes carried the kit in relays. At no time during a trip which lasted seven weeks and in which they marched nearly four hundred miles, did they carry less than 30 lbs.

Food

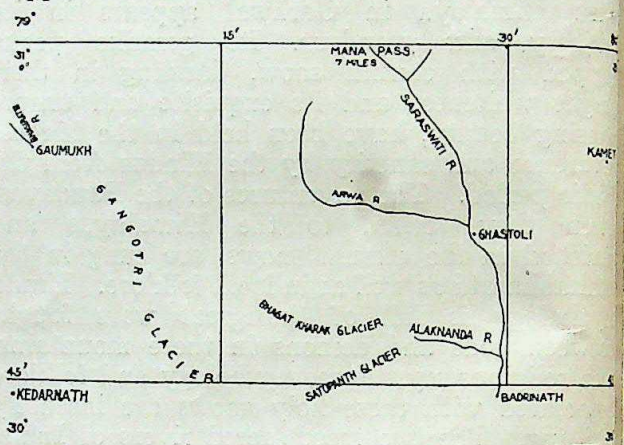
As regards food, in the words of Himalayan phraseology, they lived as much as possible 'on the country.' They had prepared and sampled some trial meals before leaving Ranikhet. One of these, Sutti, was a trial in more ways than one, and was unanimously rejected as a digestive possibility but was found excellent as a substitute for cement. Chapatties, a paste of Atta and water, cooked as a pancake, met with more favour. Actually on their trip they sampled many Indian dishes, and most time they proved both pleasing and satisfactory. Being somewhat dubious as to the supplies available en route, they increased their supplies of tin food and also succeeded in obtaining two 60 lb. boxes of army biscuits which proved very useful. They also took with them a Khansamah, who, they discovered, was quite a good cook but beyond this not much of a hero, and they were forced to leave him at Badrinath when they left for the higher regions. Over this part of the trip they undertook to cook for themselves.

The total expenses of their seven weeks' trip came to a little over a thousand rupees or approximately Rs. 25 per head per week. When it is considered that food, portage, initial outlay on equipment, in fact everything, is included, the total is a remarkably moderate one.

Object

The expedition did not undertake an attack on one of the great peaks on their first visit to the Himalayas. Exploration rather than climbing was their aim. They decided to explore the Badrinath range in the region of the Arwa valley, and to attempt some of the peaks at the valley head. They also decided to ascend the Saraswati valley to the source of this river in the glaciers near the Mana Pass.

The Badrinath range is that part of the Himalayas which forms the watershed of the Alaknanda and Gangotri rivers, the two parent tributaries of the Ganges. On the eastern side of the range flows the Saraswati which joins the Alaknanda two miles above Badrinath. Here the Alaknanda bends round in a westerly direction and forms a valley which runs due east and west. At the western end of the valley are the Bhagat Kharak and Satopanth glaciers from the combined snouts of which the Alaknanda rises. Some ten miles above the village of Mana in the Saraswati valley lies Ghastoli, a Bhotia halting place, and here diverging from the main valley and lying parallel with the Upper Alaknanda is the Arwa.



Badrinath is on the eastern side of the range where every summer thousands of Hindus visit toiling through the heat of the sub-tropical valleys of the foot-hills and braving through, as they near their goal, the intense cold of the snows. To the devout the arduous journey counts for naught, for at Badrinath they find their reward in gazing on the sacred image of Vishnu in the temple, and purification from sin by immersing their bodies in the icy waters of the sacred Alaknanda.

Journey Commenced

The expedition left Ranikhet on July 25 to Baijnath on motor and reached Gwaldom the same day. The next day they descended through heavy monsoon mists to the Pindar valley. The Pindar itself was a raging torrent and from the steep hills of the valley side rushed mountain streams, some of the larger of which were by no means easy to ford. While the party was climbing from the Patni river, on their way to Joshimath, from the highest part of the path they saw about one mile to the west, lying like some gigantic mirror on the valley floor the beautiful Gohna lake, which is three times the size of Nainital. From Joshimath the journey to Badrinath was through the pilgrim route and was comparatively easy going.

The party left Badrinath on August 7 with only two coolies, Pan Singh and his broth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kusang. The following account of their journey into the higher region is given by Mr. Ridley :

The Saraswati Valley

"Two miles from Badrinath and just above the village of Mana, the Saraswati river enters a narrow gorge. It is nerve-racking experience to stand on the huge boulder that, wedged across the chasm, acts as bridge and gaze down into the depths below. The thunderous roar of the water as it crashes with relentless force against mighty boulders, the ascending clouds of spray that rise like pillows of steam from some devil's cauldron, leave little to the imagination of the consequences of one false step. The march along the Saraswati valley was a very hard one; the path at times completely disappeared amidst a wilderness of boulders, and we were forced to pick our way as best as we could. We were now above the tree line and the only cultivation about were clumps of juniper bushes and occasional grassy patches. Once we followed the track, now a narrow ledge, along a precipitous side of the valley only to find ourselves facing an area composed of loose shingle and boulders, the result of what appeared to be quite recent landfall. To cross it at any time would have been difficult and dangerous, to attempt to do so with heavy loads, could only have had one result. We were forced to retire, and make a wearysome climb above the broken part.

"In the late evening we reached the Bhotia halting place known as Ghastoli which lies at the junction of the Saraswati and Arwa rivers. Our elevation was now 13,000 feet.

The Arwa Valley

"The weather was now deteriorating and the heavy-laden clouds threatened rain at any moment. At the entrance to the Arwa valley, the ground is very flat, and we found the going quite easy.

"We were about one mile in the valley when trouble began. We came to a glacier torrent of considerable width, and there did not seem much chance of fording its turbulent icy waters. Climbing some distance of the moraine we were on, we came to a place where rocky slab divided the stream into two. It was the only place where a possible chance of getting across existed.

With the Tibetans at Ghastoli

"We were not, however, to cross without difficulty. Bates by means of a rope tied round his waist and held further upstream to counteract the force of the current, managed to reach the rock. A life line was stretched across the torrent. The second half of the stream was less difficult and from the rock a good jump enabled Bates to reach the opposite side. Hillier and Wilde were on the rock and one more bundle of kit remained to be passed across. The slippery surface caused Hillier to loose his footing, and in attempting to hold him Wilde also lost his balance, together they were thrown into the torrent below. They were brought up against a line of smooth rounded top boulders some thirty yards further downstream. A rope quickly slung out enabled us to get them to the bank. Both were badly bruised and Wilde had a nasty gash across his knee. Bad as things were we could not help but feel that we were fortunate to have got off so lightly.

"To add to our troubles, heavy rain began to fall, and we were glad to pitch camp a few hundred yards beyond the torrent. It had been an exceedingly hard day but we had made only about a mile and a half of progress into the Arwa. The next day was wet and cold and we decided to remain where we were. The morning of the tenth, we arose to find the sun rising behind the eastern peaks into a matchless sky of blue. The longed for break in the weather had come.

"Hillier and Wilde had both developed feverish colds and it was decided they should return to Badrinath. They left with Williams and Bates, who were to assist them over the difficult torrent. Axford and myself proceeded up the valley to prospect a site for Camp Two. We found the terminal moraine of the glacier, which since the visit of the Kamet expedition had been under observation, separate from the opposite bank by a narrow gorge. Reaching the level stretch of valley above the moraine without much difficulty, we proceeded some four or five miles. At several points we had to cross glacier torrents, which although not offering much trouble were extremely cold.

"The weather continued fine next day and we set off early for our new camp, arriving there at mid-day. We were now at a height of 14,000 feet and surrounded by a wilderness of grey boulders. Axford was suffering from a severe headache and fearing some form of fever we gave him a good dose of quinine and covered him with extra blankets.

"The next morning Williams and myself along with Pan Singh took some of the kit and set off to discover a likely place for our next camp. After a march of five hours, we were a hundred yards below the main valley junction. The going had not been at all difficult. Over the last mile the valley opens out to form a wide beach over which walking was good after the boulders in the lower valley. On returning we were rather disquieted to find Axford somewhat worse. The next morning feeling very weak and not wishing to hold the remainder of us up, he decided to go back down the valley to Ghastoli. Kusang Singh was sent with him. The rest of us moved on to camp three. We were now enjoying really wonderful weather. The sun was very hot and we took things easy moving up. Reaching camp we washed down our lunch of chocolate and cheese with water from a glacier stream. For the remainder of the afternoon we lolled around, taking our ease and enjoying the perfect weather.

"Later that evening I walked a short distance from the camp, and sat down in peaceful contemplation of the scene around. Far to the east descending shadows stole across the great red granite dome of Kamet, a host of lesser peaks stood silhouetted against the sky line. In graciousness and symmetry of shape they seemed like the creations of some master hand. To the west the last rays of the setting sun tinged virgin snows with gold. Slowly, as twilight began to fall upon the world, the gold turned to deep crimson, seeming to drench the peaks in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the live Blood of the departing day. The first star of evening appeared; a solitary jewel in the purple vault of heaven. Then the enveloping cloak of night descended on all and the sky became studded with a myriad stars. The far off murmur of the torrent in the valley below seemed like some melody that added to the serene peace. How true are the words of the Hindu sage of old; 'In a thousand ages of the gods I could not tell thee of the glories of Himachal where Shiva lived and where the Ganges fall from the foot of Vishnu like the slender thread of a lotus flower.'

"For such an altitude the night was surprisingly warm and we slept in the open.

Base Camp

"About half a mile beyond where we had camped the main valley forks into two, and we entered the southern branch. Our progress along here was very slow, for we were forced to climb up and down the steep moraines that descended from the valley sides. After a tedious journey we reached the snout of a glacier from which issued the Arwa. We began to climb over the dirt-riddled ice travelling in a westerly direction. At one point a crater-like break in the glacier formed a pool, from the edge of the crater to the water was some thirty or forty feet, and down the sloping sides of ice there was a continuous fall of loose rumble and small stones.

Camp One—Arwa Valley

"Proceeding, we began to cross masses of boulders of red iron-stone. Great care had to be taken in disturbing the unstable stones as little as possible, for if such a thing as an avalanche had once started we would not have had much of a chance. We could now see that this branch of the valley was again sub-divided, one glacier turning to the east and appearing back towards the Saraswati, the other bent round in a westerly direction. Following the latter for a short distance we came to a glacier stream near which we pitched camp at a height of 17,000 feet. That evening the solitude was disturbed by the roar and crackle of avalanches higher up the valley.

Alaknanda-Gangotri Watershed

"Although it was well after eight O'clock when we crawled from our sleeping bags, we found the air bitterly cold, and lost no time in putting on all available warm clothing. We made a breakfast of Bovril and sardines. It may sound rather a mixture but it went down very well. Today we had decided to cross the glacier to the peaks on the opposite side. Immediately facing the camp these peaks were very steep and the heavy masses of snow and ice on them threatened an avalanche at any time. The bed of the glacier was fairly wide and by keeping well to our side we reduced risk to a minimum. After climbing steadily for an hour, we crossed the glacier bed and began the ascent on the further side.

"The slope here was much less severe but the going was by no means easy. The sun was now very strong and beat relentlessly down on us from a cloudless sky. Altitude was beginning to tell and we made frequent stops. Two hours of strenuous effort had brought us about a thousand feet above the glacier. We were almost the same distance below the col we were making for.

"We came to an area which was badly crevissed and we moved with caution over the soft snow. Taking it in turns at leading, we plodded one behind the other at funeral rate. Our knowledge of the technique of climbing was practically negligible. Of Pitons or crampons we had none, and we could place little faith in our bazar-made ice-picks, but we were determined to reach that col. At times a cautious traverse along a narrow ridge would gain us a few feet of valuable ascent, but mostly we were compelled to force our way upwards as best as we could. It was slow work but by no means dull, a glance at the glacier far below prevented it being that. The last few feet to the col had to be made over heavy layers of snow. Reaching it we found the ground rose gently before us and we moved forward a little. Far below we could see the wide lane of a great glacier; it ran due south for several miles and disappeared in a westerly direction. The ridge on which we were standing formed part of the Alaknanda-Gangotri watershed. For an altitude of twenty thousand feet the cold was not severe and we ate our lunch in comfort.

"There appeared to be an easy route from the col to the ridge above us and we decided to attempt it. Alas for appearance, it was only after a difficult climb that we made the crest. We found rewards for our efforts however in the glorious view which unfolded itself over us. We gazed upon virgin wastes of snow; upon a myriad peaks; upon great glaciers that swept down from the peaks and disappeared in the labyrinth of the icy wilderness. A scene of rugged grandeour and majestic power, yet full of a great beauty and a quiet peace.

"The afternoon was well advanced and time forbade that we should linger, we began our return to the base camp. The descent was not made without difficulty, and the sun was disappearing behind the western ridges as we made our way across the glacier and hurried down towards camp.

The Eastern Glacier

"The next day we set off to explore the glacier which forked round to the east and to which we referred as the 'Eastern glacier.' We were of the opinion that a pass might be found at its head which would lead back into the Saraswati. Unfortunately we were not able to ascertain this, for, after proceeding along it for two miles, the glacier lane became very narrow and the overhanging masses of snow and ice on the steep sides made the risk of being wiped out by an avalanche great and further exploration impractical.

"Our next move was to ascend the glacier on which we had pitched camp to its extreme western end. We did not descend to the glacier bed, but began a gentle upward traverse on our side of it. No great difficulty was met, and we climbed steadily onwards with only an occasional halt. At 19,000 feet, we decided to proceed no further, although we were not actually over the glacier head, being still on its northern side. From our position

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

we could see to the south-west the gracious summit of a mountain which we decided must be the 'Avalanche Peak' named and climbed by the Kamet expedition in 1931. We returned at an easy rate to our camp.

"In discussing our geographical position we came to the definite conclusion that the col to which we had ascended on the opposite side of the glacier offered a reasonable passage to the Gangotri side of the range. The practicability of the ascent from the Badrinath side had been proved and we determined to discover if a descent on the further side was possible. We did not intend, however, to proceed any distance towards the main Gangotri ice-stream; limited time and our inadequate equipment forbade this.

"Accordingly we set off early next day for the pass. We moved much quicker than on previous trip and reached the col in excellent time. The slope on the Gangotri side was very steep. Over parts we roped down passing a double rope over heavy pieces of rock and descending by it. We made a descent of about one thousand five hundred feet. The ground now sloped gradually down to the glacier below, and it was obvious it could be reached without difficulty. As we had achieved our object, we did not proceed any further. We were convinced that the journey across the range was feasible. The most difficult part we considered had been covered and our one regret was that we were not in a position to carry it to a conclusion.

"The difficult climb back to the pass now had to be made. The ascent was a toilsome business, and we forced our way up the steep snow slopes at a very slow rate. After resting a short while on the pass, we descended towards camp. It had been a very hard day and it was very tired men who trudged wearily down the glacier.

"Our limited stores were now very low and we decided to start our return down the valley on the morrow. It did not take us long next morning to pack our few stores and we were on the move early. Late in the afternoon we approached camp one, but decided not to remain here as our original intention had been but to move straight on to Ghastoli. The stream which had caused us so much trouble on entering the valley we found had lost much of its force and we crossed without difficulty. At Ghastoli we found Axford had fully recovered. He had seen us descending the Arwa and had prepared a hot meal to which we lost no time in doing full justice.

The Source of the Ganges

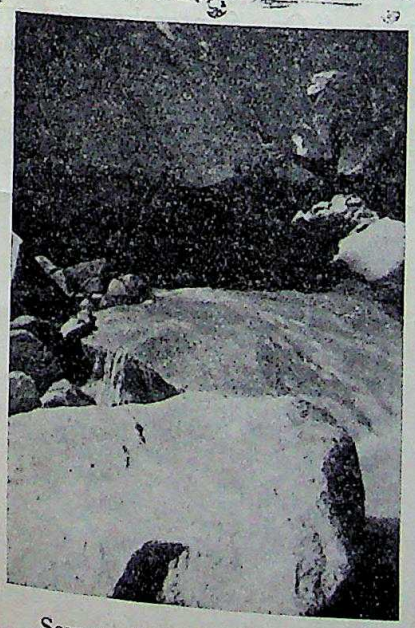
"There now remained the secondary object of our trip to ascend the Saraswati valley to the Mana Pass. Much controversy has existed as to whether or not the true source of the Ganges must be sought in the Alaknanda or Saraswati valleys. It has been argued the Saraswati being the longer of the two rivers the source of India's holy river must be sought in the glaciers near the Mana Pass. On August 20 we moved off towards our next camp.

"After the Arwa we found the going very easy, although the tract at times ascended steeply. Progress was good and we pitched camp early in the afternoon at a Bhotia halting place named after the valley. In place of moving to another camp we decided to travel light and make the journey to the pass and back in a single day from our present position.

"At six O'clock next morning we set off. The weather was very cold and heavy clouds concealed the sun. Now and then through the mists we caught a glimpse of snow-covered peaks. In places the valley opened out forming wide beach-like stretches over which we were able to make rapid movement. Once or twice in narrow parts of the valley the path became rather indefinite, but the way was marked by a form of roadside consisting of little cairns of stones placed on prominent boulders. These signs had been erected by Bhotia and Tibetan traders who used the route.

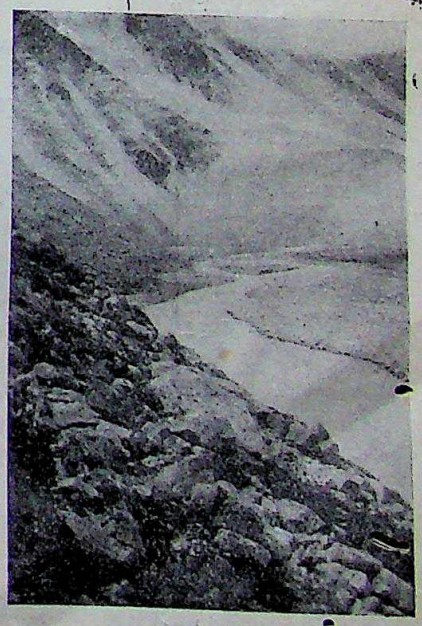
"A small lake situated in an open stretch of valley marked Jagroa Debtal, the last halting place on the Indian side of the border. Above here the main valley turns sharply to the north-east. Another branch was marked by a huge glacier over the snout of which came the waters of a side torrent of the Saraswati.

"The track now ascended steeply and we trailed slowly over its rocky surface. Our altitude was now over 17,000 feet, and a bitterly cold wind made us glad to don some extra clothing we had brought with us. For nearly two miles we travelled over a level stretch, the narrow corridor forming this part of the pass was flanked



Source of the Arwa River

In camp at Ghastoli



The Arwa above Camp Two

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by low lying hills. The stream in places was more like a lake, its surface very still and partly ice-covered. We had bargained a journey of eight miles but we had now covered twelve without reaching our objective. Another steep climb brought us to a point where we could gaze down the last stretch towards the Tibetan border. The Saraswati curved to the west, and we followed along its boulder-strewn banks to where the stream divided into three. Climbing onwards we found ourselves amidst an area of dirty grey boulders and banks of mud and ice. Amongst the crevices of the banks the waters disappeared. It was a place of no great beauty, this birthplace of a mighty river; yet from the wilderness came life, for here from the barren hills around crowned with the everlasting snows come the eternal waters which feed Mother Ganges.

Back Through the Lower Valleys

"We made our journey back in the face of a strong and bitterly cold wind. It was a hard and trying march, but we were forced to move at a reasonable rate if we wished to avoid being benighted. As we descended into camp the sombre daylight faded, heavy storm-clouds rode low in the heavens and night brought an impenetrable darkness to the world. By the light of our torches we ate our evening meal. Of conversation there was very little. We desired one thing only: sleep.

"The next day we began our march back down the valley to Badrinath. The fine spell of weather we had enjoyed in the Upper Arwa now seemed to have deserted us, for heavy rain fell throughout the day. We halted two miles above Mana village, where we found the Tibetans encamped. Towards evening the rain ceased, the Tibetan brought us over a large supply of dry fuel and we soon had a cheery fire going.

"The march into Badrinath was only a short one, and we made this the excuse for a long lie-in. After good-bye to the party of Lamas, we set off. Taking an easy pace we reached Badrinath in the early afternoon. At the Dak Bungalow we found Hillier and Wilde fully recovered from the effects of their fall in the torrent and eager to hear our news. Again we experienced the wonderful hospitality of the local people. All were keen to hear about our exploits and listened with interest when next day I gave a brief description of our journey into the higher Himalayas."

On the opposite side of the range lies Kedarnath, which also receives its thousands of devotees who make their pilgrimage to the gods who dwell in Himachal, and from whose abode flows the eternal waters which feed Mother Ganges. Hindu literature is full of legend that in days gone by a direct passage across the range the pilgrims used to take a short cut, when visiting Badrinath and Kedarnath. Obviously such a passage would be through either the upper Alaknanda or the Arwa valleys. One of the things they were keen to discover was whether or not such a journey was feasible. They intend to form their plans for an attempt at sometime in the future, for an actual crossing of the range.

It might be said that in 1934, Shipton and Tilman went up the Alaknanda valley to the head of the Bhagat Kharak glacier and for three weeks they worked north along the watershed crossing, a series of passes between 18,000 and 20,000 feet high and ultimately they forced a pass over to Okhimath in the Kedarnath valley.

Back to Ranikhet

The party started off down the pilgrim route. They marched in easy stages, down through the narrow gorge of the upper Alaknanda on into the sub-tropical valleys of the foothills, through valleys where bananas, apricots, peaches, and other fruits grew in abundance; where thousands of gorgeous butterflies fluttered about the path, a world of vivid colour and life, forming a sharp contrast to the sterility of the higher valleys they had just left. They descended from a region of luxuriant vegetation and intense heat through cool green forests to the Ganges valley passing through Joshimath, Nandprayag, Karanprayag and Lohba. To quote Mr. Ridley again, he concludes by saying: "On September 6, we climbed the pine-clad slopes of hillside that led up to Ranikhet. High on a ridge we paused to look back; back over the foothills that receded wave upon wave to where beneath the tranquility of the evening sky lay the eternal snows."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LOST SANSKRIT WORKS RECOVERED FROM TIBET

By K. P. JAYASWAL

It is necessary that both the educated public and specialists should be apprised of the importance of discovery of manuscripts made by the Tripitakacharya Mahapandita Rahula Sankrityayana. The discovery is epoch-making. For centuries the name of this successful explorer will be cited with gratitude by writers on Indian philosophy and Buddhism. I am going to describe below the important works recovered by him. A complete list is being published in the *Journal of the Bihar and Orissa Research Society*. I shall mention here a few out of the 50 works which the Rev. Sankrityayana has brought and which are getting ready for the press. It is desirable to append in the second part of this note a notice of the explorer's personality which has become a national asset to us and which now belongs to the whole land of Bharatavarsha.

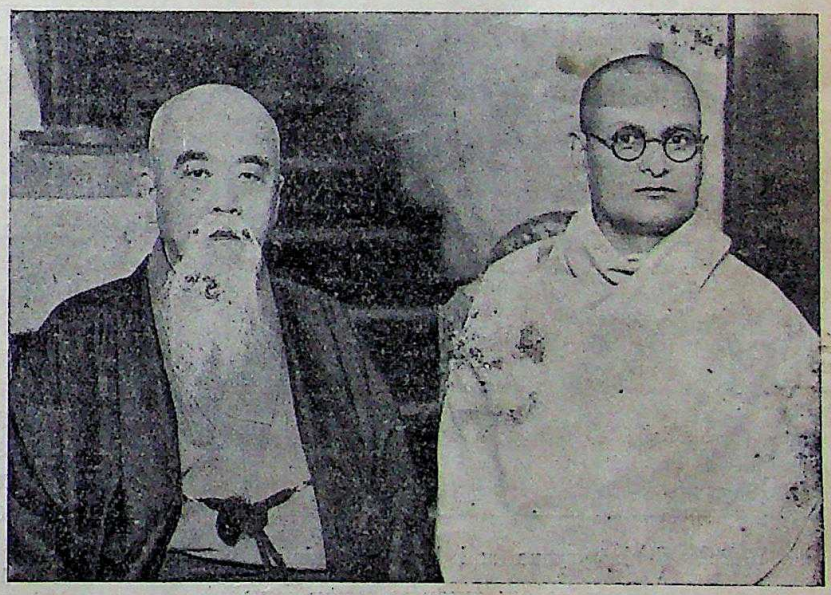
I

The Discovery

In 1930, Rev. Sankrityayana brought twenty-two mule-loads of Tibetan books, paintings, and other things. In this collection there was only one Sanskrit manuscript (palm-leaf) in Kutila script of the 10th or 11th century A.D., *Vajra-Daka Tantra*—which is now at the Patna Museum. A translation of this work is found in the Tibetan encyclopædia of translations of Indian books called *Kanjur*. Probably this very copy was used in the translation by Gayadhara Pandita, a Kayastha scholar of Vaisali (Muzaffarpur district). This was the second Sanskrit manuscript recovered from Tibet, the first being that of the *Sadharma-Pundarika* taken to Japan by Rev. Kawaguchi (1900-1903). Both these manuscripts were found at Shalu.

In 1934, Rev. Sankrityayana, having stopped the restoration of the *Pramana Varttika* from Tibetan into Sanskrit which he had undertaken, went into Tibet with the sole object of making a search for a Sanskrit manuscript of this the greatest Indian work on Logic. He obtained (from the Sakya Monastery) a fragmentary commentary by Prajnakara Gupta on the P.V. But he found some 40 volumes of other manuscripts, a catalogue of which has been published in the *Journal of Bihar and Orissa Research Society* (Vol. XXI. Part I.). The part of Bhashya (commentary) of Prajnakara Gupta has also been published by us in that Journal.

In his third visit (1935) our explorer discovered 156 new works in the monasteries of Sakya, Ngor, and Shalu, which mark an epoch and make him immortal. My friend was so intent on his mission that while on his way to Tibet in the mountains he dreamt that somebody gave him a bundle wherein he found all the books he wanted including the original work of DinNaga. Dream was succeeded by fact, which went much beyond the dream. He however did not find DinNaga's work. Rev. Sankrityayana photographed folios covering 1,60,000 slokas (measurement, one sloka = 32 syllables or *aksharas*). He had provided himself, according to his highest expectations, with more than necessary materials for photographing, but the haul was so great that they fell short whereupon Rev. Sankrityayana sat down to



Rahula Sankrityayana (*right*) and a Japanese monk

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

copy old manuscripts in his own hand (his Ceylonese companion Mr. Abhay Singh Parera, an Acharya in Nyaya from Benares, having fallen ill). He copied out 40,000 slokas. All this time I was feeling nervous lest my friend broke down by over-exertion. Nothing could be done to render relief in the matter from Patna, as even the letters reached me after several months. Fortunately the iron constitution of Rev. Sankrityayana and the energy which success contributes carried the work through. Two names have to be mentioned amongst the friends who have enthusiastically supported Rev. Sankrityayana in his expedition—Rajagaru Hemaraj Sharma, C.I.E., of Nepal, and Mr. P. C. Chaudhuri, I. C. S., of my Province.

Rahula Sankrityayana and his companion

I am detailing below twenty-seven important works, the aggregate volume of which amounts to 89,333 slokas (measurement) or 6400 pages of royal octavo in print. None of these had been available before and every one of which is so important that the discoverer of any of them would have felt gratified with his success.

B. C. CENTURIES

To this period belongs the Vinaya texts in Sanskrit,

1. *Upasampada-Jnapti,* 70 sks.
2. *Pratimoksha-Sutra,* 400 sks. (Lokottara School).
3. *Vinaya* (of the Lokottaravadin School), 1200 sks.

EARLY AUTHORS (1ST CEN. A.D. TO 600 A.D.)

4. *Matricheta.*

We knew the name of this celebrated author from the *Manjusri Mulakalpa,* from Yuan Chwang, from Tibetan and Chinese sources. But we have now his famous poem which used to be recited every day at the Nalanda University when Yuan Chwang visited it. It is the *Adhyardha sataka*—153 verses. Matricheta was a contemporary of Kanishka (1st century A. D.), wrongly identified with Asvaghosha. We shall be publishing this work in the J.B.O.R.S. before long.

5. *Nagarjuna.*

His *Vigraha-vyavartani*—450 slokas (Text 72 verses, and author's own commentary in prose), wherein the author refutes the controversies raised against the Madhyamika system. He establishes here that '*pramana*' itself becomes '*sadhya*' i.e., loses its standard character. This very theory has been attacked by Vatsyayana in the Nyaya-Bhashya. Dr. Tucci has translated from Chinese and Tibetan this text and published it in the Gaekwad Oriental Series.

6-8. *Asanga and Vasubandhu, c. 400 A.D.*

These two brothers of Peshawar are the leading Buddhist authors of the Gupta Period. Vasubandhu was an Imperial Tutor. Asanga is the virtual founder of the Yogachara school of philosophy. His original work—*Yogacharabhumi*—8,000 slokas—is now in our possession.

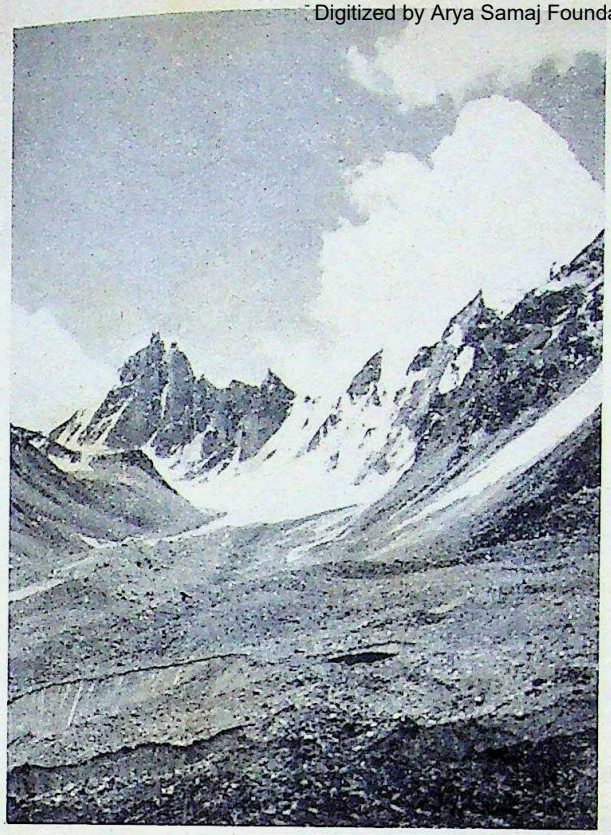
Two works of Vasubandhu—the *Abhidharmakosha-bhashya* (15,000 slokas), which has been translated by Prof. Valle Poussin from Chinese into French in 6 volumes—and, the *Madhyanta-Vibhanga bhashya* 1,000 sks.—are standard treatises on Buddhist philosophy. The original *Vibhanga* of Maitreya on which Vasubandhu has written his Bhashya has been restored into Sanskrit by Mahamahopadhyaya Vidhusekhar Sastri. Now the Mahamahopadhyaya may have the pleasure of editing the real original.

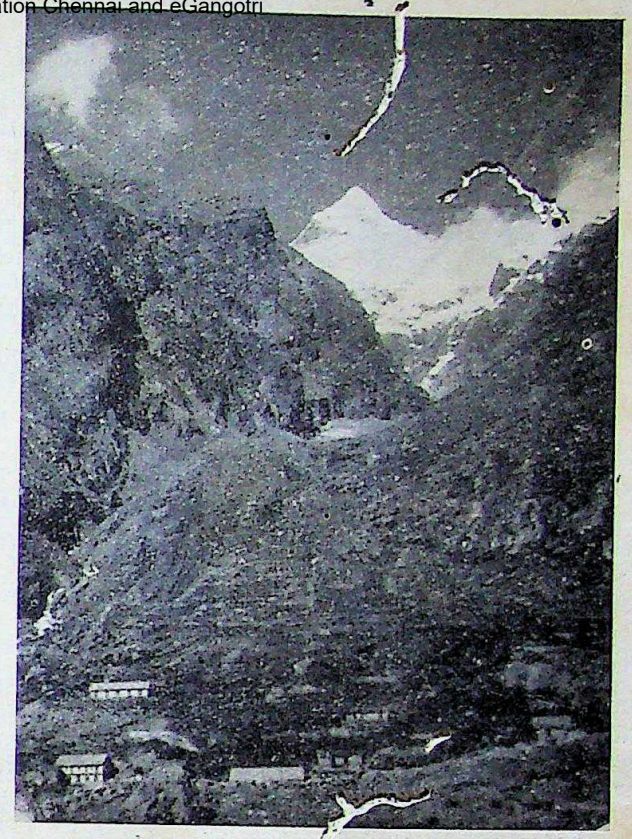
9. *Bhavya* (5th century).

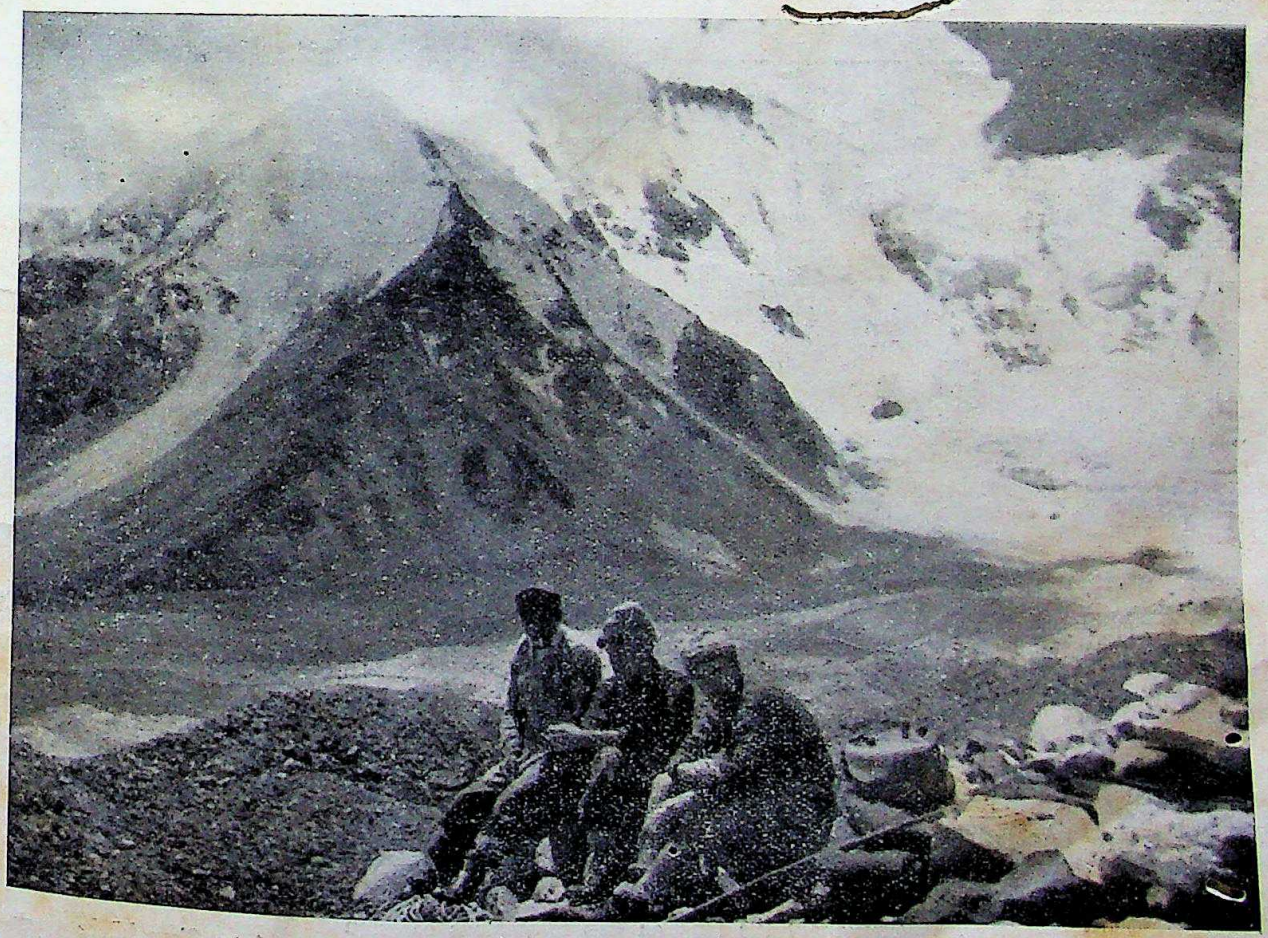
Bhavya was another Gupta author. He was a scholar of Nalanda and had been a prince while in secular life. We have now his *Tarka-Jvala,* 1,500 sks., which has a second name as *Madhyamakahridaya* it is a polemical piece. *Inter alia* it attacks the Avatars. Its

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



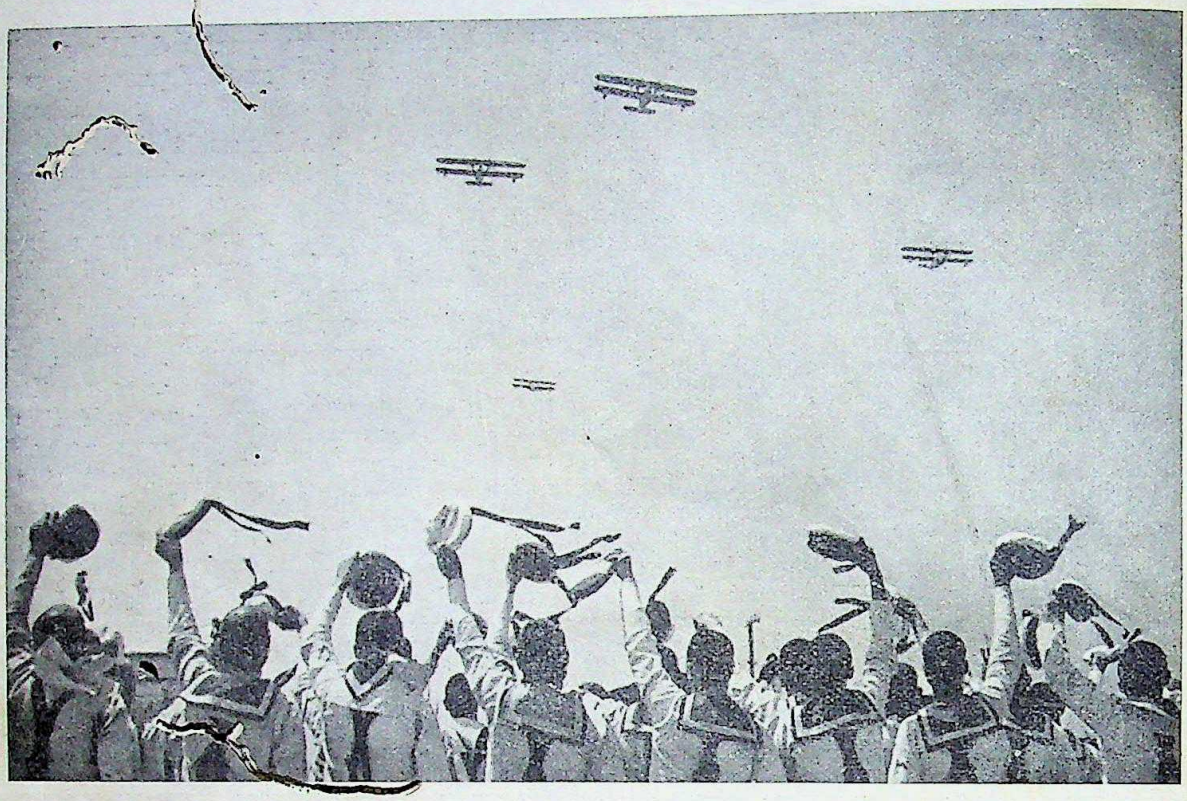


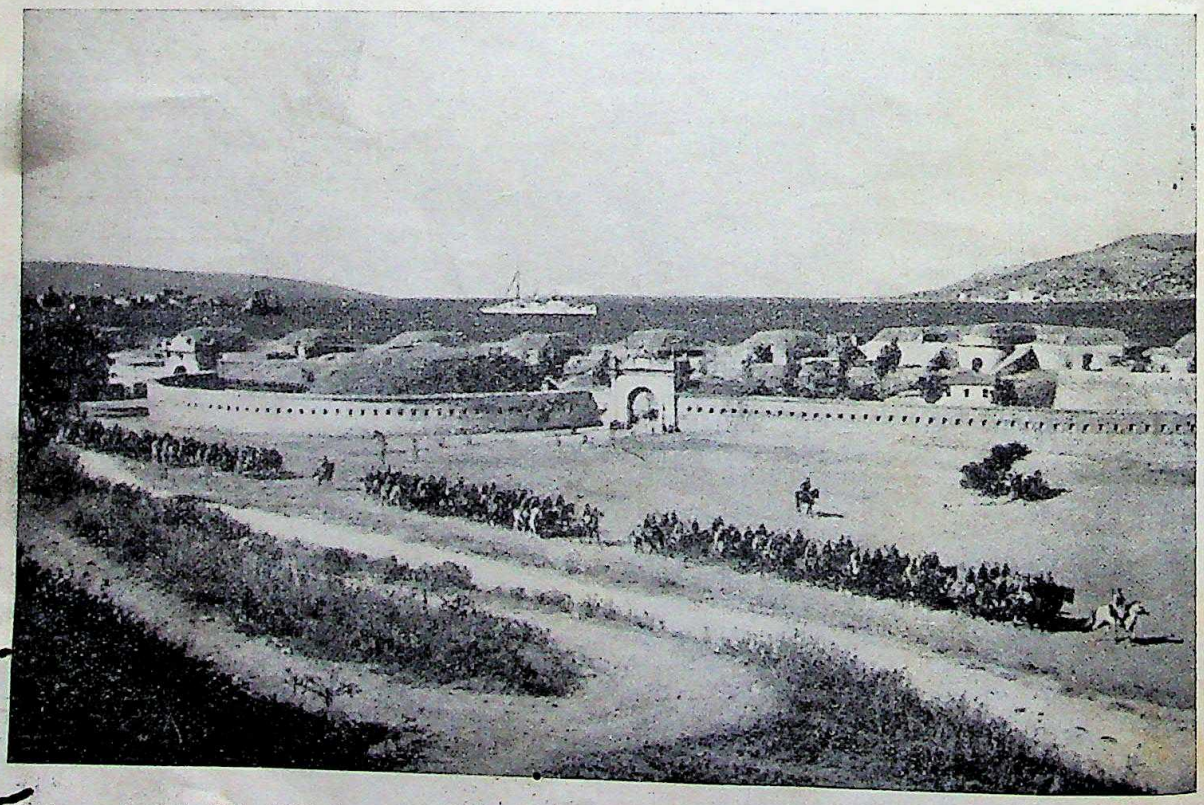


TOP : *Left*—Eastern Glacier *Right*—Nilkanta, 21,640 ft.
BOTTOM : Pansingh, Bates and Ridley, near base camp. (Behind Holy Badrinath)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





Turkey gained in July 1936 the right to refortify the strategic Dardanelles. Great jubilation was expressed throughout the land on this momentous occasion

Below : A Column of Cavalry, for the first time in thirteen years, moves into Chanakkale

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
110857

Sanskrit and verses are amongst the best examples of Gupta classical literature. Vasubandhu, unlike his elder brother, adopted classical Sanskrit in Buddhism; and since his time Buddhist writers vied with Brahmanical writers in the production of literary Sanskrit. Bhavya probably reached the zenith in that matter. His philosophic views are a reconciliation of Madhyamika and Yogachara systems, which have been attacked by later Buddhist writers, but the opinions of the author will probably appeal more to the modern scholar.

10-14. *Dharmakirti* (c. 600 A.D.) and literature on him.

In Indian Logic this author marks the highest water-mark. On account of his vigour and method, he has been described by Professor Stcherbatsky of the Leningrad University as "the Indian Kant." Prof. Stcherbatsky has written a treatise in two volumes on his published work *Nyaya-vindu* under the title *Buddhist Logic*. But his superior work—*Pramanavarttika*—which has been vastly cited in Indian literature (both Brahmanical, and non-Brahmanical) had been missing. Now Rev. Sankrityayana has not only brought that main treatise on which the reputation of Dharmakirti rests, but the whole literature on it in Sanskrit, namely,

(*a*) Pramana-varttika (complete, being printed in J.B.O.R.S.) with a commentary on the first chapter by the author himself (only ¼th portion).

(*b*) A complete commentary on the latter by *Karnaka-gomin* (8,000 slokas), (9th century).

(*c*) A complete commentary on the P.V. by the famous *Prajnakara Gupta*, professor of Nalanda (c. 700 A.D.), who is regarded as only next to Dharmakirti, if not an equal authority. The commentary measures 15,000 sks.—half of which is verse and the other half in prose (mixed).

(*d*) Another commentary by *Manoratha Nandi* which deals with each word of the P.V. Its extent is 10,000 sks. The author belongs to the 10th century. It is being printed in the J.B.O.R.S.

Any scholar would have been awarded the highest place in the world of Indian scholarship for having brought to light any one of these four books. The manuscript of *Karnaka-gomin*, which is in the Sakya monastery, was written in the 11th century, and other manuscripts belong to the 12th century.

I may note here that the manuscripts copied, photographed or brought out by Rev. Sankrityayana are on palm-leaves ranging from the 10th to the 12th century, except the commentary by *Manoratha Nandi* which is on paper (written in Tibet, about 1220 A.D. by an Indian exile).

The manuscript of Manoratha Nandi's work has a special interest inasmuch as it is in the handwriting of an Indian scholar—*Bibhutichandra*—who stands very high in Tibetan literature. He was one of the two Indians whose knowledge of Tibetan has been noted as perfect, the other being *Smritijnana* (c. 1030 A.D.) whom *Dipankara Srijnana* declared to be the greatest scholar in the whole of India. Smritijnana went as a missionary to Tibet and mastered Tibetan by adopting the life of a menial. Bibhutichandra was a Bengali (from Eastern Bengal, Jagat-tala). He went along with *Sakya Sri Bhadra* (died 1225 A.D.) who left India on account of the Muhammadan invasion of Bihar. Sakya Sri Bhadra was the Royal Preceptor, Head of Buddhism in Magadha, and the President of Vikramasila University (Bhagalpur District). I have seen a few folios of a paper MS. (paper was in use in Tibet at the time) brought by Sankrityayana; on its cover Vibhutichandra has the draft of a verse of his composition in which he records that even in Tibet he never ate meat, that his heart yearned for his Motherland but he could not give up his Teacher. Vibhutichandra died in Tibet. He became tutor to the family who shortly after converted Kublai Khan and introduced Buddhism in Mongolia. The Tibetan scholar "Sakya Pandita" who became the greatest thinker and author in Tibetan Buddhism, was a product of Vibhutichandra and his Guru.

15. *Jnana-Sri* (c. 900 A.D.)

Kshana-bhanga-adhyaya by Jnana Sri (900 A.D.) 3,000 sks.

This book (in prose) is criticised by *Udayana*, the Brahmin authority, in his *Atmatatva-viveka*, the whole chapter of 'Buddhadhikara' being devoted to it. The theme of *Jnana-Sri* is that every thing in this world is changing, the only unchangeable law is this law of change. His thesis contained in the first verse of the book is largely cited.

16. *Jitari* (c. 1000 A.D.)

Jitari was a great logician living in the neighbourhood of Vikramasila, an old man in the time of Dipankara Srijnana. His work

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nairatma-siddhi (*Proof of Non-Soul Theory*) in prose (complete in 50 sks.) has been recovered.

17-22. OTHER NYAYA WORKS

(17) *Agama-pramanya-nirasa* (50 sks). does not admit the authority of canons. Author's name unknown.

(18) *Vada-rahasya* (3,000 sks.). Author's name is unknown, but the work is important inasmuch as it answers Udayana's attacks on previous authors. It was composed in the 10th or 11th century.

(19) *Tarka-rahasya* (2,000 sks.), similar to the Vadarahasya (10th century ?)

(20) *Ratna-kirti Nyaya-Nibandha.* Nine Naya texts by Ratna-kirti (1,000 A.D.), two of which have been published by Mahamahopadhyaya Haraprasad Sastri.

(21) *Prajna-Ratnakara* (10th century ?) (60 sks.).

(22) *Hetu-vindu-anutika,* (5,000) and

(23) *Nyaya-vindu-anutika* by Durveka Misra (11th century) (5,000) are two new works unknown before as they are not translated into the Tibetan collection.

OTHER SUBJECTS

(24) *Rules of conduct by Jaya-Rakshita.*

On rules of conduct of a Buddhist novice preparatory to entering the monkhood we have the *Sramanerakarika* by Jaya-rakshita in 300 verses. Probably it belongs to the 7th century.

25. *Old Hindi of 800 A.D.*

Amongst non-philosophic books, I must note two *Doha-kosas of Saraha* (800 A.D.), one of the manuscripts is in a script of about 1000 A.D. The original manuscript of one has been brought to Patna and a photographic copy of the other. The language is Eastern Hindi; the collection will be regarded as the earliest example of Old Hindi. On another occasion I dealt with Saraha's language and my conclusion that it represents the oldest Hindi has found acceptance at the hands of Sir George Grierson.

26-27. *Literary Works.*

The *Chando-Ratnakara* by Ratnakara Santi, Head of Vikramsila about 1000 A.D. and reputed to be *Kalikala-Sarvajna* ("All-knowing") is a work on prosody (700 sks.). *Subhashita-ratna-kosa* by Bhimarjuna Soma is an anthology. The manuscript is of the 11th century. The book is complete. It cites some authors not known before.

II

THE DISCOVERER

Rahula Sankrityayana—who is more popularly known in Bihar by the first part of his name, as '*Rahula-ji*' was born in a Brahmin family at a village (Kanaila) in the district of Azamgarh, U.P., forty-four years back. At the age of 16 he left for Benares to study Sanskrit, and at the age of 20 he entered the Vaishnava order as a *Virakta* and was destined to succeed to an endowed *Mahant-ship* at Chapra (Bihar), which he renounced, his old Guru has been still pressing him to accept the Mahantship. He went to Ceylon as a Sanskrit teacher. His former studies of Vaishnava Agamas at religious centres in Madras, and of Sanskrit Darsanas (Philosophies), and contact with the patriotic programme of the Arya Samaj had planted two seeds in his intellectual self—one of patriotism and the other, of philosophy. In Ceylon at the great monastic college of Vidyalankara he studied and mastered the Tripitakas (the Buddhist scriptures), and finally decided to enter the Buddhist Order (1930); after his return from the first trip to Tibet (1929) he came to the conclusion that there can be no personal God as Vaishnavism taught and that Buddhism was the only religious system he could accept.

It was about 1928 when I received his first letter from Ceylon. It was written in Sanskrit, forwarding a paper on the site of Sravasti. When I first met him (1928) in my house at Patna he had a Kambal cloak on. He looked very young—a feature which he has retained, as he looks today below 30. His eyes gleamed with lustre and face showed restlessness. He had been to jail (1924-1926) twice for political speeches, he had been closely associated with Bihar leaders. I found in him a combination of spiritual ambition to raise his fellow-men and a desire for right thinking and deep learning. He was then intending to go to Tibet to study Buddhism. He confided in me the secret that he had made up his mind to enter Tibet without a pass-port. It was difficult at the time for him to obtain a passport either from our Government or from Tibetan Government which never allows an Indian to enter its own territory. He struck me at the time as a man belonging to the class to which my Oxford friend Lala Har Daya belonged—intensely selfless, trying to find solution and support of his religious convictions in Buddhism, and regarding that system as affording a guide to his country to break through the thraldom of philosophies and beliefs and castes and creeds. But at the time I least suspected that the man will blossom into the Rahula Sankrityayana as I know him today—a man resembling the Buddha, a man absolutely

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

free from hostility to any living man, universal in his outlook, absolutely calm, to whom children run up instinctively, to whom man would respond as to Christ or Gautama if he said, '*Follow me.*' Tall, stately, and handsome, he resembles the Great Founder of his Order, except that he has not got the blue eyes of the Buddha. His physique is powerful, mind immensely practical. He is capable of bearing great hardships, of walking great distances in the hills, living on any food obtainable. Last year the Commander-in-Chief of Nepal remarked to me that the route which the Monk (Rahulaji) followed in going to Tibet in his first journey (that is, the one mentioned above which the latter has described in his '*Journey*') was so dangerous that even the Nepalese do not venture to traverse it. On his return from Tibet, Swami Ramodara (as he was known up to that time since his Vaishnava ordination) became a Buddhist Monk obtaining his ordination in Ceylon.

On account of his perfect knowledge of the Buddhist scriptures the Samgha recognized him as a *Tripitakacharya*. The Pandit-Sabha of Benares gave him the title of *Maha-Pandita*. He with the help of a Chinese scholar started translating or rather restoring into original Sanskrit the *Vijnapatimatrata* from its Chinese translation by Yuan Chwang, which I published in the J.B.O.R.S. He went into Tibet again (this time with a pass-port) and brought a portion of the Bhashya on the *Pramanavarttika* of Dharma-kirti which is the basis of the great Sanskrit treatises on Logic (Nyaya). Rev. Sankrityayana edited the portion and we published it in the J.B.O.R.S. He started completing the missing portions restoring from Tibetan. It however occurred to him to make another attempt in Tibet at searching for a complete copy. The result of his visit (1936) has been astounding, which Prof. Stcherbatsky described to me in a letter as deserving the holding of an International Conference to discuss the importance of the discovery and to mark the event.

I would like to say a few words here on the other aspect of the Venerable Rahula's personality which as I have said is national property. There has been a war between two sentiments both in my own heart and in that of my monk friend's. Rahula is not only a son of the Buddha, he is primarily a son of India. He regarded social and political work as of primary importance. He started writing in Hindi on political subjects. He has a powerful pen and a still more powerful speech. I intervened and begged him to leave politics, and he agreed. Often I search my heart and my conscience wars with my prudence and love of literature and history, and doubts arise. Have I stood between Rahulaji and the changing destiny of my country? Have I deprived India of another Gandhi or Jawaharlal? Have I done the right thing? Was I wrong? What an immense service would have been rendered by this intrepid recluse in breaking barriers and removing weights from the chest of my country from which she has suffered for the greater portion of her history? Rahula Sankrityayana is a man of the masses in a degree even greater than Gandhi. He has seen and studied the social systems of every country in Asia and most countries of Europe.

Swami Ramodara is a loss to the social movement but the Tripitakacharya Sankrityayana is a gain to literature. Any scholar would have become immortal by discovering any one of at least fifty books mentioned above out of the library double the size of the Mahabharata, which he has brought back to its original home and has made available to the whole world.

Sankrityayana between his travels produces in a few months large tomes of Hindi translations of the Pali Tripitakas. He sits down and works for several hours at one stretch. His labour is almost superhuman in writing and that terrible work of proof-reading. I always try to warn him and remind him of the fate of Sankaracharya whom voluminous writing killed too early. His reply has been that he has already outlived the limit of Sankara's age. He has written the best book on the life of the Buddha (*Buddhacharya*). His knowledge of Indian Epigraphy is so great that often I consult him on inscriptions. His general knowledge is very wide. It is a pleasure to discuss with him a present problem—whether Indian or International. His knowledge of Persian (which he acquired in Jail) and Urdu gives him a great facility in writing popular Hindi. At Sanskrit he is as facile as at Hindi. His articles have been translated into French by Prof. Levi and published in the *Journal Asiatique*. I always draw on his researches and embody them into my writings. Not a minute of his is idle. As a relaxation from the proof-reading and editing of the Pramanavarttika and its commentary he is dictating a monograph on Modern and Ancient Persia. There is no distinction in his eyes between India and the world outside, between Indian and non-Indian; he has no false patriotism in any matter. May he live long this life of the great Buddha!

The treasures brought by him from his three

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

visits to Tibet are gifts to the public. They are at the Patna Museum and the Research Society of Patna. He brought about two hundred Tibetan paintings of great historical and artistic value which are at the Patna Museum. The whole Tibetan Library is now available at the Research Society, and it is the biggest library outside Tibet.

The Bihar and Orissa Research Society has recognized his services to research by electing him an Honorary Member. Its Honorary membership is bestowed only on foremost scholars of the world.

He advocates reform of Nagari script in this country, and contributes largely to Hindi periodicals. He believes in the wisdom of the Buddha in making knowledge available to the masses. Yet his scientific interest is supreme. He has written many articles on Darwin; on evidence from excavations; on philology and phonetics. We await with eagerness his *History of Rational Thought*.

LAND TAXATION IN INDIA

By MANEKLAL VAKIL, M.A., LL.B.

III

Is Land Revenue Rent or a Tax?

In the preceding section we have already indicated that Land Revenue in India is in the nature of a tax from the earliest periods and not rent as is sometimes understood by Government Officials in this country. It is, therefore, necessary to examine in greater detail as to why Land Revenue must be considered a tax. It is always best to examine any question on recognized first principles but the tendency is always to demand any authority that can be had from the past in support of the conclusions which one might deduce from first principles. A conclusion becomes more convincing if it comes from persons who have always been in the past position to judge these things from personal experience and more so if they give the conclusion which is against the interest whom they are expected to serve. Baden Powell in his classic book on the Land System of British India at page 240, Vol. I, comes to the following conclusion:

"The Land Revenue cannot then be considered as a rent, not even in Ryotwari land where the law (as in Bombay, happens to call a holder of land an 'occupant', not a proprietor. The special definition does not entitle Government to the true rent. Nowhere and under no Revenue system does Government claim to take the 'unearned increment' or the whole of what remains after the charges of labour or cost of cultivation and profits on capital have been accounted for. If we cannot be content to speak of Land Revenue and must further define, I should be inclined to regard the charge as more in the nature of a tax on agricultural incomes."

The writer of the above words was a member of the Indian Civil Service in Bengal and was also one of the Judges of the Chief Court of the Punjab. He wrote his original manual in 1882 and prepared the new edition in 3 volumes in 1892 which have yet remained a classic on the subject of the land assessment in the various Provinces of British India. He further remarks,

"The Rulers, Rajas and Emperors of successive kingdoms in all parts of India have at all times raised the greater part of their State income by levying a charge on the land. It came to be a universally acknowledged principle that the King, Raja or Chief of a territory had right to a *share in the produce of all agricultural land*."

Jaimini, the great Mimansa Philosopher, after discussing thread-bare what was and what was not the King's property concludes,

"The land is not a subject of gift by the King, for as regards its proprietorship all men stand in the same position."

Sayana Acharya says,

"The land is not the property of the King. The land of the country cannot be given away."

The Ain-i-Akbari remarks,

"In former times the Monarchs of Hindustan exacted the sixth of the produce of the land as tribute and tax and not as rent. One-third part of the produce of medium cultivated land is the revenue settled by His Majesty."

Jaimini also says,

"The King may not give the land for it is the common property of all."

Savara commenting on this says,

"The King has a right to the definite proportion of the produce because of his giving protection to the crops, etc., but has no right to the land."

Manu says,

"A field is the property of the man that first brings it under cultivation."

Gautam speaks of this share as the gift due to the King because the King was bound

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to perform certain very onerous duties at the cost of the State and free of cost to the people, *e.g.*—

1. To settle all disputes and even to restore at all cost the value of all stolen property even from the Royal Treasury if it could not be recovered.

2. To provide ample pastures for the cattle at the cost of the State and free of all costs for the people, the breadth of these pastures being 300 cubits of land for each village.

In the time of Chandragupta, Chanakya writes in his Artha Shastra,

"That the King shall make provision for pasture grounds in uncultivable tracts."

He further says,

"During famine the King shall show favour to his people by providing them with seeds and provisions; he may show favour by distributing either his own collections of provision or the hoarded income of the rich among the people or seek for help from his friends among kings; or the policy of thinning the rich by exacting excessive revenue or causing them to vomit their accumulated wealth may be resorted to or the King with his subjects may emigrate to another kingdom with abundant harvest."

Colebrooke in his *Miscellaneous Essays on Hindu Law* says,

"The Monarch has no property in the earth. His kingly power is for Government of the realm and extirpation of the wicked, for these purposes he receives tax from husbandmen and levies fines from offenders but the right of property in land is not thereby vested in him."

Dr. Rhys Davids in the *Cambridge History of India* says,

"The rural economy of India at the coming of Buddhism was based generally on the system of village communities, land-owners of what in Europe is known as 'peasant proprietorship'.

He further says,

"Each village had grazing ground for the cattle and a suitable strip of jungle where the villagers had common rights of waste wood."

Any reader who wants to go more fully in this question may refer to the two booklets of Professor Dwijadas Dutt, former Professor of Agriculture, C. E. College, Sibpur, on (1) 'Peasant Proprietorship' and (2) 'Landlordism in India' from which the above citations have been taken.

It is argued sometimes that the ancient Sanskrit Commentaries on Hindu Law had not the force of Law in the modern sense as having been enacted by the State and liable to be enforced with the power of the State behind them. Even these writers have always stated that custom is transcendent law and no king in those days dared oppose the influence of customary law for fear of Brahmanic Religious sanction and of serious unpopularity which may involve his deposition by the people. It is therefore untrue to say that the ancient laws and constitution of India fixed the share of the King at a much smaller fraction which was not enforceable as law. It must however be conceded that in times of trouble Civil War or any other provincial warfare in which a disintegrating paramount power was involved exactions were made of as large revenue as possible at the point of the bayonet as it did happen in the decline of the Moghul and Maratha Powers, on the ashes of which came into prominence the influence of the power of the East India Company. In case of war all kings even at the present times need money and adopt all sorts of measures to raise it by increased taxation, loans or even the dishonest method of debasing the paper currency under the sanction of emergency legislation or executive orders in Council.

The Mahomedan Rulers of India observed the old Hindu Laws with or without modifications even to the Lodi Dynasty and these laws have practically been collected in the Ain-i-Akbari of the great emperor Akbar. They claimed a contribution or 'vali' from the husbandmen in return for the cares of royalty and not on the ground that any confiscation had taken place of the husbandmen's lands as a result of conquest. The Muslim Rulers never claimed the peasants' land as royal land by virtue of the right of conquest nor did they give away any land to their favourites as in England at the time of the Norman Conquest which enabled the British aristocracy to claim their estates as free from rent but entitled them to claim rent in their turn from their tenants. It is only Lord Cornwallis who brought in this notion of the British aristocracy and made the Permanent Settlement with the Bengal farmers of revenue and thereby created a hereditary landlord class by depriving the Ryots or peasants of their hereditary ownership of land and thus reducing them to mere tenants whose rights were later determined by the various Tenancy Acts in Bengal.

Writes Baden Powell at page 244, Vol. I,

"The inconvenience and injustice to the public of fixing the revenue for all times regardless of changes in the value of produce or rise and fall of agricultural incomes were recognized soon," after the Permanent Settlement of Bengal.

The Zamindari system was therefore provided in U. P., the Punjab or C. P. by assessment of Zamindars being fixed only for 30 years and by instituting the Ryotwari system in Bombay and Madras (except Northern Circars).

Mr. F. G. H. Anderson, Settlement Commissioner, and Director of Land Records till

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1929, writes in a supplement to the Bombay Land Revenue Rule (1921) at page 226 of the 1935 reprinted edition,

"The proprietary right of Government over all land is discussed in G. R. No. 4239 and No. 5293 of 1873 and that right was reserved in Government Circular No. R-3361 of the same year."

And this has taken place in Bombay in spite of the fact that

"The Doctrine that the land belongs to the State as Crown Property was repudiated in the despatch of the Court of Directors dated 17th December 1856 and it was there claimed that the land assessment should be treated as taxation and not as rent."

The same position was re-affirmed in the despatch of Sir Charles Wood in 1864. Again in para 31 of the Despatch of Lord Lytton's Government to the Secretary of State dated 8-6-1880 a similar disclaimer of the assertion of the general proprietary right is to be found. But nevertheless continues Anderson,

"The right to impose upon all land in India was no less firmly maintained. Indeed there is no practical difference and if Government can tax even up to the extent of taking all the unearned value in the land, then distinction between ownership and right of taxation is purely academic."

No doubt this is from the said Government publication in a prefatory resolution R. 55 of 1921 to which Government state,

"It must be clearly understood that Government did not endorse the commentator's views or accept responsibility for the accuracy of all the matters in the commentary. But even now the Government of Bombay or for the matter of that the Government of India have not defined their exact position with reference to this question of Land Revenue being either a tax or a rent in spite of orders issued by Lord Curzon's Government, namely, 'the Land Revenue' resolution of 16th January, 1902, 'the Suspension and Remission' resolution of 25th March, 1905 and 'the Land Improvement' resolution dated 24th May 1906, which are said 'to constitute the complete exposition of the principles for the Land Revenue administration in future'."

IV

The State, the Landholder and the Peasant

We have already seen that even after conquest the conquering power did not disturb the proprietory right of individual peasants and made settlements of Land Revenue with the village community through their accredited representatives of the village Panchayat. Even where the kingdoms in size were large or had to utilize the services of warlike Chiefs of armed men to maintain peace and order, the distant king made grants to such Chiefs or turned them into feudatories by leaving to them their early rights of getting revenue from the peasantry according to the old custom subject to the payment by these Chiefs of a portion of their former revenue as tribute to the paramount power for the functions it would have to perform against a foreign invasion or internecine warfare between Chiefs of different provinces. Such grants which assumed various names as Inam, Jagir, or feudal rights of some form or other merely granted right to collect the land tax and retain the whole or a part of it, that is a share of the produce from the peasant but could give no proprietory right to such feudal holder inasmuch as the King himself had no ownership in that land. In the 18th cenutry owing to the frequent wars between the declining Moghul power and the rising Maratha confideracy, the state of the country was continuously disturbed and gave rise to the system of collection by provincial Governors at the head of armies in the form of Chauth, Sardeshmukhi, Forage etc., and later to a system of regional collectors of the State's share by annual contracts subject to the deduction of a certain percentage generally 10% as the contractors' remuneration. Under the influence of the above causes with the growth of the large Empire in India there came into existence a body of middle-men who are now known as Zamindars in Bengal, U. P., the Punjab, the Northern Circars of Madras and the Malguars in Central Provinces, and the Inamdars, Talukdars, Polygars and the Khots etc., in other parts of India all of whom have the common characteristic of getting a certain share from the cultivator of the soil and paying a certain part of it to the State as tribute or State's share minus their own. In practice, however, due to the lack of the control of the Central Government of these Revenue farmers whom the British East India Company recognized as the owners of the soil to the exclusion of the ancient peasants, these so-called new proprietors began to collect as much as they could from the cultivating peasants and paid as little as they could or as much as the commercial representatives of the East India Company like Clive or Warren Hastings could under the severe annual exactions of those days under pain of even corporal punishments at times.

How the British Government recognized the rights of some of the ancient feudal Princes and Talukdars and how they created the permanent irrevisable or revisable Zamindaries in Northern India is a matter of recent history fairly well known in this country. Even in the Ryotwari tracts the peasant's ancient right of what is called the hereditary occupant with power to transfer. The right of the British Government

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as the ultimate owner in theory is thereby upheld by the Revenue Officers in British Indian Districts and this has encouraged the feudal Princes and Talukdars to claim such an ownership and treat their peasants as mere annual tenents at will or tenants without restrictions on eviction without compensation for improvement or prescriptive right in the land.

The state of Law is thus in a very unsatisfactory condition and has reduced the robust peasant of ancient India into the starving labourer on the soil. With the growth of the population under the peaceful conditions of British rule in India even some of the Talukdari families have been reduced to the condition of starving peasant proprietors and the descendants of the old peasant proprietors have been turned into landless labourers. The proportion of such labourers to Khatedars or holders of lands on Government registers is 1 to 2. In other words the number of landless labourers is half of that of the Khatedars in the midst of an agricultural population of 70% of the total throughout India. It is, therefore, both important and urgent that legislation to restore the peasant's right and curtail the rights of the intervening landlord to not more than 10% of the State's shares be undertaken without further delay. The cry for abolition of landlordism in India is heard everywhere and intermediate landlords will have to submit to the drastic reduction of their share and that too only if they perform any useful function in India of the present times. For collection of their revenue from the peasants the landlord has in most cases to be assisted by the Government Revenue Officers and they have not to perform any warlike duties as in ancient or mediaeval India. The only function that they can now perform is if educated, to develop scientific agriculture in large estates by guiding their tenants along methods of intensive farming. The industrial capitalist is not to be permitted under the future recognised laws to more than a 10% of the net profits and the Sardeshmukhi of the Maratha period could only get a 10% for his supervision over the group of districts in those days of bad transport through horses and bullocks.

Even the Joint Parliamentary Select Committee of the Indian Reform Bill of 1918 have recognized the need of some changes in land legislation and have remarked in para 11 of its Report,

"The process of revising Land Revenue assessment ought to be brought in closer regulation by statutes as soon as possible, in preference to the present revision by executive action through departmental inquiries . . . The Committee are of opinion that the time has come to embody in the law the main principles by which the Land Revenue is determined, the method of valuation, the pitch of assessment, the period of revision, a graduation of enhancement and the other chief processes which touch the wellbeing of the Revenue payers."

This has not been done even uptil now. Even the J. P. C. Report of 1934 has the following observation on the question of the guarantee of the vested interest of intermediate landlords in para 371 at page 218,

"Some of the claims to protection which have been urged in this direction upon us in this connection would be satisfied by little less than a statutory declaration which would have the effect of maintaining unaltered and unalterable for all times, however strong the justification for its modification might prove to be in the light of changed circumstances, every promise or undertaking of the kind made by the British Government in the past. *We cannot contemplate so far-reaching limitations upon the natural consequences of the change to responsible Government.* We recommend, however, that the Constitution Act should contain the preparatory provision requiring a prior consent of the Governor-General or the Governor as the case may be to any proposal, legislative or executive, which would alter or prejudice the rights of the possessor of any privilege of the king to which we have referred."

Even regarding the permanent settlement in Bengal at the end of para 372 at page 219, the Committee remark,

"We recommend therefore that the Governor should be instructed to reserve for the signification of His Majesty's pleasure any Bill passed by the Legislature which would alter the character of the permanent settlement."

With the establishment of the new Legislatures of Provincial Autonomy a Bill to effect Revenue Settlement can be brought under the foregoing observation of the New India Act of 1935. But with the provision of a second Chamber in the important provinces it is hardly possible that any real effective legislation can be undertaken to restore the peasant to his ancient position of ownership and independence as against the Zamindars or Talukdars or Jagirdars. For instance in Bombay there is the second Chamber even though it is chiefly a Ryotwari Province and the proportion of occupancy land to that of over-lord or Zamindari tenures including Revenue-free Inams or Jagirs is in the proportion of 284 to 83. This minority of intermediate landlords will naturally combine with the large Khatedars of occupancy land and with the representatives of mercantile and industrial interests and thus defeat any Bill which would attempt to restore peasant proprietorship to the detriment of the so-called landed interest of the Zamindars.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

V

Assessment, Suspension and Remission

"As leech, calf and bee take their food, so must a King draw from his kingdom moderate taxes. A fifth part of the increment of cattle and gold is to be taken by the King and one-eighth, one-sixth or one-twelveth part of the crops, though a Khastriya King who in time of War takes even the one-fourth part of the crops is free from blame if he protects his subjects to the best of his ability." (Manu quoted in Bombay Survey Manual, Vol. I, 1935, page 6).

The above quotation gives us an idea as to the basis of taxation in the days of Manu and before him. The one-fifth part of cattle would of course apply to the increase of cattle in the case of cattle farms or professional shepherds who live on cattle-farming alone, as a certain number of plough and milk cattle has always been allowed to graze free of any charge in the common grazing ground. Shepherds' tax is not now taken in kind but is converted into grazing fees and is a sort of assessment on common grazing ground in India. In the initial stages the share of the crops was ascertained by corn that was collected by the original peasant proprietor on the threshing floor of the village. There would not be much difficulty in this method of collecting the land tax so long as the kingdoms were small and there was very little scope for the dishonesty of State officials. With the enlargement of kingdoms there would come into existence some purely landlord tenures in the hands of intermediate landlords. Otherwise, was developing the system of assessing the whole village for the land tax for the payment of which the whole community would be jointly and severally responsible. The village *panch* would, after the crop is collected on the threshing floor, ascertain the proportion which each farmer would have to contribute according to the size of his crop in relation to the total tax of the whole village. When the kingdom would merge in an Empire, control from the centre becomes difficult over the collections of the State officials as well as the distant landlords and village communities of peasant proprietors would naturally grow to obviate the difficulties of control from the centre. It is very often said that the method of collecting on the threshing floor from each peasant would give scope to the peasant to be dishonest, but no dishonesty is possible until the State official on the spot is in league with the peasant. The system therefore gave place to the appraisement of the standing crops by the State official, the village-headman or the Zamindar, for the purpose of paying the land tax to the State as well as the share of the intermediate landlord assigned by the State to the latter. In such an appraisement of the standing crop the peasant would ordinarily suffer as the State official or the intermediate landlord would always have a tendency to assess the standing crop at a higher figure. In the time of Akbar both these systems were in force and the peasant had even the option of paying assessed land tax in money. For the purpose of money assessment it was necessary to have a survey of the land with the State and the classification of the different types of land which would grow one or more crops in a year and the variety of crops etc., while some fields would have to lie fallow for the rotation of crops. As the fixed money assessment was to be levied on cultivated as well as uncultivated fields to enable a State to have a steady revenue to balance its expenditure, the assessment would naturally have to be on a lower scale than the share of the crop which could only be levied on cultivated fields that might have actually yielded a crop. Further in years of deficient rainfall or of complete famine and floods there would be no crop and therefore under the money system the collection of the land revenue would have to be suspended and later on to be remitted if the accumulated arrears go beyond the capacity of the peasant to pay from future savings. If the money prices rise or fall the money assessment should accordingly be increased or decreased.

The first land revenue settlement carried out by the British in India was the permanent settlement of Bengal made by Lord Cornwallis in 1790. Its chief object,

"was the introduction of the English Landlord System which the Governor-General in ignorance of the actual conditions of the country had determined as panacea for all agricultural evils. Absolutely individuals with perhaps some sort of titles, others without any sort of title whatever, were sought for and set up as landlords of Estates and the land revenue of which was settled in perpetuity. It was expected by the Governor-General that the result of his system would be the creation of a body of loyal contented and indepedent land owners who would not only be a source of strength to Government but would also like their English counterparts take interest in their estates to the improvement of the conditions, not only of their lands, but also of their tenants, the cultivators. But these brilliant anticipations were doomed to early disappointment. The new landlords so far from making improvements, proceeded to rack rent from their unfortunate tenants to the utmost limit. At the same time Government having no direct interest in the land and the cultivator, found it difficult to obtain any real and detailed information regarding the condition of the agricultural population or the sources of the country."

(*Vide* Bombay Survey Settlement Manual, Vol. I pages 17 and 18).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This mistake was committed in troublesome times to replace the farming system adopted by the factors of the East India Company as the Dewans of Bengal from the Nawab at Murshidabad. A similar state of affairs in the "disturbed times" obtained elsewhere in the Bombay Presidency during the rise of the Maratha Power over the decline of the Moghuls. Marauding armies were moving over the country to collect tributes from feudal owners of village communities or the kingdoms that assumed independence on the weakness that followed the death of Aurangzeb. The farming system was also adopted by the Marathas as large territories were being rapidly conquered and unadmitted to a steady development of administrative methods.

On the fall of the Peshwa in 1817, Bombay did not copy Bengal but adopted the Ryotwari System introduced in 1793 by Col. Read in two of the districts of Madras Presidency. The leading principles were then laid down for the guidance of the officers by the first Commissioner of the Deccan, Mr. Elphinstone and were intended

"to abolish the farm but otherwise to maintain the Native System; to levy revenue according to the annual cultivation; to make assessment light; to impose no new tax; and to do away with none unless obvious and unjust; and above all to make no innovation."

Unfortunately these principles were not followed in the earliest settlements in Bombay and the Deccan was far too highly assessed. The consequence is described by Briggs in 1830 and quoted in the Settlement Manual, Vol. I, page 19 as under,

"After so many years of peace and plenty it is lamentable to find the revenue less secured, the people less respectable and perhaps independent, the servants to be less depended upon and private rights not more certain and secured than when the Province first came under the Company's Government."

Mr. Pringle's settlement failed chiefly because of over-assessment and the inaccuracies of survey and cultivation resulting from the impossibility of a sufficient check by a single officer over a very large body of subordinates. Remarks Lieut. Vingate the subsequent Surveyor later on,

"The administration of the settlement was equally bad and perhaps as much as the weight of assessment itself has contributed to the cultivators being reduced to their present state of poverty and wretchedness and to occasion the slovenly inefficient system of cultivation now prevailing.

"The idea was current among the Revenue Officers of the day that the criterion of administrative efficiency was to be found in the nominally large rent-roll and a wide extent of cultivation irrespective of other circumstances. The consequence was that the District and Village Officers have been accustomed to use every expedient whether of pursuasion or intimidation to prevent land being thrown out of cultivation and this with little or no regard to the means of cultivators who upon sustaining any reverse such as mortality among his cattle, has been obliged to pay the same revenue when no longer able to raise the same quantity of produce."

In 1836 Mr. Goldsmid aided by Lieut. Vingate had to commence the whole operation de-novo and they carried out the principles of Mr. Elphinstone in the Poona District and later extended them over the whole of the Presidency.

One other factor may be mentioned which was operating at the fall of the Peshwa Power namely the effects of war-like conditions upon prices. During the continuous movement of the Maratha forces there were increased demands for grain, decrease of supply, decrease of agricultural population drawn up as soldiers, and rise of prices which induced the Marahta Government to levy the assessment at a far higher rate than before the war under the title of Kamal rate. With the close of the war and the advent of peace and the disbandment of soldiers there was an increase of population, increase of the supply of the grains, and a decrease in the demand from the Maratha Government which had ceased to exist. Under such combined influences prices fell like a stone, and though several famine years followed never regained the high pitch during the wars. A parallel recurrence of similar rise and fall can be observed in the recent times as a result of the Great World War of 1914-18. During those years and the few subsequent boom years for reconstruction, prices rose very high, but subsequently dropped like a stone in 1929-30 and do not seem to have any chance of recovery, notwithstanding the new currency and tariff policies of the various Governments of the world against the increased products in consequence of the improved mechanical technique which is a consequence of new inventions of the War and post-War periods.

The certainty of money assessment is no longer good and even today the necessity of suspension and remission is necessary as under the inflated assessment of the Maratha period. Even long before the publications of the "Joint Report" of 1847 on Survey Settlement, competent observers had expressed the opinion that the idea of a fixed unalterable assessment was impracticable as the basis of the Ryotwari System of settlement.

The following are the rules which govern the suspension and remission of land revenue at present in the Bombay Province under the G. R. No. 650 dated 22nd January, 1907 (*Vide* Bom-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bay Survey Settlement Manual, 1935 edition, Vol. I, page 181) :

(*a*) Suspensions of either the whole or half the assessment when the crop is four annas and under and between four annas and six annas respectively.

(*b*) The remissions of suspended assessment in excess of one year's revenue in Gujrat and the Konkan and of two years' revenue of the Deccan and in all cases where more than three years old, with special rules for collection of suspended arrears in following poor seasons and also for the remission of the water rate."

It is not possible to go into a detailed consideration of the special rules referred to above, but the above principles have converted the fixed and rigid system of assessment into one of a flexible type accommodating itself to the vicissitudes of the season, and consequently the resources of the cultivators (no doubt su ject to the personal factor of the Officers of t Bureaucratic form of Government).

During the period of 1929-30 the year o general world-wide fall of prices the necessi for such suspensions and remissions is frequen before the Government and the public a especially after the revised assessment of t post-War period on the ground of boom pri of the period of reconstruction. We shall de more fully with this question in the next secti along with the problems of the revision assessment.

(*To be continued*)

SCIENCE AND RELIGION

By BASISWAR SEN

Before attempting a short discussion of science and religion, I must recall a few of the obvious, not-very-profound truisms. For instance, that the masters of both science and religion are human beings; that both science and religion serve different needs of human happiness; that they are complementary and not contradictory, as some of us would like to believe.

Why, then, in this enlightened twentieth century have science and religion developed such incompatible temperaments? Scientists often insist that religion is a bundle of superstitions and that man can get along just as well, if not better without it. Anti-religious men have coined the phrase, "Religion is the opiate of the people." The religious man returns the compliment by estimating the net contribution of science in terms of the diabolical engines of destruction it has evolved, and the noise and restlessness it has created. The ideology of the scientist is that fundamentally man is a body endowed with a mind, and that if these are adequately looked after, then the soul, if such a thing exists, will be able to take care of itself. A correct scientific prayer would be something like this : "O Lord, if there be one, save my soul, if there be any!" For the saint, on the other hand, the soul is the reality, which is encumbered with a restless mind and this clod of earth called the body. For him, the purpose of life is to free the soul from i encumbrances.

Is there any hope of reconciling these tw views of life? I am reminded of the anecdo of Charles Lamb, who was once question whether he knew a certain person for whom always expressed a strong dislike. His rep was, "Of course not! If I knew him, I shou like him!" Perhaps it may be worth our wh to make an attempt to survey the underlyi truths of both science and religion, their adva tages and limitations in their respective fiel and it is just possible they may turn out, investigation, to be not half so bad as we m think them to be!

In distinguishing the living from the no living, we physiologists recognize that all liv things, including man, have two environme both equally significant : the inner, which individual, and the outer, which is infinite a has to be shared with the rest of the univer These two environments are in intimate cont with each other, yet a recognisable bound must exist between them to delimit the individu For the growth and development of the in structure and functions of the organism, howev this boundary must be adequately selective, permit the exchange of necessary material a energy between the two environments. If organism is unable to discard its superflu byproducts, or is incapable of appropria

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
76432

material and energy from the external environment, it has to surrender its life. Compared to the external environment, any individual organism is always insignificant.

As far as we know, man can be readily distinguished from the rest of the animals by the power and potentialities of thought and feeling residing in his inner environment. No doubt there are exceptions to prove the rule! It is this unique power of thought and feeling that enables man to exercise control over both his environments. So long as man can maintain harmony between his internal and external environments, he is happy—that is, we are happy when we can do just as we please without any unpleasant consequences! But in the natural course of events, we can seldom realise this harmony for any durable period of time, because the inner and outer environments are not static. Both are constantly changing.

Consciously or unconsciously, man ceaselessly tries to regain the lost harmony in two ways. The one is to control the external environment to an extent that all the varying needs and whims of the individual can be readily satisfied. The other is to establish such conscious control over the inner urges that they refuse to react to the changing external environment. Broadly speaking, the aim of science is to achieve the former, that of religion, the latter. The objective world—everything from electrons to galaxies, as also any subjective event which can be defined adequately in objective terms—comes under the purview of science. The world of feeling and emotion, as also objective realities in so far as they affect the inner environment, is the domain of science.

The objective world of science is more amenable to accurate observation and experimentation than the subjective world of thought and emotion, and this for several reasons: first, the perceptive organs of man—his eyes, ears, nose, etc., can be used to gather information about the happenings of the external world, and these observations can be readily checked and verified by similar experiences of others, but these organs are of little avail for observing the happenings in the inner world of man; second, the objective materials of science are quantitative—for example, two half loaves will give us a whole loaf of bread, but unfortunately in the subjective realm we cannot produce a wit out of two half-wits. Third, the supply of similar materials for scientific investigation is abundant and enduring, so that investigation can be carried on simultaneously and successively by many over a long period of time. All these factors give science certain special advantages: the conclusions of science are capable of experimental verification; its discoveries can be harnessed to perform concrete tasks; and the achievements of individual scientist are cumulative in effect. But the struggle of science is unending. No sooner does it succeed in pitching its tent at some new frontier than still greater vistas open up, more enchanting, more alluring. Thus, as science progresses, its goal always recedes.

In contrast, religion can claim that its goal is attainable. Some there are who have certainly attained it! Put in the simplest terms, the goal is the subjective realization of eternal bliss, born of perfect purity and self-control. Since the seat of happiness is within man himself, adequate control over the inner urges can insure him happiness even if he "hath not where to lay his head."

But the handicaps of religion are many and very exasperating. Religion has to contend with the inconvenient fact that all men, saints included, must die sooner or later and that after they die the inspiration of their messages suffers dilution and distortion. The attainments of individual saints do not lend themselves to be directly utilized by others. Neither can we devise any means for the concrete perpetuation of the spiritual attainments of saints. Given the mechanical aid—and I must not forget money—any one can fly or talk across all the seven seas and five continents without being accused of knowing anything of aero-dynamics or electricity. But to benefit by the attainments of the great religious men, one has to follow in their footsteps and in the details of life lived, what they have taught. The subjective world cannot be mass handled. Religion must therefore always remain essentially a personal and individual problem—in popular phraseology "a one man show!" Hence the vitality of religion at any given period is determined not by the number of temples, mosques, or churches, neither by scriptures nor commentaries, but by the number of living individuals who have realized as a personal and indestructible experience of their own, the spiritual reality which is the high promise of religion,—"getting which, everything else appears small."

"How do the people in your country go about searching reality? What is their technique?" I was once asked by Professor Einstein when we were having a discussion in his study on this same theme of science and religion.

"The technique," I tried to explain, "is as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

logical as the technique of science. The religious aspirant first sets himself the task of acquiring the necessary equipment for the quest a perceptive faculty which will be true and pure. He must be able consciously to insulate his mind from all disturbances, alike from the distractions of his inner urges and the lures and the frowns of his external environment. Exactly in the same way, when you are conducting an experiment, you first make sure that your instruments are clean and are registering correctly, that no outside influence is affecting them."

"But how do your religious aspirants achieve that state ?" he asked.

"They give up social life for the time being and go into retirement, either in a forest or some secluded spot just as you shut yourself up in your study or in a laboratory when you have work to do. There they struggle hard to attain complete self-mastery."

"But," said Professor Einstein, "suppose, instead of struggling, they merely enjoy the scenery and sleep and dream ?"

"Perhaps," I replied, "a great many do dream and sleep. But those who do not, and who succeed in their difficult task, when they emerge from their seclusion, they radiate something which carries conviction."

Professor Einstein's eyes lighted up with enthusiasm. "Yes, yes," he said, "I understand."

I have briefly outlined the inherent advantages and limitations of both science and religion. Now let us see what constitutes the creed of the scientist. It is primarily the mental attitude of the scientist towards his problems and towards the various branches of science which is responsible for the steady advance of science in this age. Any branch of science is willing to modify or even completely abandon its most cherished conclusions if the logic of new facts so demands. According to the material of study, different branches of science use different techniques, use different units of measure. An astronomer does not attempt to weigh his stars in a chemical balance—he uses his mathematical formulae and obtains dependable and verifiable results. A millionth of a metre is a very significant unit of length for a microscopist, but a few odd millions of miles may be of no consequence to the astronomer, thinking in terms of super-galaxies. Despite different frames of reference, the various branches of science recognize the necessity for co-operation and mutual appreciation. The different scientific societies exist not to blow their own trumpets and each to emphasise t shortcomings of all other branches of scienc but to offer helpful suggestions and criticism to colleagues.

Religion, on the other hand, shows tendency to hold grimly to past laurels, ignorin the fact that its material today, the psycholog of modern man, has been profoundly modifie by such new developments as rapid transpo and communication, factories, literacy and th printing-press, the newspaper and the radio- all tangible bequests of modern science. O coins, despite their instrinsic worth and histori significance, must be re-minted if they are t secure acceptance at the currency counter of new age.

The first task of religion, therefore, is t re-establish the fact that it has something ver precious and positive to offer to modern ma To begin with, it will have to adopt somethin of the attitude of science, and evolve th required technique to handle its change material. That technique, whatever else it ma be, must consist of something more than sack cloth and ashes though these may be necessar like the artificial equipment of a modern re search laboratory.

Effort to foster mutual co-operation an appreciation among the various expressions o religion would be a great positive step toward this end. The cause of existing recriminatio and distrust among the professed followers o different religions does not lie in the message of their respective founders, or masters, b mostly in the ignorance and misdirected fervo of the followers. And seeing the religious ma fall out among themselves, naturally th scientists look askance ! This year it so happe that we are celebrating in India the centenar of Sri Ramkrishna, the most modern in spir as well as time, of the great religious teacher Born a devout Brahmin, he had his first gre spiritual realization following his own religio Later he followed, in turn, the path of th Muslims, then of the Christian. His conclusio was that the different religions, like so man different radii, can and do take one to th same centre. Any one with capacity an sincerity who will take the trouble to repeat h experiments, he assured us, will find the sam truth for himself.

To live, every man must pay tribute t science, be it in the form only of a set of pio incantations, and for the satisfaction of h inner self, he must have some sort of religio be it nothing more than a violent disbelief. long as human love, affection, and sympat

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are brought up against the blank wall of suffering, frustration, and death, human beings will continue to seek solace and peace in some inner fastness of the self. Modern science has now, at least, acquired a great spiritual asset, a humility born of its successful pursuit of knowledge. It now knows what it cannot know. Since nothing but religion can offer the experience of that which science cannot give, mankind cannot do without religion. The need of our age is not less of the one and more of the other, but more of both.

THE REFORM OF THE LEAGUE OF NATIONS

By L. C. J.

We all know, that as a result of its complete failure to stop Italian aggression against Abyssinia, the League of Nations is passing through the greatest crisis in its life. Its prestige and its moral authority was never lower, the faith of the weaker nations in it, to protect them from the grasping greed of the Greater Powers was never less than it is today. In October 1935, when fifty-two nations gave an unanimous verdict against the aggressor and agreed to apply sanctions, when the Foreign Secretary of Great Britain announced to the Assembly, "In conformity with its precise, explicit obligations the League stands—and my country stands with it—for the collective maintenance of the Covenant in its entirety and particularly for steady, collective resistance to all acts of unprovoked aggression," simple honest men and women may be forgiven if they believed that a new and glorious chapter was being written in human history! And today, not content with the booty in his hands, Mussolini can not resist the temptation of sneering at the League and declares to a cheering crowd in Milan :

> "There never has been, and never will be realized even in the remotest future the idea of collective security. We will not shed any tears if the League disappears. I offer an olive branch to the world—but an olive branch rising above a forest of eight million bayonets!"

All love's labour lost? The all too successful attempts of Laval to make the sanctions as ineffective as possible and hinder the inclusion of oil, iron and coal in the list of prohibited goods, the refusal of the League to take any military sanctions whatsoever, the Laval-Hoare Peace proposals, the decision of England to recommend the dropping of Sanctions without consulting France and before the meeting of the Council, the refusal of the League in its June Session to adopt the unambiguous resolution submitted by the Ethiopion delegation proclaiming that it will recognize no annexation obtained by force and substituting in its place a wordy nebulous formula, the strenuous but luckily vain attempt of France and England (though England denies it today) to keep Ethiopia out of the last September Assembly; these and many others—too numerous to mention—are the services rendered by France and England and the League under their domination to the Italian Dictator! And the above insolent outburst is the thanks they receive in return for those services!

It is a fact, that the speech of Sir Samuel Hoare on the 11th September, 1935, at the Assembly (from which I have quoted above) sent a thrill of joy through the ranks of the League Members, who thought that England had given up at last her traditional policy of wait and see and was ready to lead the nations of the world in organizing collective security. If, following up that speech and the resolution of fifty-two nations to impose sanctions against the Covenant-breaker, England and France had led the League to organize immediately *a complete and thorough severance* of all trade and financial relations with Italy, as demanded by Art. 16, para 1, and, if need be, blockaded the coast of Italian Erythrea and Somaliland by a combined fleet of the League Powers, what would have been the state of the world today? Abyssinia would have been saved, the principle of collective security vindicated, and a complete defeat inflicted on Mussolini as a wholesome warning to all future dictators! Nations in the past have sacrificed their wealth and their manhood lavishly, for concepts, mostly illusory, like national glory and national honour. But to defend the law of Nations which is the Covenant, to outlaw private wars between nations and thus give life and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

blood to the ideals embodied both in the Covenant and in the Briand-Kellogg Pact, was it not worth taking a little risk? The risk of fifty-two nations combined against one! But to show how little the men in power really care for or understand what is meant by collective security, let me just give one glaring example from many. After England had decided to lift Sanctions against Italy, Sir John Simon declared without a blush in the House of Commons, that the defence of Abyssinia was not worth one British ship! This from the lips of a man, who was for years the British Foreign Secretary! The ordinary man in the street is just perplexed beyond words and asks in utter amazement, why was the whole British Fleet then concentrated in the Meditarranean last year? Just for an autumn cruise? *Either* you believe in the old pre-war Balance of Power system, then you should have come to an imperialistic deal with Mussolini over Abyssinia, as Mussolini had repeatedly announced his willingness to do. In that case you should not appear in shining armour as the Knight-Earrant pledged to the defence of the Covenant and speak as Sir Samuel Hoare did to the Assembly in September, 1935. *Or* you believe in "collective security," —then reality should be given to that phrase—it should not just remain a pious sentiment, or worst still, a camouflage under which the old diplomatic game is carried on. By pursuing half-heartedly a pro-League policy,—giving mostly lip-service, but at the critical moment abandoning it, you just get the worst of both the worlds! You anger Mussolini and estrange your relations with his country, without having won the battle for the League! No, it is not the Covenant of the League that has failed. How could it have failed, when it was never tried in its entirety? It is the statesmen of the democratic and pro-League countries who have failed. They do not bring to the cause of Peace the same iron determination, the same spirit of willing sacrifice, as the dictators in the Fascist countries are willing to bring to the cause of War. And so long as that remains true, no tinkering with the Articles of the Covenant will make matters any better.

But we who believe in the ideals of the League have a duty to perform. In a spirit of constructive criticism, we have to show, how the League can be improved, how it can be made to work better in the future, and how—most important of all—the minds of men can be changed and taught to pay deep and unswerving loyalty to the new ideals of human co-operation.

The Moral Issue

We know that through the Ages war has been glorified as the source of all the great virtues. From Heraclites down to Nietzsche and Ruskin, there have been philosophers who have sung the praises of the god Mars, and today under the whip of two dictators, Germany and Italy are passing through an apotheosis of war. In Germany boys of nine in joining the Hitler Youth Organization are given daggers with the inscription "*Blut und Ehre*" (Blood and Honour), and Ludendorff, fully rehabilitated after a temporary eclipse, is preaching, while the Third Realm is organizing the whole nation for the "totalitarian war," in which all the spiritual, intellectual and material forces of the nation are being mobilized just for one purpose, *i.e.*, a war, which when it comes, must be fought with utter ruthlessness. If any body doubts let him just read Ludendorff's latest book *Der Totale Krieg* ("The Totalitarian War") in which he says :

> "All Disarmament Conferences offend against the sacred principle of national self-preservation and are therefore doomed to failure. The attempt to abolish unrestricted submarine warfare, as also the attempt to prohibit the bombing of urban populations of the belligerent nations will remain a pious wish."

Apologists of the Nazi Regime are often heard saying that much of the crudities of the Nazi Philosophy will pass away with time, not realizing that they are the very core and essence of their whole *Weltanschauung*. And so we find one of the foremost leaders of the Nazis and an intimate friend of Hitler, Julius Streicher, declaring in November 1936—four years after their seizure of power—at a huge mass meeting :

> "I feel with all my inner conviction that the God of Eternity wishes to use us Germans for some very special purpose. This God is really active in the midst of our people and perhaps He has let two million Germans die in the World War for this new Germany. 'We Germans are God's chosen people and you belong to them,' say that to your children every morning when they get up, and repeat it every night when they go to bed. It is our duty; we must believe in it. And so will come true what a great Greman once prophesied : 'Once again the whole world shall be cured by the German spirit.' (An Deuschen Wesen wird einmal noch die Welt genesen.)"

And similar rhetoric has been poured down upon the German nation during the last week through three hundred and twelve mass meetings! Does the world realize what is happening in Germany today? This is the spiritual food on which the whole youth and manhood of Germany is being nourished! Germany, formerly the land of philosophers and poets, is today being trained and drilled for the coming

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

great war by a ruthless dictatorship. Exactly the same thing is happening in Italy. And only a fortnight ago the two have stretched their hands across the Alps to cement their spiritual friendship, and the world is already perceiving its healing effects in Spain. This is one world that confronts us with its dark reality—a world where war is glorified as the highest and noblest of human activities.

With what spiritual forces shall we meet this new challenge of the glorification of war and prevent it from poisoning the mind and soul of humanity?

Why do we condemn war?

Because it makes the most vital human concerns depend on a factor essentially irrational: Force. Not justice but might decides the issue.

Because it is immoral to permit a state to be both party and judge in its own dispute. In civilized society we deny that right to the individual.

Because it is madness to admit that murder, violence, destruction of property, the unloosening of the baser instincts of mankind, condemned as crimes in all normal society, can be honourable and glorious in war.

And because we finally believe that the highest spiritual values, Science, Art, Religion, Justice, Love—the things that alone make life worth living—can only develop in an atmosphere of peace.

The peace that we envisage is not merely absence of war. It is a dynamic and heroic peace, that will call forth all the virile virtues and the creative instincts of man, and turn it to creative and not to destructive ends. Who dares to say today, that it is war alone that calls forth the spirit of sacrifice in man? The pioneers in the field of preventive medicine, who at the risk of their lives, have discovered cures for many a fell disease that ravaged mankind until very recent times, the great explorers who through the ages have challenged the elements, some of whom like Scott and Andre facing death in the arctic wilderness, and the seekers after Truth—be they in the realms of Art, Science or Philosophy—who scorning ease, comfort, and security sally forth into the uncharted seas to wrest from the Unknown a little of her closely guarded secret;—these heroes of peace, are they not capable of inspiring even the most virile of men to the noblest deeds, the greatest sacrifices? Today in the 20th century, when modern war is nothing but mass massacre, must a Mussolini come and preach the glory of war and its necessity for the evolution of nations, or a Hitler come and resuscitate the blind fanatical worship of the old tribal gods, in order to rouse the nations to great deeds? Who dares now-a-days to speak of the chivalry of war? If he does, force him to face the reality of today, when the flower of youth in every European country is being drafted from the Universities and trained as expert military pilots to maim young girls and mothers with aerial bombs! Ask him if that is his idea of chivalry! Visualise what is happening at this very moment to the women and children of Madrid. Does not the imagination reel back in horror at the sheer barbarity of it? We the protagonists of peace do not need to be sentimental. It is the Nazis and Fascists who are the incurable sentimentalists, who think with their blood and not with the brain with which God seems to have endowed them in vain! In the age of bombers, tanks, and chemical warfare, they talk with the mentality of men who fought with bows, arrows and spears and prattle about the rejuvinating effects of war! In the name of patriotism, heroism and courage, they are stirring the human heart to renew hundredfold the mistakes of the past.

What can save us from their mad folly?
Intelligence illumined by moral vision.

And with that weapon we will have to fight the battle of civilization and human decency against barbarism and the Powers of Evil.

The Organization of Peace

Once we have fully comprehended the fact —through cold intellectual analysis—that in the present age, a war fought with all the scientific weapons at our disposal, means nothing less than the complete collapse of civilization, we must exert all our energies to build up Inter-State Relations, on a basis that outlaws war and unites all the nations of the world in a common defence against the aggressor. The League of Nations was founded to realise this ideal. Everybody wishes ardently that the League should be universal. But what if there are still some States, which are not willing to renounce war as the means of realising their national ambitions and refuse to bind themselves to submit all national disputes to arbitration? What should the League do, in the face of such a situation? Should it compromise with its most fundamental principle, in order to make easy for those States which do not conceal their contempt for international obligations and openly exalt the power of the sword, to re-enter or remain in the League? The League has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

many so-called friends who are strongly advising it to take that course. But that way lies death and dishonour to the League. Nothing would suit would-be aggressive nations better than to belong to a League of Nations which just talks and advises, and leaves them practically free to do as they wish, *e.g.*, Japan in Manchuria, and Italy in Abyssinia! But we friends of peace are clear in our minds that we do not want such a League and we find it not consonant with the dignity and prestige of the League that it should allow the aggressors who have broken the Covenant, to dictate the terms on which they are ready to return or remain in the League. Two great a price can be paid for the ideal of universality. It is in our view preferable to have a non-universal League which commands the loyal support of all its Members, than a League that stultifies itself in order to obtain the unreliable co-operation of States, which in and out of season declare their open contempt for that Institution. And we would all heartily agree with what Mr. Litvinoff said at the last Assembly meeting: "I would object strongly, if, in the name of universality, the League were to set about eliminating from the Covenant all that makes it a weapon of peace and a threat to the aggressor. *I should object vigorously to anything calculated to make the League safe for the aggressor.*" But interested parties, who want to take away the sanctions clauses from the Covenant, say that the League failed to protect Abyssinia because it was not universal. Nothing would be a greater travesty of truth than this statement. The non-membership of the United States is brought forth as the main reason for the failure of the League in the Italo-Abyssinian dispute. But what are the facts? After the League had announced sanctions against Italy, President Roosevelt issued a proclamation saying, that Americans could only carry on trade with the belligerent Powers (Italy and Abyssinia) at their own risk. The President said in so many words to the American trader: "If you insist upon trading with Italy and thus come into conflict with the League Powers, my Government will not give you any diplomatic support." This view of the American attitude has been confirmed (in a private talk with the writer) by Sir Norman Angell—the famous author of *The Great Illusion*, who happened to be in the States in the winter of 1935, and he is in a position to speak with authority in the matter. And the recent revelations of ex-Secretary of State, Stimson, make it clear beyond doubt, that the United States would not have stood in the way of the League Powers taking a stronger line against the Japanese aggression in Manchuria. Too much disingenuous explanation (*i.e.*, American non-membership) has been given to excuse the weak attitude of the League Powers in both the Japanese and the Italian aggression. This hypothesis on close examination will not hold water. What nation would have gone to war with the League if it had applied complete and rigorous economic sanctions against Italy? America? Japan? One has only to put the question to answer with an emphatic "no." Who has forgotten the scurrilous attacks in the Italian Press against Japan, accusing her of helping Abyssinia? And as regards Germany, it is improbable in the highest degree that she should have gone to war with the League Powers in support of Italy in the autumn of 1935, when she had only just begun rearming. But for the sake of argument granting this possibility, could not the fifty-two Powers of the League face these two Powers and gain the victory? Let me quote Litvinoff again to give a final answer to this question. He spoke as follows at the last Assembly:

> "The aggregate power of the peace-loving countries, both in the economic and in the military sense, considerably surpass the strength of any possible combination of countries which the aggressor might rally round him. I am deeply convinced that it would be sufficient for these forces in some way to combine, to display merely the possibility of joint action, for the peril of war to be averted, and for the aggressor to be obliged to ask, sooner or later, to be admitted himself to the common system of collective security."

The above statement holds in a nutshell the whole idea of collective security. If a State contemplating aggression in violation of the Covenant is left in no doubt whatever, that all the States' Members are determined to carry out their precise obligations arising out of Art. 16, then one can be almost certain that no war will ever break out. For even a dictator will not dare to plunge his country into certain destruction. The nations must realise that in the long run collective security is the cheapest form of defence, and one that makes the outbreak of war well-nigh impossible. The essence of the collective system is that it pledges the nations to non-aggression, arbitration and mutual support against aggression. In such a system, self-defence and the defence of the Covenant are merged into one, and the security of the *one* does not mean the insecurity of the *other*, which is bound to be the case in a system of competitive armaments where each tries to purchase security by being more strongly armed than its neighbour. And who is the aggressor? A State

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which refuse to submit its dispute to third party judgment and dispatches its armed forces into territory not belonging to it without a mandate from the League. Is anything simpler than to determine the aggressor according to this definition? This restriction on what till now has been considered the inallienable right of all sovereign States, *i.e.*, the right to declare war, is imperative if we are ever to realise the collective peace system. Peace demands sacrifices—it will not be had for nothing! If statesmen and nations are not conscious of the larger responsibility towards humanity in this age of scientific warfare, and cling tenaciously to the old shibboleth of unrestricted national sovereignty, then of course even the gods cannot save the human race from sure destruction! The acceptance of the collective system does not deny justice to a State suffering under a grievance—on the contrary it makes its realization more certain for brute force is eliminated at the very outset in the discussion of an international dispute. Is not that the very reason why the Big Powers till now are avowing it with mental reservations, while the Smaller Powers are in bitter earnest, that the idea of collective security shall not remain just a phrase but becomes a reality.

How are we going to make the League machinery more effective to serve the cause of peace? By improvement along two different lines. On the one hand we should strengthen the sanctions clauses and make them really effective, so that they take away all temptation from a State to embark upon a war light-heartedly. On the other hand it is equally important to give life to Art. 19 of the Covenant —so that nations can feel sure that peaceful changes and revision of treaties, deemed unjust, can be secured through the machinery of the League without resort to arms. Both are of vital importance to resuscitate the League. As Mr. Eden has well said :

"The peace which we aim to preserve is one that by its justice commends itself generally to the nations of the world."

The League must not only secure peace but also justice among nations. If nations are to be bound to apply sanctions automatically in case of a breach of the Covenant, then they must also have the confidence that they can obtain justice from the League. Until now Art. 19, concerning the revisions of treaties has remained a dead letter and this is most unfortunate. Art. 19, should be made effective in the manner that if a Member-State has any grievance against an existing treaty the matter should be referred to an Arbitration Commission, whose members should not be nominees of Governments but experts chosen because of their wide knowledge and because they commend universal respect. On the basis of the recommendation of this fact-finding commission, the Assembly of the League should come to an equitable decision. At the present, it will perhaps be not possible to force a decision on a reluctant Member—but one should not minimise the moral pressure that is exerted on the side of remedying an injustice by a strong recommendation of the Assembly. A nation cannot in the long run ignore the judgment of the world. There is one further consideration. Till now nations have always sought for strategic frontiers, and fate of peoples in the frontier regions has been a tragic one. But if collective security becomes a reality, then the League which guarantees their political security, can exert a moral pressure upon the nations so to rectify their frontiers that minorities can be joined to their mother countries. Only one must proceed warily on this delicate matter and not swallow uncritically all the demands of the various irredentists. To Pan-Germans one must reply that Austria and Bohemia have never belonged to Germany in the past. And when the Hungarian irredentists lament over four million compatriots torn away from the mother country, one must remember that the majority of these four millions are non-Magayar by race and formed unwilling minorities in the former Kingdom of Hungary. Besides the races are so haphazardly distributed in the South-Eastern corner of Europe, that it is impossible to draw national frontiers according to strict ethnological principles. Here one can only hope that all nations, whether they have signed the Minorities Treaties or not, will deem it their duty to grant to their minorities full cultural and linguistic freedom. One thinks with special sadness about the lot of the South-Tyroleans—a solid block of German-speaking people, who have been torn asunder from their mother country and joined to Italy for purely strategic reasons.

As regards the problem of giving back to Germany some of her former colonies, in order to induce her to return to the League, would in our opinion be a retrograde step. A Germany drunk with the wine of the gospel of "The Chosen People," a Germany that has put the Middle Ages to shame in its treatment of the Jews, is surely not an ideal guardian to be entrusted with the welfare of the backward races of Africa. Besides, when the Germans cry for colonies for the purpose of emigration, let us remind them, that after forty years of intense colonial activity the total German population in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all the German Colonies was less than that of the German Colony in Paris before the War. Similarly the number of Italian Colonists in Italian Somaliland and Erythrea, provinces bordering on Abyssinia, have been less than a thousand after forty years of occupation. And a few years ago Mussolini passed a decree discouraging Italians to emigrate to America. With the same breath that Mussolini and Hitler declare to the world how overpopulated their countries are, they demand from the Italian and German mothers that they become breeding machines and produce more and ever more children! We know for what purpose—to serve as canon-fodder. Is it not a mad world in which we live? But how are we to solve the colonial problem? Our aim should be to liquidate the colonial systems of the eighteenth and nineteenth centuries which were based on exploitation, and not to help to create new ones. In whatever else the League may have failed, in putting the ex-German territories in Africa under mandatary Government, the League has done good work on behalf of the native races of Africa. The writer can admit that all the more generously, because formerly he had quite a different opinion in the matter. But after attending the sittings of the Mandate Commission and hearing debate of the Commissions during the Assembly meeting, the writer is convinced that the League is really trying to live up to the sentiments expressed in Art. 22 of the Covenant," .....that the well-being and development of such peoples (*i.e.*, 'those not yet able to stand by themselves under the strenuous conditions of the modern world') form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant." When one hears in the Commission (as the writer has heard) a citizen of a small country like Sweden admonish a representative of a Mandatary Power, that too much money has been spent upon the education of European children and too little on that of African children, when another representative of a Small Power tells the big Colonial Powers, that in the Government of the mandated territories, they must get rid of the last vestiges of the old imperialistic ways of thought, then one must acknowledge that a humaner and more civilized conception of the responsibilities of the advanced races towards the more primitive ones is slowly dawning on the minds of the Colonial Powers. Efforts should now be directed towards inducing the Colonial Powers to apply to their Colonies the fundamental principles of the mandatary regime and to present an annual report to the Council. The Labour Party in England has promised to do something similar if they come to power. Equal opportunities for the trade and commerce of all State-Members of the League are guaranteed in the mandated territories. These rights should also be extended to the Colonies of the Members of the League. The raw materials in the mandated as well as in the colonial areas should be made accessible to all Members of the League and distributed in such a manner as to take due account of the reasonable claims of individual State-Members. Mr. Eden has declared this year at the Assembly that England will support the proposal for an impartial expert inquiry into the matter, and the League has put it on its agenda for discussion at the next session of the Assembly. In the Overseas Dominions and Colonies, after providing adequately for the native populations opportunities for settlement of the surplus population of State-Members of the League should be afforded.

The League should also turn its efforts towards forming a low tariff group open to all States-Members and do everything in its power to promote social and economic co-operation among them through the International Labour Office. Through such and similar measures the League should try to meet the just grievances of the Have-nots, and offer to all its Members *not only political security but also economic justice*. The nations of the world should be made to feel that it brings them concrete economic advantages to belong to the League of Nations. Only then will it possess sufficient cohesive power to hold the nations together in loyal and active co-operation. And as regards Germany's demands for Colonies, we think that if she is willing to enter the League with the earnest purpose of building up the Collective Peace System and not that of sabotaging it from inside, then the League may entrust her with the Mandate in Africa (*not* with a Colony, be it emphasised), but only on condition that Germany is willing without reservation to grant all the rights and privileges of a Minority—as set forth in the post-war Minorities Treaties—to the German-Jewish community. We think it would be an utter shame for the League, if it undertook no collective action to improve the lot of that sorely harrassed community, if and when Germany joins the League. And it should be made clear beyond all doubt to her present rulers, that a Germany which treats her Jews as she is doing now, is deemed unworthy to be entrusted with a Mandate. Must the conscience of the world

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this Age of the League of Nations, be at a far lower level, than was half a century ago when Gladstone strongly and effectively protested against the Turkish atrocities in the Balkans?

Further, we think that the time has now arrived to separate the Covenant from the Peace Treaties and make of it a self-contained convention. This will go a long way to satisfy the just susceptibilities of the defeated Powers in the Great War.

In order to prevent a dispute assuming dangerous proportions and thus threaten the peace of the world, the League should under Art. 11* intervene more effectively in the earlier stages of a crisis, then it did in the Italo-Ethiopian conflict, and be enabled to make recommendations without the consent of the States in dispute. Let us in this connection remember a few significant dates. Under Art. 11 of the Covenant, Abyssinia formerly appealed to the League on January 3, 1935 to mediate on her behalf. Nothing was done. Then in March, Abyssinia appealed under Art. 15, which enjoins all Members to agree to submit "any dispute likely to lead to a rapture, to the Council." The Councils duty was to carry out "a full investigation" and "to effect a settlement of the dispute." Still nothing was done. Under the joint pressure of France and England, the consideration of the Italo-Abyssinian dispute by the League Council was repeatedly postponed, and it was only after a delay of five precious months that the Council took up the matter on May 25. During these five months it did not take any preventive steps, though both the Council and the Assembly had adopted a general resolution in 1927, which laid down the procedure to be followed in such a case. During all this time Mussolini made open preparations for war. At length on September 6, the Council awoke to the full seriousness of the matter. Of course the Council could not act earlier, because France and England wanted to settle the matter according to pre-war diplomatic methods, and were more concerned, not to ruffle the susceptibilities of the Italian Dictator than to secure justice for Abyssinia. It went so far that during the Stresa Conference, the mere mention of that unhappy country Abyssinia was srictly tabooed! Mr. Eden even said once in the House of Commons—after the outbreak of hostilities—that England could really do nothing in the way of protest against Italy's open preparation for an offensive war, until Italy actually started the war! But during all those months England could prohibit export of arms to Abyssinia (and to Italy also, to be exact) in order to prove to the world, that she was in earnest to preserve the peace. So while Italy armed herself to the teeth to start her offensive war, immediately after the end of the rains in October, Abyssinia was prevented all the time from securing arms for self-defence, in contravention of her treaty rights. And when the war started, France even prevented her from using the only railway line joining Jibuti to Addis Ababa, for the transport of arms. And then we are told, Abyssinia could not be saved because the League is not universal! Are there no limits to the mendacity of politicians? It is a heart-breakingly sad story to recount, but let us as intelligent men at least learn the lesson it has to teach us. The state of the world is so serious, that only honest searching of hearts and ruthless clear thinking can save human civilization from being completely submerged in the rising tides of barbarism.

Then there is the famous gap in Art. 12, which allows a country to go to war "three months after the award by the arbitrators, or the judicial decision, or the report by the Council." This gap must be closed and brought into harmony with the Briand-Kellogg Pact. War must be declared illegal under all circumstances.

We finally come to Art. 16, dealing with Sanctions. Dictator-States and would-be aggressors hate Art. 16 like poison, while the Small Powers cling to it as to a life-line. If the League sincerely means to outlaw war, then it must remove all ambiguity and vagueness from the interpretation and application of this article. When the League offers impartial justice to all its Members, then it can also demand from them some sacrifices—sacrifices which react ultimately to their own benefit—to make Collective Security a reality. Two kinds of Sanctions are provided for, in Art. 16 : (a) economic and financial sanctions; (b) military sanctions. In our view the economic and financial sanctions should come into force at once, as soon as the competent organs of the League had determined the aggressor. It should take the form of *complete boycott* as contemplated by Art. 16, and not ineffective half-measures, as was the case in the Italo-Abyssinian dispute. All States-Members should be under an obligation to apply automatically, all the economic and financial sanctions

* Art. 11 provides that "any war or threat of war, whether immediately affecting any of the Members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

decided upon by the League. For this purpose a Committee of Experts should prepare beforehand a detailed plan in readiness for immediate application, as soon as the League has declared the aggressor.

When we come to military sanctions, we meet with tremendous difficulties and with different schools of thoughts. But let us first state our conviction, that if economic and financial sanctions are automatically and universally applied, then in ninety-nine cases out of a hundred, there will not be the need to fire a single shot in order to bring a recalcitrant State back to reason. But what if even these measures fail? Then we must reluctantly provide for military sanctions. On what basis should it be organised—regional or universal? Weighty authorities are marshalled on both sides; but there is no doubt as to the clear meaning of Art. 16, which considers peace to be indivisible, and expects all Members to come to the help of the victim of aggression. Soviet Russia has, ever since her entry into the League, championed the thesis of the "indivisible peace," and so has France and the Little Entente until very recent times. The Geneva Protocol of 1924—the joint work of the French and the first British Labour Government—envisaged such a Treaty of Mutual Assistance based on universality; and it would almost surely have been ratified by all the Members of the League, had not the next Conservative Government peremptorily threwn it over in 1925, mainly because the Conservative Imperialists objected to lower the dignity of their Empire by accepting in advance the universal obligation to arbitrate, and also because they were averse to "hand over the British Navy to the League." In our opinion it was one of the greatest set-backs to the effective organization of Peace through the League. If at the present moment, France, the U.S.S.R. and most of the European countries are talking or organizing peace on the basis of regional pacts, it is mainly because of the ingrained reluctance of the Conservative Government of Great Britain to accept without reservation.† For our part, we consider that it is easier to organize military sanctions on a more or less universal basis, than to divide up the world into a "network of regional pacts." And that for the following reason. In the closely-knit modern world, where do the boundaries of national interests suddenly stop? In 1914 a single shot at Sarajewo set the whole world on fire. In 1936, when the aeroplane has reduced the world to such small dimensions, can the nations really afford the luxury of dreaming that wars can be isolated? In August 1914, in a desperate last effort to keep England out of the war, the German Government asked Sir Edward Grey, that if Germany respected Belgian neutrality and also guaranteed to leave inviolate French territory in Europe, would England stay out of the War? Sir Edward Grey was constrained to reply, that he could not give a definite answer to that question. Is it not clear from this, that in 1924 Great Britain did not consider it a matter of indifference to her national interests, that Germany won a victory over Zarist Russia and expanded eastwards, even though she left France untouched. And to say the least Zarist Russia did not follow very peaceful aims and it is well-known, that the cardinal aim of her policy was to take ultimate possession of Constantinople one day and dominate the Balkan. Today in 1936 instead of Zarist Russia we have Soviet Russia. Whatever one may think of her internal politics, the worst critics of Soviet Russia, and conservative papers like the *Times* are forced to admit that Soviet Russia had no aggressive intensions against any of her neighbours. She has concluded pacts of non-aggression with all the Baltic States and with Poland; and similar offers to Japan and Germany have been repeatedly rejected by them. What Great Britain was not ready to grant to Germany in 1914, is she ready to grant to her today in 1936, *i.e.*, a free hand in the East? All this because to the Conservative mind Socialism is the deadliest of sins? And Czechoslovakia, that island of democracy in Eastern Europe, a free and enlightened Republic, is her fate a matter of indifference to Great Britain? Must she and Austria be deserted and sacrificed to the dynamic expansive *Drang* of Nazi-Germany? It is a well-known fact, attested by a former Foreign Minister of Austria, Herr Mataja, that it was the stubborn reluctance of the British Government to promise definitely to come to the help of Austria, if attacked by Nazi-Germany, that caused the Schuschnigg Government to abandon abruptly its fight against Hitler-Germany and come to an understanding with her last summer. And there is one further point worth considering. The Smaller Powers bordering the East and South-East of Germany, are so weak numerically and militarily *vis-a-vis* Germany that peace in that part of Europe could not be guaranteed by regional pacts among neighbouring Powers alone. The Ex-Kaiser's most flamboyant speeches in pre-war days are nothing

† The full implication of Art. 16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

compared to the rhetorics that are poured out during the anual Nuremberg rally of the Nazi Party, or to the clear-cut exposition of future German expansionist policy as adumbrated in Hitler's *Mein Kampf*. Under these threatening circumstances must the Conservative Government go on formulating its foreign policy as that of "limiting commitments to Western Europe," and "taking no part in any war of rival doctrines,"—meaning thereby that she gives Nazi-Germany a free hand to deal with Soviet Russia? To prevent the appearance of being unjust towards the present British Government, the writer will quote certain recent Ministerial utterances. On November 5 of this year, Mr. Chamberlain (the most likely future Prime Minister) declared in the House,

"We confine our actual obligations to those regional pacts which affect our interest" *i.e.*, the Western Pact. As to Eastern Europe, while not necessarily giving 'a free hand to any other country to do what it liked . . . we keep in fact, a free hand to consider the circumstances and merits of the case'."

Three years ago on January 29, 1934, Sir John Simon as Foreign Secretary delivered a similar Solomonic judgment :

"This country will do its utmost faithfully to fulfil its obligations . . . But it is not the Anglo-Saxon habit . . . to make defined engagements for undefined circumstances."

In fact, exactly the same language is being used today, as was used by Sir Edward Grey in the critical days of July-August, 1914—pleading for a free hand, refusing to commit England to a definite policy—which ultimately precipitated the World War. For few among the serious historians doubt today that if England had made her intentions absolutely clear in July, 1914, no World War would have broken out. The German Chancellor Bethmann-Hollweg admits it in so many words in his book written after the War.

Must England commit the same blunder today and keep Germany in the dark, and tempt her to think, that perhaps she may try her gambler's chance in the East? Does the reader want corroboration? In a speech at Leamington on November 20, Mr. Eden said, that Great Britain would defend France and Belgium against unprovoked aggression, but he was non-committal about Eastern Europe. He added : "Nations can not be expected to incur automatic military obligations save for areas where their vital interests are concerned." Contrast with this Sir Samuel Hoare's speech on September 11, 1935 at the Assembly (Mr. Eden hearing it as Minister for League of Nations affairs) :

"In conformity with it precise, explicit obligations the League stand and my country stands with it—for the collective maintenance of the Covenant in its entirety and particularly for steady, collective resistance to all acts of unprovoked aggressions . . . that is no variable, unreliable sentiment, but a principle of international conduct to which they and their government hold with firm enduring, universal persistence."

Could confusion be worse confounded than in these various statements? Which of the above ministerial statements does in fact really represent British policy? So long as doubt remains on that point, the peace of Europe will hang on the balance. For let us note how the two Fascist Powers, Germany and Italy, immediately reacted to the above speech of Mr. Eden. Next day the important *Kolnische Zeitung* of Germany wrote :

"Mr. Eden's remarks are a new confirmation that Great Britain neither has nor will undertake obligations which would make her in effect the guarantor of security in eastern Europe."

And an Italian commentator wrote triumphantly :

"What tortuous reasoning ! Either the Covenant is accepted, and in that case the military obligations should be automatic under Article 16, or else Utopia is superceded by realities, and nations merely fight, when their vital interests are concerned. No third course is possible."

The democracies of Europe are, sincerely grateful to Mr. Eden for his clear statement as regards England's determination to protect France and Belgium against an unprovoked attack. Such a declaration of policy in 1914 would have almost certainly prevented the outbreak of the Great War. But what of the rest of Europe? Peace-lovers must implore England not to repeat the same mistake, as it may prove fatal to the peace of the world. For a short period after his return from Moscow, where he was given a hearty welcome, Mr. Eden spoke of the "indivisible peace." Has the Foreign Office atmosphere blurred his clear vision of that truth? While acknowledging universal obligation to share in military action, due consideration can and should be taken of the geographical position of each country to assess its military contribution, as is done in Annexe F of the Locarno Treaty. Thus in a western conflict Great Britain should engage with all her military forces, while in a distant conflict she may contribute only her naval and aerial forces. Regional pacts may be concluded and they must bear the main brunt of an attack, but the Small Nations must be able to count upon general assistance as a second line of defence in case of need. Thus regional pacts should strengthen and supplement the general obligations arising under the Covenant and not be a substitute for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

them. Only so can peace be secured for not only the Powers strong in the possession of arms, but also for the Smaller Nations as is the clear intention of the Covenant.‡

When mutual fear and distrust have thus been removed from the international sphere, it will be the time to propose for radical and universal disarmament. For let us never forget, that only in a disarmed world can peace be secured on foundations that are secured.

Perhaps a word may be said here about the position taken up by the absolute pacifist. When nations have learned to live in peace with each other—a peace that is not simply an absence of war—and find that they can achieve all the legitimate aims without recourse to war, then peace will become gradually a habit of mind and war become a thing of the past. In a national community, from a condition where each is a law unto himself, we have to pass through a stage where we must have the police and the law courts to settle disputes and restrain the law-breaker. Through the practice of peace we may perhaps after centuries evolve into a community, where we may dispense with the police and the law-court, as is the dream of the philosophical anarchists. In inter-state relations we have to go through exactly the same stages of evolution. This is our answer to the absolute pacifist. Let him realise, that mankind can not reach the goal at one step—and let him not make the best the enemy of the better. By doing that he will be only serving the cause of the Fascist States. From the Italo-Abyssinian War will the absolute pacifist learn no lesson —will he not have the intellectual courage to face hard facts? Let him take to heart the advice given by Lord Allen, who suffered for his pacifism during the War. Let the absolute pacifist refuse to bear arms—everyone respects his religious conviction—but let him not attack those who want to organize justice and security on the basis of a genuine League of Nations. The pacifist should realise that if the League succeeds, his battle is half-won;—a world that has been materially disarmed and has no wars for generations, will all the more readily listen to his doctrine of religious pacifism.

The simple man and woman all over the world is crying for peace. But mere longing for peace is not enough. One must realise, that there are many concepts to which man has paid homage in the past, which are incompatible with peace. Man has now to make his great choice. Does he want peace—real dynamic peace—in which to develop the finest attributes of humanity, or is he content to retain the herd-mentality and be swayed by passions that have repeatedly brought disaster in the past? If we want peace, there must not only be material disarmament but also moral disarmament and the rejection of the false gods and ideals that have deluded mankind in the past. If real genuine peace could be established among all the nations of the world, are there any limits to the heights to which humanity could rise? The march of the mind in the realms of Art and Science; the moral progress of the individual soul, conquering his irrational fears and learning to extend his love in ever-widening circles until it embraces the whole human family;—are these not goals worthy of the homage of man in the twentieth century? Science is at our disposal to serve the true needs of man and lift the heavy burden of labour from his bent back. The world could be happy and prosperous if we only willed it. The obstacle to realise that world lies solely in the hearts of men. Will man now rise to the full stature of his opportunities, or will he still crawl in the ground hugging to his evil passions? Who can give an answer to these baffling questions? But if he chooses his own destruction, let him not blame God or Fate. Sir Norman Angell—that clear-thinking and courageous fighter for peace —at a luncheon given in his honour at Geneva last August, ended an impassioned appeal as follows :

"In the Middle Ages there arose a heretical sect among the Christians which maintained, that when Satan comes, he will appear to us in the stolen raiments of God. And so will it be Evil will come to us in the guise of the Good. It will speak of patriotism, of courage, of the glory of the Fatherland, of the duty of God's chosen people, to entice us to our own ruin and destruction. But let us not on that day of evil invoke God to save us. He will speak to us in thundrous tones : 'I gave you freedom, but I also endowed you with intelligence, with moral discrimination. What use have you made of them? If you have prostituted my gifts for base ignoble ends, then you have d served your fate,—do not call my name now in vain.'"

Will mankind, that is walking like a somnambulist on the edge of a precipice, wake up and hearken to these words?

NOVEMBER, 1936.
GENEVA.

A Geneva Correspondent.

‡ To induce the U. S. A. to join the League, perhaps it could be stipulated that the American continent need not be obliged to join in military sanctions in Europe, though of course it should take its full share in economic and financial sanctions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DIAMOND AND ITS WAYS

By P. VENKAYYA

The discovery of a mineral deposit sometimes bestows a sudden and good fortune on the discoverer but very curiously, most of the famous mineral deposits of the world including the immortal Cooligardee gold field of Australia were all sudden and chance discoveries. There are many mining Engineers and highly experienced geologists in the world but these are only occasionally connected with the discoveries of great mineral deposits. Let us now turn to the Wajrakarur diamond field in the Ananthapur district of the Madras Presidency. Neither the most eminent officers of the Government's Geological Survey at Calcutta nor the mining Engineers and geologists employed so far by European and Indian firms have succeeded in discovering the real rock from which the diamonds of this area have separated by denudation and are occassionally picked up by people. Until the original rock in which these gems were first crystallised, is discovered, no safe investment can be made by any one to work this area. The reason is not far to seek. If you take up a field in which a very valuable gem was once picked up, and dig and search the soil even to a depth of 10 fathoms, nothing is found in it because the gem that was previously discovered on that spot was never born in the rock lying within that field, and it only happened to be there as the result of the disintegration and denudation of a previously existed rock which has since completely disappeared from this region, and these gems must have formed part of that disappeared rock. The reason for finding the gems without its parent rock is that diamond will not so easily yield to the forces of denuding agencies like water and wind, it being the hardest known substance in the mineral kingdom and its parent rock might have been of a softer nature. Thus, the parent died and the child is surviving. In this manner the gems now and then discovered on the Wajrakarur field are only of a detrital nature and were never traced to their parent rock. Their occurrence is very sporadical. Any venture to run a regular mining concern before the discovery of the parent rock, will result in total failure. A kind of gambling enterprise may be started by undertaking to wash the gravel on some of the localities lying within this area with eager expectations to pick up a gem, but after washing a thousand cart-loads of earth with water one may or may not find anything worth the name in it. Knowing the gambling nature of the proposition European firms are standing aloof from this kind of venture (alluvial washing). Recently a most influential diamond mining concern in South Africa asked me if it is advisable to undertake any washing of these gravels with certainty and safety and my reply was in the negative. Leaving the question of the source of the Wajrakarur gems for further investigation let us for a while consider the part diamond plays in the destiny of man. In ancient stories we read of a king's daughter falling in love with a leper, or a state elephant entrusted with the mission of selecting a heir to the throne of an issueless king throwing the garland on a begger and dragging him to the throne. In modern days diamond acts as the hero of such dramas. Last month (June 1936), a Boya labourer belonging to the village of Kadamalakuduru which is about 5 miles from Wajrakarur village brought a pebble to the merchants at Wajrakarur. The pebble which looks like a rock crystal (vernacular—*Sphatikam*) was picked up by him last year while reaping the Varagu crop. The pebble looked so humble that he did not at first worry himself much about its worth. As time rolled on when he found himself hard pressed for a sum of Rs. 5|- which he could not raise in his own village, he brought the pebble to Wajrakarur where it was pronounced at first to be only a rock crystal. In an hour it passed many hands with no encouraging remark; at last, some one said that it may be a diamond. This was the signal for a clamour. The labourer was invited by a few merchants of the place to a house to settle its price. The door of the house was jealously closed not to give free access to people who may throw obstacles in the way of striking a cheap bargain. The police had to appear on the scene. At last a sum of Rs. 5,000|- was paid on the spot into the hands of the Boya labourer by the merchants of the village, and the labourer went

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

home, of course satisfied. The very next week a Marwari merchant came from Madras with enough cash and a revolver to meet any emergency and offered a price of Rs. 30,000|- for the gem but the local syndicate has resolved not to part with it for anything less than Rs. 40,000|-.

During the last 12 years there were two more romantic incidents like the above. One of the heroes was a regular barber and the other was a Fakir (a Muhammadan begger) of the village. They were favoured with a fortune well above a quarter of a lakh of rupees each, but they became beggers again only in the course of a couple of years owing to bad company of which there will be any amount in places where wealth is so easily acquired.

Visitors

Last year no less than 5,000 people visited the place during the rainy season and returned disappointed. Human nature is just the same all the world over. In the early days of Kimberley people from far-off America took return tickets and came to Kimberley to search the lands there as if they were sure to pick up a decent stone on the day of their arrival there. Most of these people had to sell their rugs and even cloths to pay for their food on board ship. Wajrakarur has several visitors of this type, every year. A very interesting sign of advanced times was the presence, last year, of a number of bold Indian ladies with silk sarees who visited the place from far-off Tanjore and Trichinopoly and nearer Bellary without any male assistance, to search the fields here. Hotel accommodation is scanty. An old Coimbatore Brahmin has been the sole caterer of food here for over a dozen years and he took to this public service after his turn of disappointment as a gem prospector.

So far, the only method of search adopted by the eager visitors is merely roaming about the fields with a downcast look and pick up any stone which looks white or glistens, and place it before the local merchants. Most of the stones thus collected by these poor people turn out to be rock crystals (*Sphatikams*). Once I very nearly killed a Brahmin who brought to me a pebble for opinion. The poor man picked up somewhere a stout piece of crystalline quartz and ran up to me in hot haste, fully believing that he had picked up a diamond. When I told him that his stone was as valuable as a piece of glass, he fell into a swoon and stopped showing anything to me from the next day. Taking advantage of the presence of many innocent people some of the trickish local businessmen take the trouble to shape with the help of a lapidari's wheel a few rock crystals into octohedral and dodechahedral forms of the diamond and approach with a sagely look, the poor innocent visitors with offers for sale. There is also another way of cheating the ignorant visitor. When the new-comer takes a stone to a purchaser, the purchaser in case the stone happens to be a diamond, pretends for a while with the examination of it and manages to return to the poor visitor, instead of the original stone, a rock crystal (of which he has many in stock to meet such emergencies), with the expert declaration that what was shown to him was not a diamond but only a rock crystal.

Scope for Educated People

There are in our country many graduates who for their degree course make a good study of geology. Most of these young men are unemployed at present. Such people, instead of trying for a copyist's post in a Sub-Registrar's Office, resolve to spend a month every year in the Wajrakarur region, they will at least add much to their wealth of geological knowledge, and if favoured by luck, may even make some fortune. No equipment and no great investment worth the name is necessary to embark on this enterprise. A small hand-washing enamel basin worth annas six, is all the equipment necessary. The lower half of an earthen pot will equally serve the purpose. With this, he can wash the gravel and earth in likely regions instead of vainly roaming about the thorny fields, spoiling the crops of the poor cultivators, and gazing at the angular debris of the Hornblendic Granite rock, like the illiterate thousands that visit these parts every year. An educated man knows better where to search and if he has acquired a rudimentary knowledge of the main principles of geology his work will surely be more methodical than the crude traverses of the illiterate. A knowledge of the type of rock with which diamond is associated in other countries of the world, and his ability to distinguish a basic rock from an acid rock will surely place an educated prospector on a higher level than the barber, the Boya and the Fakir. If per chance, he picks up a crude piece of field rock in which a small crystal of diamond is firmly embeded *in situ*, it will be a great gain to the geological science, for, up to this moment the parent rock of the Indian diamond is not discovered. If this original mother rock (not the ancient water-formed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

deposits of rolled pebbles in Palnad and Kurnool, underlying Nergee beds of lime-stone) of the diamond is traced, a stable industry, on the famous lines of the South African diamond mines can be established in our country, providing employment for thousands of people, and this will greatly help to solve the unemployment problem in the perpetually famine-stricken Ceded Districts of the Madras Presidency. In South Africa the diamond mines are now worked at the ten-thousandth foot level from the surface with the help of ingenious machinery which can crush the hard rock without breaking the delicate diamond crystal in it. The immortal Cullinan diamond which weighs 3,025 carats valued at £150,000 was discovered in that country. There is evidence to show that at Wajrakarur in the diamond mining boom during king Krishna Devaraya's glorious rule in the sixteenth century, diamonds weighing half a pound troy were mined. It is admitted by diamond experts in all the countries of the world that the South African diamond can bear no comparison to the Indian diamond in point of "FIRE." The revival of the Indian diamond mining industry will therefore undoubtedly affect the South African Mines to a certain extent if the parent rock of the diamond in India is discovered, that is to say, English capital invested in the South African diamond mines will be affected to some extent (See *Gazetteer of Ananthapur District* by W. Francis). Whatever that may be, diamond has the power to pave one's way for fortune. It has changed the whole course of the history of South Africa and paved its way to the present enviable position in the world. It is helping many poor people at Wajrakarur in bettering their lot. Who knows if there is another Kimberley in the region of Wajrakarur lurking somewhere undiscovered. Let some educated young Indian discover it, to the great benefit of his country on the whole and the poverty-stricken people of the Ceded Districts in particular.

A MYSTERY MAN

By S. D.

RECENTLY on the country's political horizon has appeared a striking personality, that of Comrade Roy. His name was familiar in Indian political circles. Around it were woven many a curious story of revolutionary activity, police pursuit in this and other lands and hair-breadth escapes. His young life has been eventful.

He is known to hold advanced communist views and is believed to enjoy international reputation. He was in Russia during the revolutionary period. He was in the inner councils of the communist party there and is believed to have been deputed as one of those to guide and organize the communist revolution in China. He was in Mexico for the same purpose. He is known not only to be a man of action but also as a man of thought and a writer. He knows several European languages and is reputed to have made some original contributions to communist thought. In India a group of Socialists is styled or styles itself as Royist.

Naturally the authorities in India were trying to keep trail of his elusive movements. Several times they thought they had followed the scent of the man but were soon disillusioned. Nobody had seen him. Nowhere was his likeness available. At last the Indian police ran him to ground, betrayed, as is supposed, by a companion who had political differences with him. He was tried for complicity in an old conspiracy, convicted, it is believed, on doubtful evidence and thrown behind the prison walls for the long period of six years. Recently after the expiry of his term of imprisonment he was released in shattered health, having lost fifty pounds in weight. The time of his release was interesting. It was the eve of the Faizpur Congress.

Political circles, specially the Socialist and Radical groups, were awaiting the release in eager and excited expectations. Some had great hopes of a further radical movement in Congress politics. Others were suspicious, for his past reputation was not all complimentary to him. He had been expelled from the Communist Party in Russia. However, different sections of the Socialists were awaiting the release of this mystery man, as he has since been called, with different and mixed expectations. They were curious to see how he reacted to the Indian situation and what part he played on the chequered board of Indian politics. A man of will and force, of indomitable courage and of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

keen intellect, was after all not going to play a very passive or insignificant role in Indian public life. Therefore there was eager waiting for his first utterances.

The curious had not long to wait. Though he modestly said that he had not been in touch with the Indian situation for years, in what he spoke he showed no hesitation or doubt. Naturally he did not say much; but whatever little he said was significant. He unequivocally and unreservedly declared that he was going to join the Congress and work in it and through it. These ideas he emphasised and elaborated in subsequent statements. He holds that in India it is the duty of all advanced sections to join the Congress and work through it. There can be no effective action today outside the Congress. There is no need of any separate popular front. The Congress itself is the popular front. The only real issue today in India is that of political independence. As if this was not significant enough, he went further and said that socialism in India today was only a theoretical and academic proposition. People should study it but all effective preparation and action can only be in terms of political independence. On the question of offices under the new constitution his opinion was that it was not a fundamental issue on which the country need divide itself into rival camps. It is therefore better to allow those who want to accept office to try their hand at it and find out the use and the uselessness of office by actual experience. No question of principle is involved in the issue.

To the majority of the political public these views of Comrade Roy appeared sane, reasonable and practical. It showed that he was no more student and theorist but one endowed with political sagacity and a shrewd grasp of the objective situation of Indian politics. But this unqualified support of the Congress was disturbing to the Socialists, specially the Congress Socialists. They felt that Roy was not behaving quite as Comrade Roy. They were not quite sure if he really meant what he said. Some of them therefore hurried to Bareilly and others to Allahabad to find from him what he actually meant. They had hopes that he might yet be talked and argued into a more reasonable attitude. He may at least be induced to express his opinion less unequivocally and more guardedly. But they were disillusioned. Comrade Roy stuck to and justified from his ample revolutionary experience, every statement he had made. All that he had said was said deliberately and after due consideration. He even seemed to have kept in touch with what had been going on outside, whilst he was behind the bars. The talk with the socialist comrades therefore did not cure Roy of his heterodoxies. Rather, he by this time made it clear that he was against the formation of separate and distinct groups within the Congress having party organizations outside its fold. When some Anglo-Indian journal accused him of trying to turn Congress into a communist organization, he retorted that in him a communist had turned into a Congressman. Though well-known for his connection with Labour he showed no enthusiasm for functional or organizational representation in the Congress, a pet theme with the Congress Socialist. He thought that there were neither proper Kisan nor labour organizations for the purpose.

All this aroused hostility in the Socialist coterie. Roy's support of and agreement with the accepted Congress policy was bewildering to them. Now that there was no doubt about his opinion they began to hunt for the psychological causes of what appeared to them Comrade Roy's *volte-face*. Was he not an opportunist? Socialists will not be socialists unless they coin a damaging adjective for every political, social and economic phenomenon that can't square with their bookish learning and a complimentary adjective for all their pet theories and schemes.

Thus before the great concourse assembled at Faizpur the Socialists were already disillusioned about Comrade Roy. One could distinctly note a feeling of ill-disguised and ill-suppressed hostility. It came therefore as no great surprise, the heated discussion in the Socialist Conference at Faizpur about according to Comrade Roy greetings on his release. Greetings to one who has suffered for a cause is but a formal matter of courtesy; but it was made the occasion of a great deal of unnecessary heat and denunciation. However in the end good sense prevailed. The formal resolution was passed, but not before the controversy had deprived this act of courtesy of all its grace.

As if all that he had already said was not enough Comrade Roy chose to make a speech in the Subjects Committee on the resolution about the national convention, in some quarters believed to be a proposal emanating from him as so many things done at Faizpur were believed to be inspired by his suggestions. He spoke. As he rose there was an instantaneous hush as if the audience were all alert to take in every word of what he spoke. A tall dark figure, rather gaunt and emaciated, came and stood behind the microphone. As he stood there he gave the impression of one not quite at ease in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that gathering. He hesitated for a minute or so, to gather words to clothe his pregnant thought. Then he started his slow ponderous speech full of pauses and awkward stops. The pronunciation and intonation had all the typical faults of the Bengali Babu. There was a rustle of disappointment in the audience, used to fluent speech and not to cumbrous audible thinking. There was a murmur of comment. The speech lacked the smoothness, the polish and the ease of a popular speeker. It lacked fire and verve. There were no occasional sallies of wit or humour. The awkward pauses at times made it difficult for the ordinary listener to follow the chain of his close reasoning. It was no speech in the formal sense of the term. It was rather loud and laborious thinking. It was the presentation of a thesis, done somewhat awkwardly by a professor out of practice and in unfamiliar surroundings. If the form of the speech was defective its substance was irritating to the Socialists and invoked their open derision. The speaker dared to talk of revolution in terms of evolutionary preparation. It was a novel interpretation of the term which had connoted to their learned minds, a sudden burst up, a quick transformation, something of a cataclysm. The speaker traced the evolutionary process of the Congress terminating in the revolutionary calling of the Constituent Assembly. The Congress he said should be allowed to develop along the lines it was developing and become more and more representative of the masses, till it finally bloomed forth in the Constituent Assembly.

It was a lengthy speech full of repetitions. Even the President appeared restive. If he did not ring the speaker off it was only due to courtesy to a well-known figure now on the Congress platform. From the Socialist viewpoint it was the most damning speech Comrade Roy could have made. If he wanted to reconcile any section of these it was certainly tactless. He no more held any illusions for them. He was an outcast. If not a reactionary, then a mere opportunist; for how otherwise could his views be reconciled with what they had read in Marxian literature.

What was the sin of Comrade Roy? How did he, an eminent communist, deserve all this condemnation and denunciation? Was it that he showed greater inclination and gave more unqualified support to the Congress and its policies, than those of his friends who always protest that they are loyal Congressmen in spite of the fact that the views they express and put forward from the Congress platform are dictated by an outside organization to which they feel they owe greater loyalty. If the Congress policy is so repugnant to them that whoever endorses it, more than they do, is a suspect, one may well ask if their loyalty to their smaller group does not overshadow their loyalty to the Congress. One also may well doubt if it is ever possible to be true to two loyalties without damaging the one or the other. It would therefore appear that such of the Socialists who refuse to join the Congress have at least no divided loyalties.

The charge of opportunism brought against Comrade Roy may or may not be true. The writer has but a passing acquaintance with Comrade Roy and is not sufficiently familiar with his views before and now to venture an opinion. But for every thing a man does, even for opportunism, there must be a sufficient motive. Whom did Roy want to please and placate. Surely not the President, against some of whose favourite views he is reported to have spoken. There is a belief that he was all the time speaking against Pandit Jawaharlal Nehru's expressed views. How far that is true can only be known by a person more in touch with the different political under-currents and their inner working in the Congress than the present writer. Whether Roy spoke against the views of the President or not, this much is certain that, if he wanted to find favour with him, he would have been less forward in annoying a party which is supposed rightly or wrongly to enjoy the special protection of the President.

Roy could not possibly have thought of placating the Gandhi-ites. He is not reputed to be a dull person. But however dull he may be, he must have known that an unbridgeable gulf divides him from Gandhi. Not to mention the aim and the goal, the difference in Gandhian and Marxian methodology is such that there never can be any approach of the two. Even if Gandhi is to turn into an economic socialist and communist, which is quite within the range of practical politics, he can never turn into a dialectical materialist or a Marxian. Whom then did Comrade Roy desire to placate by his opportunism? Let scientific socialism give the answer. We can but pose the question.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published. —Editor, The Modern Review.

ENGLISH

JAWAHARLAL NEHRU *an autobiography: John Lane, The Bodley Head: Demy Octavo. Pp. 618+xiv art canvas gilt with a dust jacket and 13 plates in Collotype. Sh. 15 net (Indian price Rs. 7).*

Judging by the reception that has been accorded to Pandit Jawaharlal Nehru's autobiography by the reading public of India and Euro-America, one must be inclined to believe that this book will rank with the great autobiographies and memoirs of world literature. Pandit Jawaharlal Nehru is a man whom Destiny gave a choice of two sharply contrasted ways of living, thinking and aspiring. Moved by a profound emotion, he chose a life of struggle, suffering and sacrifice. So that he has experienced that inward turmoil which alone gives one the correct material for introspective writing. The book was written entirely in prison and in the Pandit's own words, it was written as an attempt "to trace" his "own mental development and not to write a survey of recent Indian History."

Jawaharlal Nehru was born with the proverbial "Silver Spoon" in his mouth. Although there was no deliberate attempts at spoiling him in childhood, he was nurtured in luxury in the normal course of things. His life at Harrow and Cambridge surely did not urge him to choose the path of struggle and suffering, nor did he imbibe a spirit of sacrifice from the atmosphere of the Inner Temple. He sums up his post-graduate days in London with a frankness which is reminiscent of Mahatma Gandhi's self-criticism. In London, Pandit Jawaharlal Nehru says, "I came across some old Harrow friends and developed expensive habits in their company. Often I exceeded the handsome allowance that father made me and he was greatly worried on my account, fearing that I was rapidly going to the devil. But as a matter of fact I was not doing anything so notable. I was merely trying to ape to some extent the prosperous but somewhat empty-headed Englishman who is called a 'man about town.' This soft and pointless existence, needless to say, did not improve me in any way. My early enthusiasms began to tone down and the only thing that seemed to go up was my conceit."

The writer has composed his autobiography with sincerity and has attained in it a literary and artistic excellence which can be ascribed to his keen power of observation guided by a deep-seated emotionalism. For his description of Kashmir and his longing for a journey to Kailas and Manassarovar could only emanate from a soul attuned to the grandeur and beauty of Nature. His opinions and descriptions of incidents and persons generally bring out in bold relief the outstanding features without labouring over details. Describing the Moslem League Meeting (1920) which supported Mahatma Gandhi's Non-Violent Non-Co-operation campaign, Pandit Nehru says, "a very tame gathering of timid, middle-aged folk. And yet these people . . . voted for the struggle. Of course, very few of these members of the Moslem League joined the struggle later. Many of them found a safe sanctuary in Government jobs." In the same year Pandit Nehru visited Mussoorie with his mother and wife. The Afghan envoys were staying in the same hotel with the Nehrus. Although the writer had no contact with these people, the police, one day, demanded an undertaking from Jawaharlal Nehru that he would not have any dealings with the Afghans. "This struck me as extraordinary," says Pandit Nehru in his autobiography, "since I had not even seen them during a month's stay and there was little chance of my doing so." And, of course, "The Superintendent (of police) knew this." Jawaharlalji was externed from Mussoorie on his refusing to give the undertaking.

His description of the *Kisan* movement gives us another phase of the period during which Jawaharlal Nehru was becoming a force in Indian politics. It may be assumed that the *Kisan* movement largely accounts for his conversion to socialism.

It is impossible to give a comprehensive idea of the contents of this volume within the limited space of a short review. The book helps one to understand the man Jawaharlal thoroughly well. It incidentally, acquaints the reader with British Imperialism, the Indian police, the social and economic problems of India, the different landmarks of recent Indian History and that grand army of selfless workers who are fighting for the Nation's cause.

Ashoke Chatterjee

PROBLEM OF NUTRITION, LEAGUE OF NATIONS: *Volume 4. Price 3 shillings.*

This is the fourth volume issued by the League on the problem of nutrition. It is a preliminary study by the International Institute of Agriculture at Rome of the available statistical material on the production, consumption and prices of the chief protective and other foodstuffs, *e.g.*, milk and dairy products, meat, eggs and poultry,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

fruit and vegetables, cereals and sugar. The volume deals also with the question of the financial assistance given to agriculture in some of the principal agricultural countries. Half the volume is devoted to an analytical examination of the situation in the limited number of countries for which data exist. *Of course*, no data exist for India. The remainder of the volume gives valuable statistical tables relating to production and consumption, as well as wholesale and retail price indices. Despite its preliminary character this volume represents the first serious attempt to gather together and digest the somewhat fragmentary statistical information available on the vitally important question of protective foodstuffs. The volume brings out sharply the extreme incompleteness of the data available in respect of most of the foodstuffs dealt with by it; and the necessity therefore of making further serious efforts to complete these essential data on an international basis.

WORLD ECONOMIC SURVEY, LEAGUE OF NATIONS. *Price in wrappers 6/-, $1.05, bound in cloth 7/6, $2.00. Pages 450.*

This World Economic Survey, the fifth of its kind and covering the year 1935-1936, has been published by the League of Nations Secretariat. It sums up clearly and vividly the quintessence of the economic tendencies revealed by the world-wide and comprehensive studies of the Economic Intelligence Service of the League.

The volume is intended for the expert who wishes to see the economic situation in a wide perspective, and its non-technical language will recommend it to the layman. It opens with a survey of the main features of the rapid and bewildering changes which have occurred in the years of the great depression from which the world is now emerging. The final chapter summarises and interprets economic developments until as late as last August.

The central theme of the book is that of slow uneven recovery, particularly in national industry and markets, combined with a continued lag in international trade.

The Survey describes the nature of this recovery and its development in the various areas such as the sterling area, the gold block countries and what might be called the "new deal" area of the United States of America.

Various aspects of the economic situation are dealt with in the central chapters of the book, illustrations having been taken from typical countries to throw light upon general trends. For example, the recovery registered in agricultural production and industrial activity is compared with the lagging tendency of world trade.

Other questions dealt with are the rising tendency of prices and the correction and levelling up of unevennesses in prices, the emergence once more of industrial profits, changing trends in consumption, wage rates, unemployment and labour organization, the rapidly expanding gold production, credit policy, capital issues, the adaptation of taxation to new conditions, as well as the trend of public expenditure and national indebtedness.

The analysis and statistical measurement of world trade is followed by a special chapter on the evolution of commercial policy in the different countries.

No world economic survey would be complete without some reference to the economic consequences of the dramatic political events of the last few years, and particularly of this last year. These political conditions and the part played by rearmament in economic recovery are referred to, therefore, in the opening chapter of the volume.

R. C.

MAHADJI SINDHIA AND NORTH INDIAN AFFAIRS, 1785-1794: *Edited by Sir Jadunath Sarkar, C.I.E. Pp. xxviii+415, and two portraits. Rs. 5-8.*

POONA AFFAIRS, 1786-1797 (MALET'S EMBASSY): *Edited by G. S. Sardesai, B.A. Pp. vi+40+552, and two coloured portraits. Rs. 7-12. (Government Book Depot, Bombay.)*

It is not sufficiently known to the general public that a work of the greatest importance to Indian history has been taken in hand by the Government of Bombay and half carried through already. It is nothing less than the publication of the immense mass of original State papers relating to the Marathas. The records in the Marathi language that had been preserved in the archives of the Peshwas, have been already published in 45 volumes with a supplementary volume of only specimen Persian papers. The next stage in the work is the printing of the English records (or what remains of them) belonging to the old Poona Residency that represented the British Government at the Court of the Peshwas from the first Resident, Sir Charles Malet (arrival 1786) to the annexation of the Peshwas' Dominions in 1818. These latter come most opportunely to supply our need just when the records in the Marathi language suddenly dry up after the First Maratha War which ended in the Treaty of Salbai, (May 1782).

The first two volumes of this English series (entitled *Poona Residency Correspondence*) are admirably well printed and edited; and special praise must be given to the coloured portraits of Nana Fadnis, Peshwa Madhav Rao Narayan and Mahadji Sindhia by the artist J. Wales and a still more expressive portrait of Sindhia by the famous painter William Daniell,—who saw these celebrities and painted them from life. The two volumes are indispensable to all students of Indian history for the period covered, and the Bombay Government deserves our best thanks for having made these records available to students at a reasonable price, in spite of the stringency of the public finances. The Bombay Government acknowledge that the work has been rendered possible because of "Sir Jadunath Sarkar and Rao Sahib G. S. Sardesai, who are rendering their services as editors without remuneration or honorarium and are also travelling at their own expense in connection with the editing and publication of these volumes."

Each volume contains a long and lucid editorial introduction, a list of the letters with dates arranged in the alphabetical order of their writers, a useful correct chronology of events, the body of the documents divided into topical sections with summaries and notes, and a very detailed Index.

The first of these volumes throws a flood of new light on the affairs of the Delhi Imperial Court, the Rajput Powers, British secret diplomacy, and above all "the character and policy of Mahadji Sindhia, the successive stages by which he rose to dominating influence and the means by which he overcame the appalling and ever-changing obstacles in his path . . . At the same time we see the strength and soundness of Lord Cornwallis's policy . . . uprightness of purpose, and rigid enforcement of his will."

Malet's despatches (Volume 2) will be an eye-opener to many. We see here the entire Peshwa's Court turned inside out, thanks to the wonderfully accurate and detailed reports of the spies whom Malet maintained and from whom not even the highest minister could keep any secret. The editor, Mr. Sardesai, mournfully contrasts the English and Maratha States and explains the gradual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

decline and ultimate downfall of the latter. In fact, from several points of view these eleven years that Malet passed at Poona were the most significant in Maratha history, and we here get their inner history in the minutest detail from Malet's secret despatches and the long reports of his interviews with the Peshwa, Nana Fadnis and Nana's agent for English relations (Bahiro Pant). By February 1797 (when Malet departed from Poona), Baji Rao II had succeeded to the Peshwaship, Nana Fadnis had been shorn of his autocratic power and was trembling on the edge of a yawning gulf, and the Poona Government was about to be a mere plaything in the hands of stronger powers. Its internal strength was totally gone even six years before the humiliating Treaty of Bassein.

We eagerly look forward to the succeeding volumes of the series, which are to deal with the Nizam, Tipu Sultan, the Bhonsles of Nagpur and Daulat Rao Sindhia, besides Poona affairs.

BRAJENDRA NATH BANERJI

OUR ELDER BRETHREN: THE GREAT ONES IN THE WORLD'S SERVICE: *Edited by Annie Besant, D. L. Theosophical Publishing House, Adyar, Madras.*

This book contains an account and gives an interpretation of the teachings of some of the great religious and spiritual leaders of the world, such as Buddha, Sankara, Zarathustra, Mahommed, Chaitanya etc. The aim of the book seems to be to teach the doctrine that "The most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of everyone" (p. 3). This august group of superhuman men are the elder Brothers. "They are also called the 'guardians of the world,' "because the world is divided into areas, each of which is under the care of a Master" (p. 10).

U. C. BHATTACHARJEE

INDIAN SPEECHES AND DOCUMENTS ON BRITISH RULE 1821-1918: *Edited by J. K. Majumdar, M.A., Ph.D. (London), of the Middle Temple, Barrister-at-Law, Advocate, High Court, Calcutta. With a foreword by Ramananda Chatterjee, M.A., Editor, "The Modern Review." Messrs. Longmans, Green & Co., Ltd. 1937. Pages XVI+186. Price Rs. 2.*

A certain section of the Press preaches in season and out of season the shortcomings, the sins of omission and commission of British Rule in India. Comparisons are frequently made between the conditions of the people before and after the British settlement and a credit balance is shown in favour of the pre-British period. Dr. Majumdar is a courageous man in taking up the cause of the British and putting together important documents bearing on the subject. The time may not have arrived as yet for the impartial historian to pass judgment on the benefits of the British domination: when that time comes however, this collection of documents will be useful.

One or two impressions worth recording are left in our mind after perusal of the book. The first is that security of life and property had unquestionably been the result of the British settlement. Over and over again attention is called to this. Separated as we are by so many decades from the events that followed the breaking up of Moghul rule in India, it is difficult to appreciate the security of life that India as a whole enjoys today. Raja Rammohun Roy could value "the numerous measures adopted for the protection of persons and property" and thank God that "in these days the inhabitants of Calcutta enjoy under the Government of the English nation that freedom and security which is considered by rational and social beings as the grand object of all civil and religious institutions." This recognition, however did not emasculate and denationalise men like Raja Rammohun Roy. In their fervid praises of British rule and admiration for British justice, they never forgot the great goal of Indian aspirations. Security of life and property would be more valued when the sons of the soil, leaders of India, are themselves able to maintain and keep it. Raja Rammohun Roy was a great son of India and in no better way is this greatness manifested than in his readiness to render honour to whom honour is due. Some people may look upon praise and admiration as indications of slave mentality. The Raja could not be accused of such frailty. Great minds will always keep close to reality.

If this book compels people to examine dispassionately the facts of history and encourages them to praise when praise is deserved it would have served a good purpose. Historical judgments should never be coloured by racial prejudices.

P. G. BRIDGE

ASTRO-NATIVITY, AN ASTRONOMICAL COMPENDIUM FOR ASTROLOGERS: *By L. Narayana Rao, M.A., Norman Printing Bureau. Calicut. Price Rs. 5.*

The book deals primarily with the processes of mathematical calculation required in preparing horoscopes. The Eastern as well as Western methods have been given and sought to be explained. It has been found useful by many astrologers of repute and the language used by Prof. M. R. Bhat, Jyotish Mahopadhay in the Foreward, *viz.*, that "the methods (advocated in this self-contained book with the idea of Plane and Spherical Trigonometry as well as Tables of Trigonometrical Sines, Cosines, and Tangents) attain in practice, in most cases especially, a measure of success not achieved by any other system known to me," is certainly sufficient recommendation for the book.

Many books dealing with the mathematical portion of astrology have been published in recent times, but treatises in English concerned with the Hindu method of correct interpretation of horoscopes and forecasts are comparatively rare. The reviewer would like to see more authoritative books on this latter aspect of astrology. Possibly they will come from South India; if they do he would request the authors to write in plain and simple English and not indulge in the confusing syntax which unfortunately is much in evidence in the present volume.

S. C. MITRA

THE INDIAN PRINCES IN COUNCIL: *By Sardar K. M. Panikkar, with a Foreword by Lt.-General His Highness the Maharaja of Bikaner. Oxford University Press, 1936. Pp. ix+184. Price 5s.*

Once again Sardar K. M. Panikkar has come out with a book which is not merely of topical interest, but will ever remain a source of much valuable information to those who seek to know the details of the activities of the Chamber of Princes during the fateful years of 1926 to 1936. During all those years, save a short interval of two years (1931-33), H. H. the Maharaja of Patiala was the Chancellor of the Chamber of Princes and was thus the accredited as well as the elected leader of the Indian Princes. It was during that time that the Federal Constitution for India was conceived, developed and finally put into a definite shape; and the part played by the Indian States was of no mean importance. As such any record of the Chancellorship of His Highness the Maharaja of Patiala is bound to be of great value to all those who are interested in the history of the Indian States as well as to those who are keen on gaining

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thorough knowledge of the events which led to the development of the new federal constitution.

After succinctly describing the political situation as it existed in January, 1926, when the Maharaja of Patiala was for the first time elected Chancellor, Sardar Panikkar gives in detail a vivid account of the special interest taken by His Highness in seeing that the rights of the States are more fully and properly determined. The author is at pains to explain and account for the apparently paradoxical position taken up by the States in respect to the Reforms in British India. He quotes passage after passage from the speeches of that leader of the Indian States, and shows that the Indian Princes are as nationalistic as any leader of British India, and that all that they wanted was to lay the foundations of an India in which the States could take their place as equal and autonomous partners. Further Mr. Panikkar devotes two chapters to giving details of the routine work of the Chamber, and explains at some length the constitutional changes that came about in the Chamber during the period under survey. Of the two, the latter chapter is bound to prove to be of profound interest to the general reader as well as to the student of Indian constitutional history. One whole chapter is devoted to an account of the special interest taken by H. H. the Maharaja of Patiala in the cause of the so-called smaller States; obviously it is intended to explain the much-misunderstood campaign of the Maharaja for the Confederation scheme, as also to clear much of the misunderstanding that has been prevalent during recent years about his true attitude in respect of that class of States. At the end of the book there are appended four big Appendixes, a careful reading of which will amply repay the pains of any reader.

Having gone through the book once, one only wishes that the author of this volume should not have restricted the scope of the book merely to a record of the Chancellorship of H. H. the Maharaja of Patiala, but should have made it complete in itself by giving even a summary account of the events that led to the establishment of the Chamber of Princes and a complete even though a short survey of the early years of the Chamber, when H. H. the Maharaja of Bikaner was in charge of the high office of Chancellorship. Again, it was all the more desirable that the gap of the events of those two important years, *viz.*, 1931-33, should not have been allowed to remain unfilled.

A few discrepencies have, however, crept into the book and it would but be in the fitness of things that they be removed in the next edition. The term 'small states' has been used somewhat loosely; its use on pp. 64-5 and 112 is not consistent with the definition as given by Mr. Panikkar himself on p. 51. It cannot but be pointed out that such a loose phraseology in a book, which is bound to be a part of the permanent literature on the subject, is liable to cause some mischief and heart-burning.

But, on the whole, one cannot but agree with H. H. the Maharaja of Bikaner, that Mr. Panikkar has made 'a useful contribution to the political history of the India of recent times.' Every Indian statesman, whether of the Indian States or of British India, would do well to read the book; for without a perusal of this book it would not be very easy for many to understand the true significance of many an event of recent times.

RAGHUBIR SINH

SANSKRIT

DASOPANISHADS WITH THE COMMENTARY OF SRI UPANISHAD BRAHMAYOGIN. VOLUME II: *Edited by the Pandits of the Adyar Library under the supervision of Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon). Published for the Adyar Library (The Theosophical Society).*

The publication of the present volume containing the text and commentary of the *Chhandogya* and the *Brihadaranyaka*—the biggest two of the ten principal Upanishads, the remaining eight of which were published in the previous volume, already noticed in the last September number of the present paper—concludes, let us hope, for the time being, the series of Upanishadic publications undertaken by the Adyar Library as early as the year 1920 when the first part of the series was published. 'Thus in eight handy volumes we have now all the 108 Upanisads with the commentary of a single author, the Upanisad Brahmayogin, and 71 other Upanisads which bear this name but which are not included in the list of Upanisads according to traditional reckoning.' We now eagerly wait for the contemplated volumes of English translation of these texts and especially of really critical editions of them on the lines indicated by Dr. Schrader in his edition of the Minor Upanishads (Adyar, 1912).

CHINTAHARAN CHAKRAVARTI

HINDI-ENGLISH

LOVE-POEMS IN HINDI: *By O. C. Gangoly, Fellow of the Asiatic Society of Bengal. 29 Illustrations and 4 Colour Plates. Price Rupees Five. To be had of A. N. Gangoly, 6 Old Post Office Street, Calcutta.*

The Hindi love-poems brought together in this nicely got-up book have been printed in Nagari characters and transliterated in Roman italics. An English translation follows each poem. The pictures and the poems explain one another.

With regard to this feature of the book the author writes in his introductory paragraphs: "Some aspects of Hindi poetry are very closely related to a School of Indian Pictorial Art,—known as the Pahadi or the 'Hill School,' which flourished in Panjab Himalayas in the districts now known as Kangra, Chamba, Basholi, and Jammu . . . . In fact Hindi poetry and its pictorial counterpart echo and re-echo each other in their expression of a common stock of religious motifs and imageries. And most of the pictures of the Kangra School bear inscriptions in Hindi quoting the most popular dohas composed by poets of repute."

The author has done well, therefore, to enrich his poetical selections by pictorial illustrations, the pictures selected being by old masters whose names are for the most part unknown. The poems and the pictures are like twins descended from one and the same parental stock.

The poems selected relate to the loves of Radha and Krishna, with their religious significance, composed mostly by the poets Kesavadasa and Surdas.

The texts and translations of the poems are printed neatly on fine tinted paper. The reproductions—particularly those in black and white, are excellent.

At one of the sittings of the Prabasi Banga-sahitya Sammelan (All India Bengali Cultural Re-union) at Gorakhpur the author read these poems, explaining them in Bengali, and threw the pictures on the screen in a magnified form. The recitation and exposition of the poems and the exhibition of the pictures were highly appreciated.

C.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BENGALI

PASCHIM JATRIKI : *By Sm. Durgabati Ghosh. Crown Quarto. Pp. 171+iv. Paper board multi-colour cover design, illustrated 32 plates. Ranjan Publishing House, Calcutta. Price Rs. 2-12.*

There is no dearth of books on travel in the Bengali. A good many volumes have been presented to the Bengali reading public dealing with foreign travel as well as tours of shikar, pilgrimage, sightseeing, long sojourns on duty or business and journeys undertaken in the cause of anthropology, botany, zoology etc., etc. Since the late Satyendra Nath Tagore (I.C.S.) wrote his *Bombay Prabas* and published it with good lithographic plates, Bengalee authors have traversed the length and breadth of India and the world and made us familiar with everything that is anywhere. Sm. Durgabati Ghosh is the wife of Mr. R. C. Ghosh, Bar-at-Law (eldest son of the late Sir Charu Chandra Ghosh sometime Acting Chief Justice of the Calcutta High Court). She is the daughter of Dr. Girindra Shekhar Bose, M.D., the well known psycho-pathologist. She is therefore, well placed to give us a review of the European landscape as well as of the manners and, customs and ways of living of the denizens of that 'Superior' continent. She has done this with a thoroughness which is at once pleasant, literary and, occasionally, entertaining. In the remote future if and when Bengali becomes the compulsory second language in all European schools, this book will have its critics. As far as we are concerned, we have enjoyed its contents and are awaiting the authoress' visit to America and Japan. The general get up and printing of the book is exceptionally good.

ASHOKE CHATTERJEE

TELUGU

ANGLA CHARITRA—TUDOR YUGAM : *By Mr. Veluri Satyanarayana, B.A., B.L., pp. 144. Price Re. 1-4-0. To be had of the author, Bhimavaram, E. Godavary Dist.*

The work, as explained by the author, is a perfect rendering into Telugu, of the period, to afford a good reading to the layman; the works hitherto being published were mere catalogued historical facts. The subject-matter, being well known, needs no introduction.

The book is pleasant reading and the work may be recommended to the public.

B. SUNDER RAM RAU

GUJARATI

ASHARAM DALICHAND SHAH AND HISTORIES : *By Mulchand Asharam Shah, B.A., LL.B., Advocate (O. S.) Bombay High Court, Ahmedabad. Printed at the Aditya Printing Press, Ahmedabad. Cloth bound. Illustrated. Pp. 125. Price Re 1-0-0. (1934).*

The late Mr. Asharam Dalichand Shah was the father of the late Mr. Justice Sir Lallubhai Asharam Shah, a distinguished judge of the Bombay High Court. Sir Lallubhai owed the many good traits in his character, assiduity in work, scrupulous fairness in the administration of justice, large-heartedness and a happy social nature, to his good father who had most carefully brought up his two sons, to become cultured and prominent members of society. Asharambhai had passed almost his whole life in Kathiawad, a life of 80 years and an eye-witness of the procedure by which the British Government slowly but steadily brought to a close the turbulence prevailing in Kathiawad in the nineteenth century. Though a Bania by caste he knew how to use arms, and was therefore able to do gallant deeds in the suppression of outlawry which was a common feature of Kathiawadi life then. He was a very observant man and has left behind him notes of his observations as to the State of Kathiawad as he saw it, politically, judicially and administratively. There was very little happening in the Native States then of which he was not aware. Many Princes and their ministers considered it advisable to consult him on various problems facing them, and he gave them frank advice. On retirement, he set himself to publish the materials he had collected on "Proverbs" and the book, which has now undergone two editions is a rich mine of stories and tales illustrating the proverbs, and a perennial source of instruction to those who desire to become worldly wise and of delight to those who seek pleasure. There is a letter in his handwriting, printed at the end tendering certain advice to his sons from an orthodox Hindu's point of view. The well known man of letters, Prof. B. K. Thakore, B.A., I.E.S. (Retd.) has given the benefit of his long experience as a writer to Mr. Mulchand, in the preparation of this book.

GRAM LAKSHMI, Parts I and II : *By Ramanlal Vasantlal Desai, M.A. Printed at the Lakshmi Printing Press, Baroda. Clothbound. Pp. 320 : 296. Price Rs. 2-8-0 each. Illustrated. (1934).*

Gram Lakshmi, the Wealth-goddess of a village. Who is she ? This is the problem the author seeks to solve. Is she a being of flesh and blood, like his hero's own wife Kusum, full of verve and fun, with an innate desire to serve and help her husband Ashwina in the fulfilment of his ideal—uplift of his village, or is she a mere dream, a vision, he saw rising from the village pond lily (*Pankaj*) on a fine moonlit night. In other words, is it possible to reform an Indian village and its inhabitants at the hands of a university graduate, a B.E., helped by his own wife, not much learned but willing to work? A third part is still to come, and hence one cannot say what the result of Ashwina's efforts would be, success or failure : so far he seems to have gone forward and reformed, Dhods, field-labourers, cultivators and even docoits. In fact Mehru, the decoit, in heroship runs very close to Aruna. His wife, Vijli, beautiful, loyal to the core to her husband, reminds one of Ram Narayan Pathak's Khemi, the Dhod-woman. The author belongs to the Revenue Department and therefore knows the ins and outs of it, and he has most skilfully woven into his novel, the pomposity of the Revenue officer when he goes into a village and the utter worthlessness and vanity of the work done there by many of them. The hollowness of the work done by the Co-operative Department officer is also humorously set out. Rama Pahl a cultivator of sterling merits is held up as an ideal villager of the old type. Zemindar if they choose can do a lot of good to the village : if they choose, however to feather their own nest by fawning on Government officers, like Vaikunth Zai, they are capable of doing great harm. Incidents of everyday village life, its intrigues and its sorrows are delightfully well presented. There are one or two incidents out of the normal, like Ramrai and Krishnarai, two brothers, intriguing for the young widow Tara, to each others knowledge and to the knowledge of their wives, or Ashwina not realizing that Tara too can feel sex hunger. The book at the same time reveals the great thinking power of the writer, as it is interspersed with observations and reflections on matter, political, moral, economic, and ethical, in the form of short, terse, pregnant sentences which read like Sutras. We heartily congratulate him on his admirable work.

K. M. J.

SWEDISH WILD FAUNA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SWEDISH WILD FAUNA

1. The Gold-finch. 2. The Bunting. 3. The green Wood-pecker. 4. The great Wood-pecker. 5. The long-eared Owl. 6. The Wax-wing. 7. The Nut-hatch. 8. Anthus trivialis. 9. The common Jay. 10. The common Cross-bill.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SWEDISH WILD FAUNA

By LAKSHMISWAR SINHA

[Many Europeans have written about the fauna and flora of India. But Indians are generally not known to have written anything about the fauna and flora of foreign countries from their own observation, with original illustrations.

Notable for this reason is Mr. Lakshmiswar Sinha's article on Sweden's wild fauna, however short. It will be followed by his article on the wild flora of the same country.]

In the works of Bruno Liljefors, the well-known Swedish national painter, are perhaps best depicted the forests of Sweden and her animal world—a subject that draws the attention and interest even of a casual visitor to a foreign country. His originality of conception was so great and his hand so deft and powerful that his paintings of wild beasts in their retreats,—'the wandering elk family,' 'sea gulls on foaming wave-crests,' 'the horned owl with glowing eyes,—hissing and puffing, perched on the forest rocks,' 'the wily foxes hiding in the clefts of the rocks while the pale crescent moon shines in the sky,' 'the fat grey hen which sits torpid and complacent on its perch in the fir' and many others adorn today the famous art-galleries within the country's frontiers and beyond them, and have endeared him to all who love nature and art. As an art-critic remarks, "he (Liljefors) paints a duck family as a duck would paint, if it could. It is the forest and the sea that he most loves and paints them, we might almost say, from the animal points of view."

The Osprey returning to its huge nest built near forest-lake

It is to be noted, however, that I became interested in the subject, not through art but incidentally through my intimate associations with the young people whom I met during my tours and wanderings in primeval forests,—deserted wildernesses of the arctic mountains,—of sea-rocks and in the islands of the Baltic, especially that of the great Karl, which is the real kingdom of nordic birds. It was now, for the first time, that a little of the mysteries of the wonderful animal world were revealed to me. I remember, six years ago, while spending the summer holidays in a friend's villa, situated on a lonely hill-side of Dalarna, I made acquaintance with a boy of ten who, to my surprise, showed me a wonderful collection of the specimen of nordic butterflies that he himself had gathered. Curiously enough, it was he who got me interested in the subject. He described to me the lives of the butterflies in different climates, even in the Indian. Sometimes we would walk together and collect wild berries in the neighbouring mountains. He would stop here and there, if he happened to hear the sound of a bird, and would tell me the name of it, whether it was a migratory bird —from the north or south—whence it came, where it laid eggs, what would be the colour of

The Ptarmigan is one of the most characteristic birds belonging to the Alpine regions—situated above the tree-limit

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the eggs, and so on. Further, during my tour and visits to schools, I realized how the Scandinavian children pursued their studies in natural history with the jest of sport. In many a home I found collections of botanical specimens in the rooms of the youngsters. Below is a short account of the Swedish wild fauna with some illustrations.

The Oyster-catcher. Here it is seen how it protects itself from enemies

The Scandinavian peninsula, due to its great extent from north to south, with varing natural conditions, contains flora and fauna which present a very different appearance in different parts. It is, however, not always so with many animals, as they are not to the same extent as that of flora, dependent on the nature of the soil and climatic conditions. Besides, there are animals that wander to tracts which they do not properly belong to. This great difference, displayed specially by the insects and birds, is due to a good number of migrants which come in spring to lay eggs and give life to forests—high and low, lakes, mountains and sea-coasts, and they fly away in the late summer to warmer climates, leaving behind the fields, forests, lakes and mountains deserted and silent. Some species of the migratory birds, in course of their flight, stop for some weeks in certain places in the southern parts of the country. One of such known places is the island of Oland, which is also rich in rare flora.

Another interesting feature of the nordic fauna is the white winter dress of certain birds and mammals, on account of the long snowy winters. In this way, the arctic fox and the weasel are enabled to steal unnoticed upon their prey, and the hare and the ptarmigan protect themselves from their enemies. Sweden, however, like her sister countries, is poor in reptiles and batrachians. There are only three kinds of snakes and only one—the Viper (Vipra

The Squirrel is jumping from one tree to another. It is distributed over the whole of the country

berus), is poisonous. This and the common snake (natrix natrix) are distributed over the whole of the land. During my seven years' stay I have come across snakes only a few times while wandering or collecting berries in the forests, and only once a viper was recognized. There are lizards of only three kinds and a few amphibians, of which the latter group is mostly confined to the southerly part of the country. The common lizard (Lacerta vivipara) is to be seen almost everywhere. Among the batrachians, the common toad (bufo bufo) and the common frog are widely distributed. A considerable number of butterflies are to be found even in the most northerly part of the country, and some of them are very beautiful. The insect life—generally speaking is rich.

Amongst the Mammalia, the ermine (Putorius), the common hare (Lepus timidus), the common field-vole (Microtus agrestis); and amongst the birds,—the teal (Nettion crecca), the common snipe (Gallingo), the common sandpiper (Tringoides hypolencus), and the cuckoo (Culucus canorus) are spread over almost the whole land.

Herein are given coloured illustrations of a few common birds with general descriptions of their mode of living and songs.

(1) The wax-wing is seen during the winter in the southern and middle parts of the country. In summer, it makes its nest even in the most norhterly part of Sweden. It sounds 'siiiir.' It moves in flock and visits the parks and gardens.

(2) The nut-hatch is generally to be found in the southern and the middle parts of Sweden and makes its nest of moss and hairs—both in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

woods of leaf-tree and on the ground. It sings beautifully. Sound:—sitt, sitt and sometime tvett, tvett. Eggs :—white with red-brown and yellow dots.

The common Sand-piper in its nest

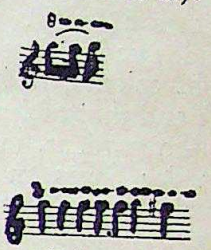
(3) Anthus trivialis (Swedish trapiplarkan) makes its nest on the ground, of grass and mosses, and is to be found all over the country on fields and forests. Sound :—zip—zip—zip, sometimes svisvisvisvi, but ends as it begins with sia—sia—sia. It sings high. Eggs :—in May, colour varies—more or less bright greyish, —sometimes reddish with brown or black lining dots.

(4) The common jay generally to be found more in the forests of the south than in the north. A very careful but good robber. Lives on berries, insects and seeds, and steals nest of smaller birds. Makes lose nest of fine roots and straw-branches. Eggs :—bright grey,—sometimes reddish. Sound : at a stretch 'kreee, kreee, kreee,'—sometimes more mild—' miau.'

(5) The common cross bill is widely distributed. Lives on the seeds of pine, spruce, larvae and soft barks of berry-tree. Shy but moves in flock seeking dense leaf woods. Makes more than one nest. Eggs :—Feb.—March;—white with dark or almost black lining spots on. Its songs are melodious but mild, to be heard most in February and March. Sound :—' zick —zick, chopp—chopp.'

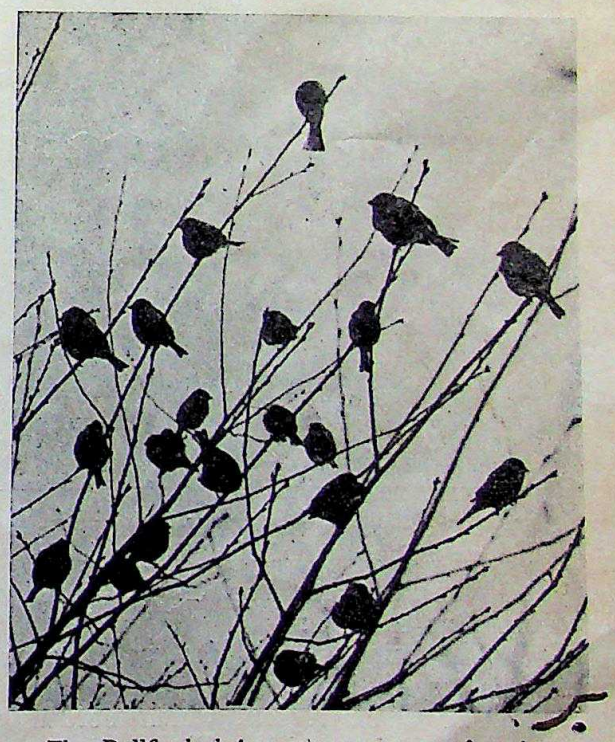
(1) The gold finch is a very lively and an extraordinarily beautiful bird, to be found both in southern and northern parts of the country, generally on the side-trees of forests. In winter it moves in flock to parks and gardens, and lives mostly on seeds. It makes nest, on old trees, of mosses, straw and of same kinds of other materials. Eggs : white with brown dots on. It sings in different tunes. Sound :—' Stickelitt ' or ' zidlitt '—all on a sudden changes to something like— si sjuhitt —hitt —hitt —hitt
su su su
—sisi hi— keee
su u

Motive : (See note No. I.).



Musical notation of the notes of the Gold-finch and the Bunting

(2) The bunting is generally to be found all over the country—in open bushes and by the sides of forests. In winter it moves in flocks on open fields, gardens and towns. It is one of the best singing birds, and the tone is mild. Sound : ' usually simple ' ' tsi '; otherwise tsi, tsi, tsi, tsi, tsi, sit-si—seee. Motive. (See note No. II).



The Bullfinch brings the message of spring and is to be found over the whole of the country

It makes rather loose nests of grass-straws on the ground under bushes, and lays eggs of different sizes in May. Egg :—g[illegible] white changes to red grey with fine lining black dots.

(3) The green wood-pecker is mostly to be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

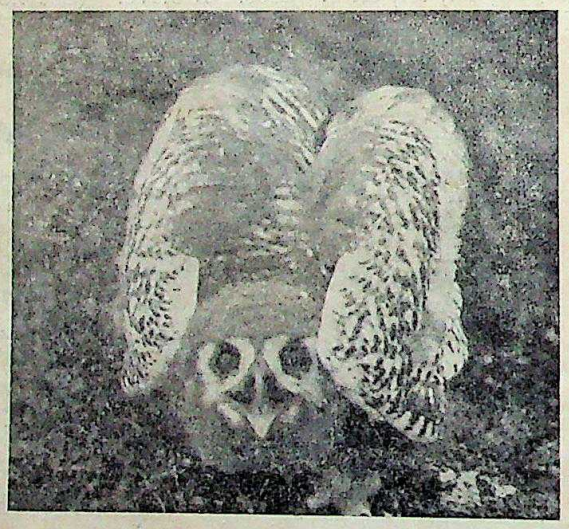
found in the woods of leaf-tree, both in the middle and the southern parts of the country. Sound :—'kliih, kliih, kliih' or gjy, gjy, gjy.

It is bold but very careful—even comes down on the ground to catch ants. Usually it lives on larvae to be found on trees. Often visits gardens and parks. Makes nest of feathers—sometimes of itself.

(4) The great wood pecker is a very beautiful bird of bright colours, to be found both in coniferous forest and that of leaf-trees. It even visits willingly the gardens, and during winter is to be seen under boxes on trees. Lives on larvae and insects as well as seeds. Egg :—bright white.

Sound :—'kjick kjick'—even while picking trunks or branches.

(5) The long-eared owl is generally to be found in the forests of both south and middle Sweden. Willingly visits parks and gardens. Lays eggs—white and round—in the last half of April. Its soft sound 'uh, uh, uh' is well known to all.



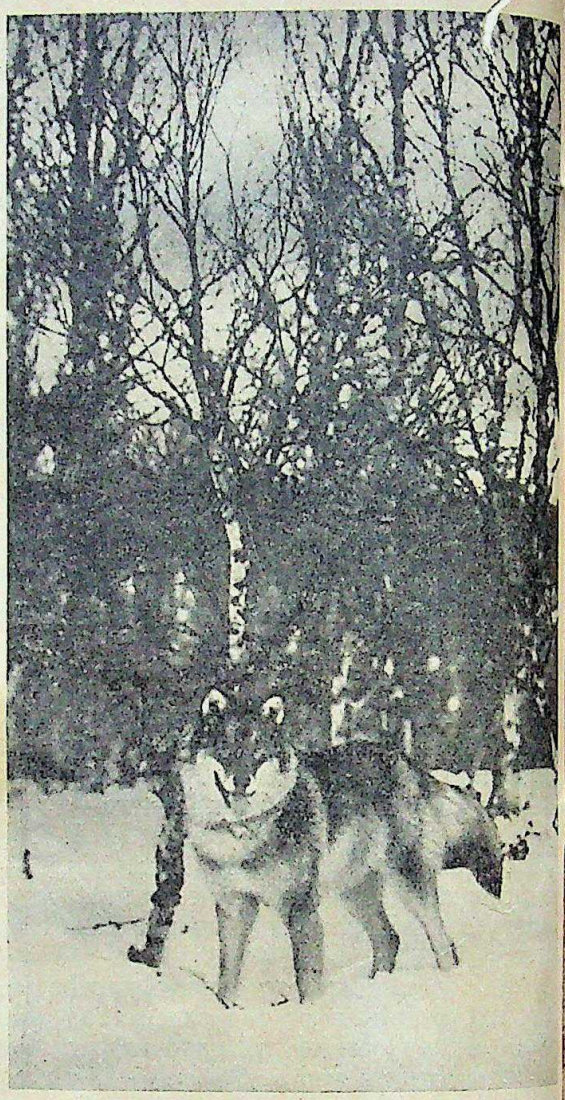
The white or snowy Owl is to be seen in the Alpine regions situated above the tree-limit

The various fauna regions of Sweden can be divided as follows :—

(*a*) The animals of *Alpine region,* situated above the tree-limit.

(*b*) *The birch region,* which borders the tree-less mountain region. There are only a few birds (occuring also in the upper part of coniferous forest), that characterize the region.

(*c*) *The region of the vast coniferous forest,*—the range of which is very wide,—commencing on the mountain-slopes, below the region of birch, extends very far both south and eastwards, being interrupted here and there by

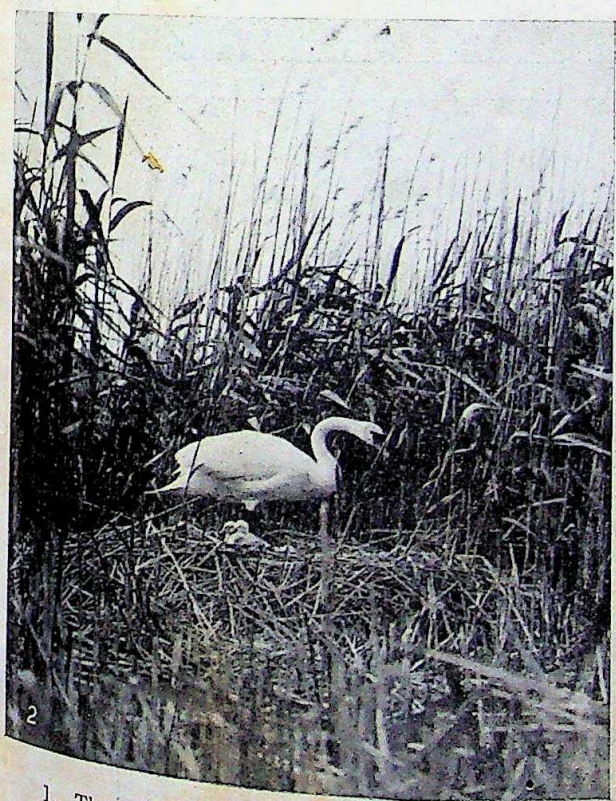


The common Wolf is to be found in the forests of Norrland but often occur in the mountains also

The baby Marten belongs to the great coniferous forests. To this region also belong the three greatest of Swedish beasts of prey, such as the bear, the wolf and the European lynx

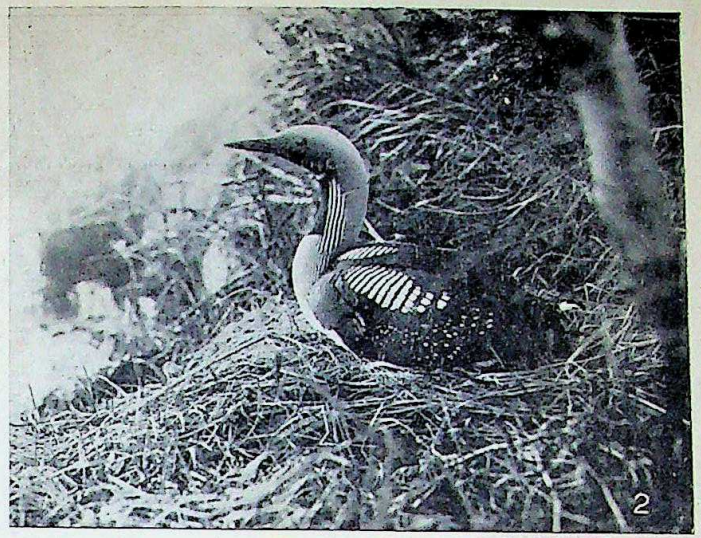
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

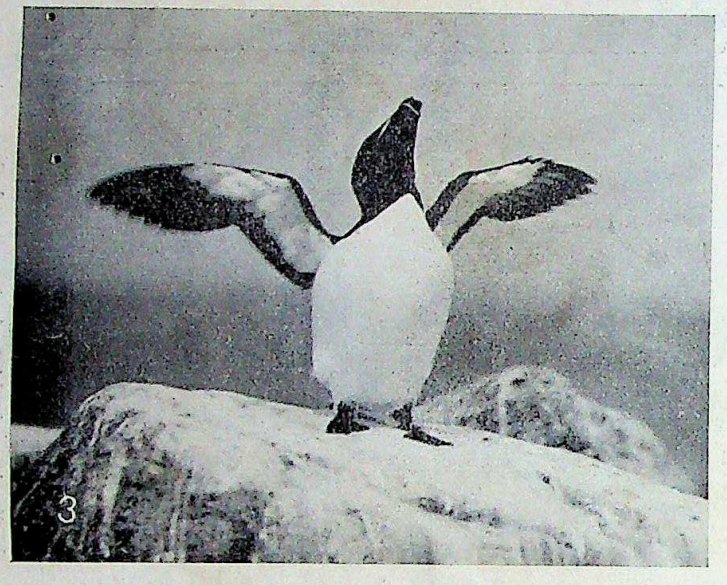
Digitized by Arya Samaj Foundation Chennai and eGangotri

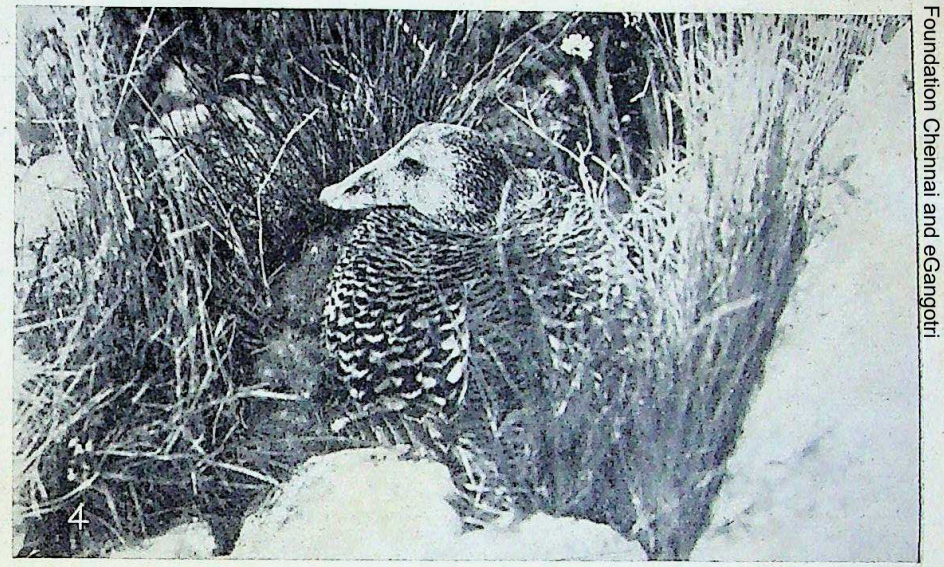


1. The Mallard or Wild-duck is one of the most common birds to be found on lakes and
2. The beautiful mute Swan has its chief habitat in Uppland and the southernmost parts of Sweden
3. The long-eared Owl is to be found like the tawny or brown Owl on the level country-side

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar







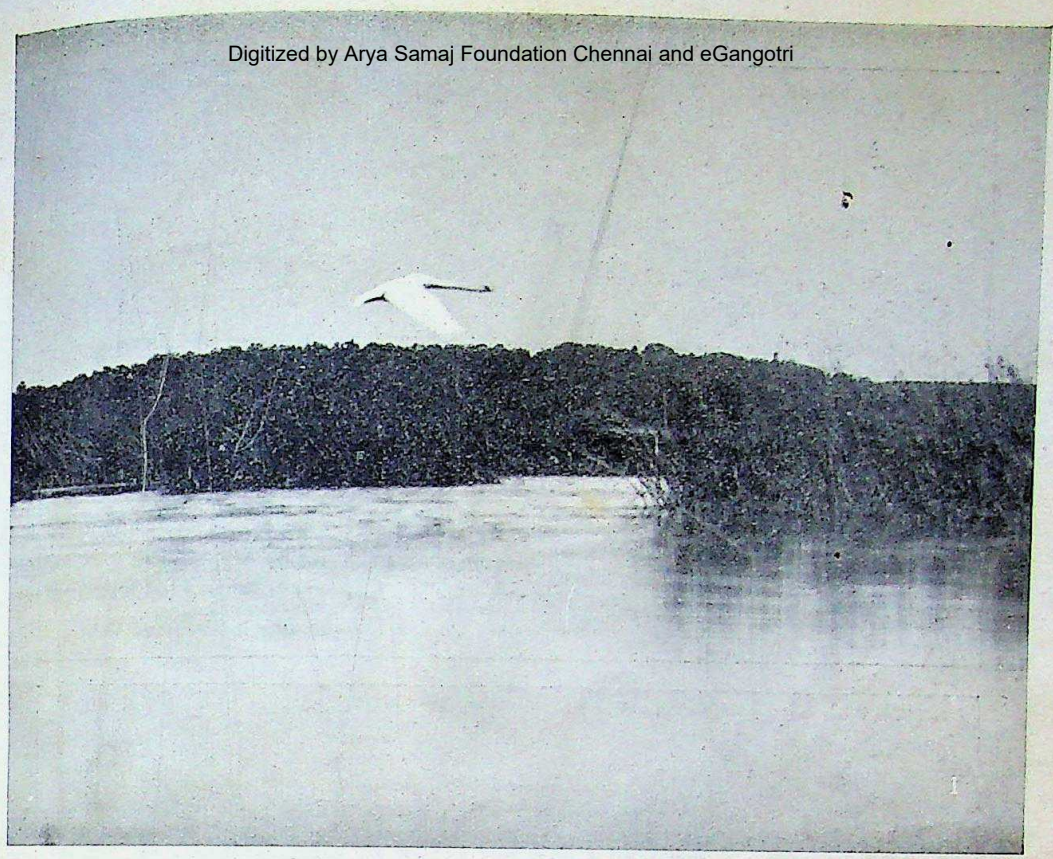
1. The Pheasant hatching. 2. The black-throated Diver belongs to the region of the vast coniferous forests in the marshes and lakes. 3. The Razor-bill, like the velvet duck, is to be seen on the eastern coast-islets. 4. The Eider-duck like the other characteristic birds—the common, the black-back and the herring gulls are found on the eastern and western coast-islets.

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

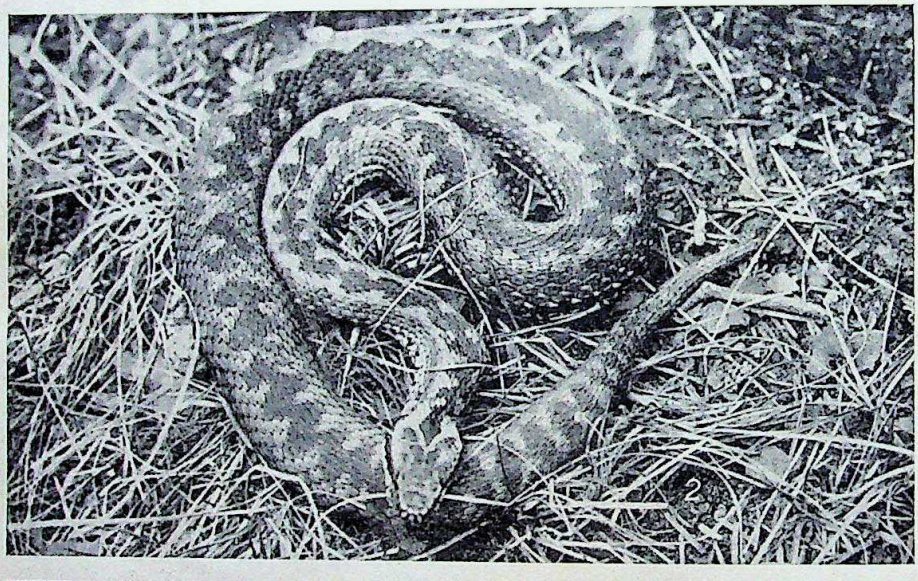
1. The Pheasant hatching. 2. The black-throated Diver belongs to the region of the vast coniferous forests in the marshes and lakes. 3. The Razor-bill, like the velvet duck, is to be seen on the eastern coast-islets. 4. The Eider-duck like the other characteristic birds—the common, the black-back and the herring gulls are found on the eastern and western coast-islets.



1. The mute Swan is beautifully flying over the lake 2. The Osprey, with its huge nest in for[illegible] is one of the numerous birds of prey like the goshawk, the sparrow-hawk, the common buzzard, having proper habitat in the region of the great coniferous forests

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

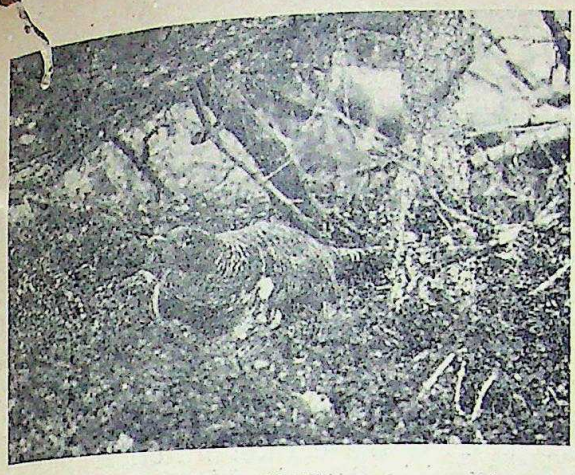
Digitized by Arya Samaj Foundation Chennai and eGangotri



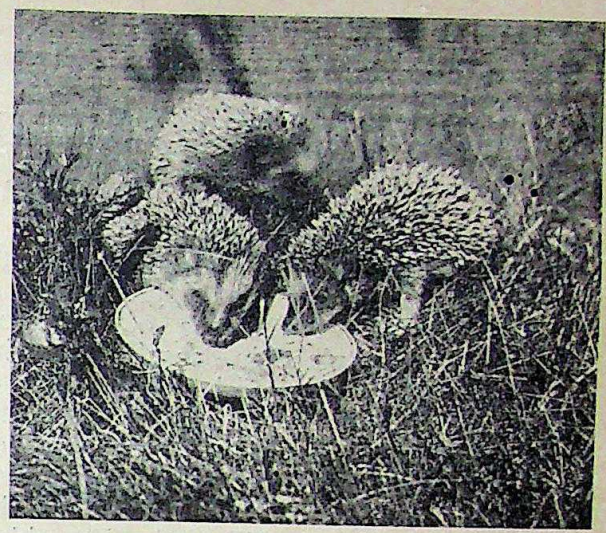
1. [illegible]ough-legged Buzzard is one of the wading birds of the Alpine regions
2. The common Viper, the only venomous snake of Sweden and that of Scandinavia, is in a resting mood
3. The arctic Dog is the most faithful friend and servant of the Lap-people

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



The Capercailzie or Wood-grouse, sometime called the cock of the wood, is a bird of the dense coniferous forest



The common Hedge-hogs are taking food from the same plate. They belong to the level-country region

the plains. To this region belong naturally most of the animals and birds as illustrated in this article. It is however the elk (L. alces alces) that predominates the Swedish forest.

(*d*) The level-country region, which includes the park areas, the isolated small wooded tracts and plains. A few of the most common fauna belonging to this region are also described, as well as some of the characteristic birds of the extensive clusters of coast-islets, by illustrations. The marine fauna is not treated here.

The fairyland of animals and birds is full of mysteries. When, after my acquaintance with the nature of the North and a little of its animal-world,—thanks to that boy of ten, I used to visit the art galleries to see the paintings of Bruno Liljefors, it was then that they revealed to me their realities and often carried my mind to the drama of nature I happened to witness.

K. N. DIKSHIT

Rao Bahadur K. N. Dikshit has been selected Director-General of Archaeology in succession to Mr. J. F. Blakiston. Mr. Dikshit joined the Archaeological Survey of India in 1920 as Superintendent of the Eastern Circle and was appointed Deputy Director-General for Exploration in 1930 and again Deputy Director-General of Archaelogy in 1935. He has successfully carried out important archaeological excavations at Mohenjo-daro, Paharpur, Mahasthan, Rangamati and a number of other places. He is not only an able excavator but also an expert epigraphist and numismatist. In 1934, he carried out an extesive tour of archaeological studies in Egypt and the near East and visited all the main sites and Museums in the principal countries of Europe.

Rao Bahadur K. N. Dikshit

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MAHASTHANGARH

By ADRIS BANERJI

The vast ruins of Mahasthangarh, on the right bank of the Karatoya, in the Bogra district of Bengal, has now become one of the most important historical places in Bengal. The ruins consist of a fortified citadel on the right or western bank of the river. Numerous other sites of considerable antiquity are scattered on all sides of the now deserted and ruined fortress. The place was visited and described by Buchanan Hamilton, O'Donnel, Beveridge, J. D. Beglar and General Cunningham. Many carved bricks, terra-cotta figures in *alto-relievos*, two metal images of Ganesa and Garuda, and a fragmentary inscription on a broken pedestal were taken by Cunningham from the place. Their present whereabouts are unknown.

Identity of the Site.

The actual site of Pundravardhanapura, the chief town of Pundravardhana-*bhukti*, a province of ancient Bengal, had for a long time remained a fruitful field of controversy. Cunningham with his unerring instinct was the first to suggest that Mahasthangarh represents the ancient city of Pundravardhana. He also identified the ruins of Bhasna-vihara, about 2½ miles south-west of Mahasthangarh, as the site *Po-chi-po* (vasheva) monastery, mentioned by the Chinese pilgrim Hiuen-Tsang. Many other sites in the neighbourhood of the city of Pundravardhana, mentioned by the pilgrim, were tentatively identified by him. But sceptics were not satisfied. All doubts about the identity of the fortress have been finally settled by the accidental discovery of a Mauryan brick inscription at Mahasthangarh, by a peasant named Baru Fakir. The purport of this inscription is that some Mauryan monarch, whose name is lost, had issued an order to his *Mahamatra* stationed at Pundranagara, with a view to relieve the distress caused by famine to a people called *Sainvaingiyas** who were settled in or about the town. Two measures were taken to meet the contingency. The first apparently consisted of advance or loan in *Gandaka* coins, and the second was distribution of paddy from government granary. A wish is expressed that these will enable the people to tide over the difficult times. They were further exhorted to return the paddy and financial loan on return of prosperity. The inscription is important for more than one reason. It is the earliest historical documents so far found in Bengal. Moreover, Prof. D. R. Bhandarkar rightly points out that the last line of the brick inscription unmistakably indicates that it was fixed on the walls of a granary which cannot be far from the place at which it was found. The granary was thus situated in the neighbourhood of Mahasthangarh, and as the granary is said to have belonged to the city of Pundranagara, there can be no doubt as to Mahasthangarh being identical with that city.

Topography of the Site

The ruins of Mahasthangarh consist of an oblong plateau of *garh* proper, about 5,000 feet in length from north to south and 4,000 feet broad from east to west. On the east flows the river Karatoya, as it did centuries ago when Pundranagara was one of the flourishing cities of ancient India. On the three other sides, the fort was protected by a deep and broad ditch. General Cunningham tells us that the local people spoke of four city gates on four sides; but he was of opinion that there must have been six gates, each of the longer sides having two. Even now an opening in the western wall of the fort is pointed out by local people as ताम्रगढ़ (The copper gate). Outside the gate is a high mound called Parasurama's *Sabhabati* (the court house of Parasurama). From the top of the mound one can see on the left a small brick-built tomb, usually called Haripal's tomb, by the local people. A little farther on, at the south-east corner, is to be found the highest mound of the site, at the top of which stands the tomb of Shah Sultan Muhammad Mahi-Sawar Balkhi. The door of this shrine is on both sides supported by two upright stones on which are inscribed in ancient Bengali characters:

श्री नरसिंह देवस्य.

To the north of the mound containing the tomb are three mounds called *Khodaipatharer-dhap*, upon which lies a large stone block with

* Dr. B. M. Barua has interpreted the passage differently; see *Indian Historical Quarterly*, Vol. X, pp. 5—7 ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a lotus curved on it. On excavating a portion of it, a number of stone blocks were exhumed, one of which bore three images of Buddha. The next mound is called Maukalis and the third one *Parasurama's* palace mound. All of these mounds have been more or less explored by private and unauthorized persons and some of the antiquities thus found removed to the Museum of Varendra Research Society, Rajshahi. In their neighbourhood one meets with two other mounds, known as Narasingha's *dhap* and *Vairagir Bhita*. On the western bank of the Karatoya there is a big mound called Govinda's *dhap*. It is a noteworthy fact that one of the *Puranas* mentions two important shrines near Pundravardhanapura, the temples of Govinda and Skanda. The temple of Skanda has also been mentioned by Kalhana Misra in his *Rajatarangini* and Sandhyakaranandi, the author of *Ramacharita*. It is quite possible that Govinda's *dhap* represents the ruins of the temple of Govinda, whilst the famous temple of Skanda should be located at *Skander dhap*. The whole neighbourhood of the *garh* within a radius of four miles is full of ancient ruins awaiting the spade of the archaeologist who would care to go there.

Legends

All ancient places have legends regarding their history, mostly concocted at a later date. Mahasthangarh is no exception. The *garh* itself is regarded as the fort of Parasurama, the sixth incarnation of Vishnu. According to another version, however, Parasurama was the last Hindu King of the fort, who is reported to have been overthrown by Muhammad Mahi-Sawar, a native of Balkh. The local people, mostly converted Muslims, still show the zeal of all converts in describing the exploits of the saint in defeating the heathen king. One morning, the story goes, the saint went to the court of the infidel monarch and begged for as much ground as could be covered with the skin kneeling on which the saint used to say his daily prayers. The unsuspecting king at once granted his request. But as soon as the saint began to utter the words of his prayer the hide began to expand. The king, fearing magic, called out his soldiers; in the battle that followed the Muslims turned out as victorious and the Hindu defenders were exterminated.[1]

1. Probably this is a perverted version of the Muslim conquest of Mahasthan. The person named Mahi-Sawar cannot be identified; but it is possible that he was a Khalj follower of Muhammad ibn Bakht-yar, if not the Khalj *Malik* himself.

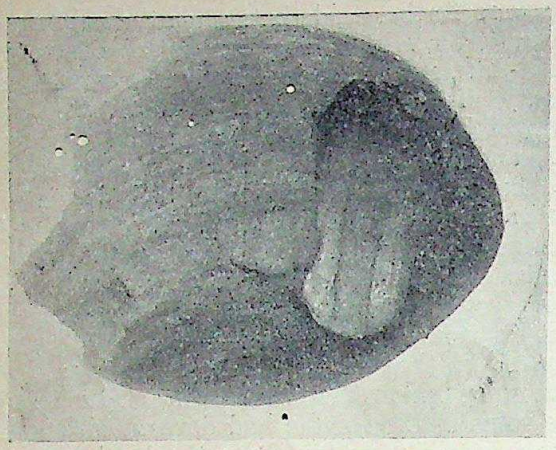
We were further told that, after the capture of the fort, the Hindu king was put to death, but Mahi-Sawar was fascinated by the youth and beauty of the king's sister Siladevi, who was brought before him. But Satan had possessed her, and the wretched girl did not appreciate the honour that Shah Sultan had decided to confer on her by making her his mistress. The princess is reported to have killed the valiant saint as he was attempting to dishonour her and then, to save herself from all troubles, she jumped from the walls of the *garh* and drowned herself in the waters of the Karatoya. The sorrowing followers buried their leader amidst the ruins of the fort he had devastated, and his tomb is still worshipped by the local Muhammadan population. There is a flight of stairs on the western bank of the river which is still called Siladevir *ghat* in memory of the beautiful princes who preferred death to dishonour at the hands of her brother's murderer.

Excavation

In the working season of 1928-29 Rao Bahadur K. N. Dikshit attempted to excavate some portions of the extensive ruins. The operations commenced at a mound called *Vairagir Bhita* at the north-eastern sector of the ruins. The main discoveries at this site consist of the remains of two huge but fragmentary temples which were tentatively assigned to early and late Pala periods by the learned excavator. The older temple is 98 feet in length and 42 feet in breadth. No other details of this temple have survived, its southern part being obliterated by the later temple erected at the same site. The intelligent way in which the excavations at the place were carried on, has resulted in many interesting finds, throwing considerable light on the history of Bengal, during the post-Gupta period. Thus it is clear that the earlier Pala temple itself was built with the materials of an older structure belonging probably to the Gupta age. The evidence for this conclusion consists of a 36 feet masonry drain which runs from the centre of the sanctum and emptied its contents in a soak-jar. This drain which must have carried libation water from the shrine is made up for the most part of stones from earlier structures. Besides the stone piece at the discharge end, the two stones at the head of the drain are rectangular basalt pillars scooped out to a depth of 8 inches and placed lengthwise so as to form a channel 29 feet long and 8 inches wide. The sides of the pillars exhibit the square section with chamfered corners, the half-lotus medallions, *Kirttimukha* and scroll-work

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

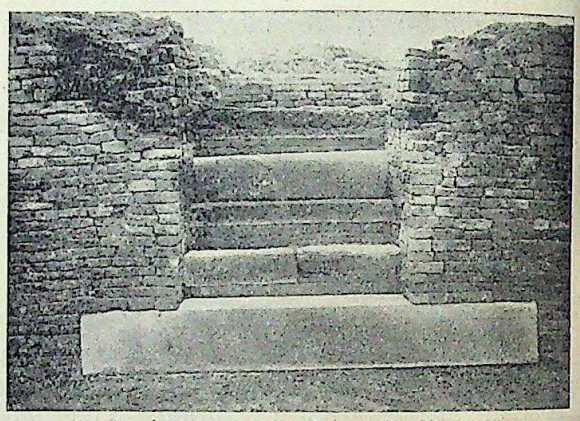


Masonry drain in the ancient city of Pundranagara

mouldings in low relief, in the characteristic style of pillar decorations of the late Gupta period. According to Mr. Dikshit these are not the only evidences of the existence of still earlier structures at the site, but, the poverty of conception and design of early Pala craftsmen is apparent everywhere by their use of older materials in structures constructed by them in places for which they were not originally meant. These again bear eloquent testimony to the antiquity of the site.

The temple of the early Pala period fell into ruins by the 11 century A.D., when it was superseded by another stretching from east to west, about 111 feet in length and 57 feet in breadth. The existence of some exquisitely chiselled pillar bases and stone door jambs suggests the existence of a porch (*mandapa*) on the northern side. To the eastern end of the temple ruins the excavations reveal the remains of an inclined platform paved with brick tiles running along the entire edge of the temple. It was divided into compartments or panels, each measuring 3 feet 9 inches by 3 feet 6 inches and each demarcated by two lines of brick-on-edge masonry. Amongst many other minor remains discovered at this place, a peculiar kind of structures deserve notice. These are fine reservoirs (?) built with regularly paved bricks and lined with one or two rows of slanted bricks on edge. The largest of these is the rectangular one, at the north-east corner of the site which measures 10 feet by 5 feet. The Rao Bahadur tells us that at least seven trial pits were dug at various places of *Vairagir Bhita* to ascertain the nature of classification. In almost every case the trial pits have disclosed the existence of remains of at least two periods underlying the floor-level of the early Pala structure, which has been taken to be early and late Gupta. The excessive accumulation of debris between the Pala and the Gupta levels which renders the examination of the pre-Gupta remains practically impossible must have been due to the insecure conditions of life during the long anarchical period in Bengal from *c.* 650-750 A. D.

In order to lay bare the nature of the remains in the southern part of Mahasthangarh trenches were dug, which reveal the existence of a temple assignable to the 10th or 11th century A.D.; and a solid square platform in the centre with a number of ring wells around. The temple in its present form is an oblong building 39 feet 6 inches by 34 feet with the plinth rising 5 feet above the level of the old street, access to which was provided by five masonry steps



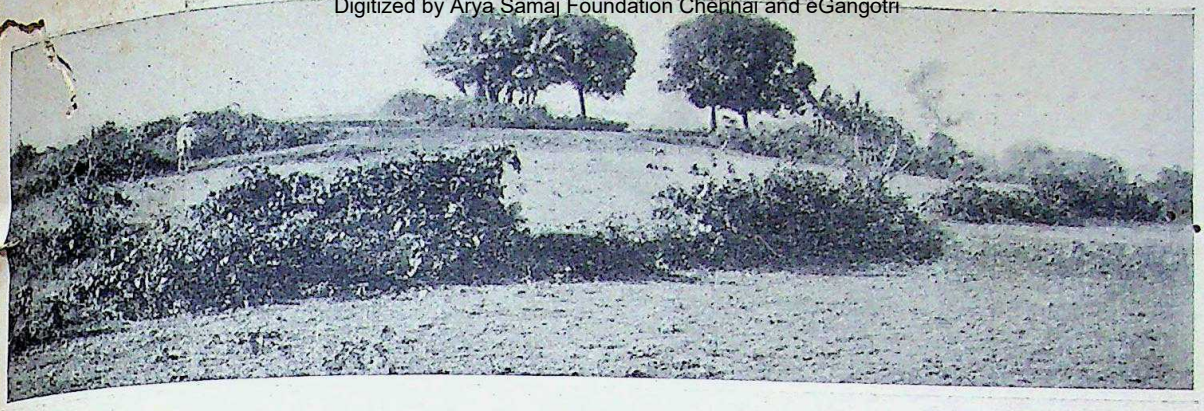
Five masonry steps to the temple at Mahasthangarh, all flagged with stones, mostly lintels and pillars from older buildings

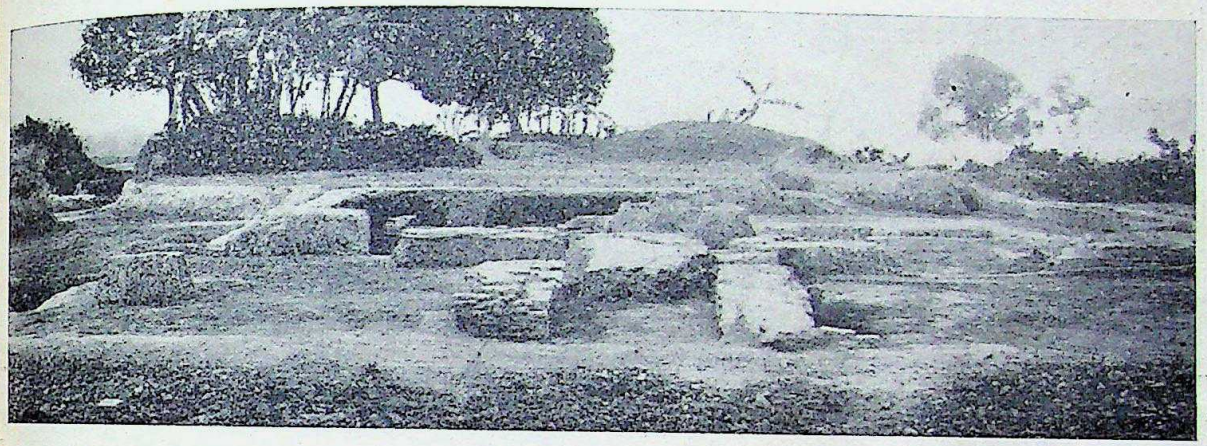
all flagged with stones, mostly lintels and pillars from older buildings. Over 100 feet to the east of the temple was exhumed a solid brick platform 19 feet square and 9 feet in height. It was built of bricks measuring 12 inches to 14 inches by 10 inches to 2½ inches which indicate that it was built about the 8th century of the Christian era.

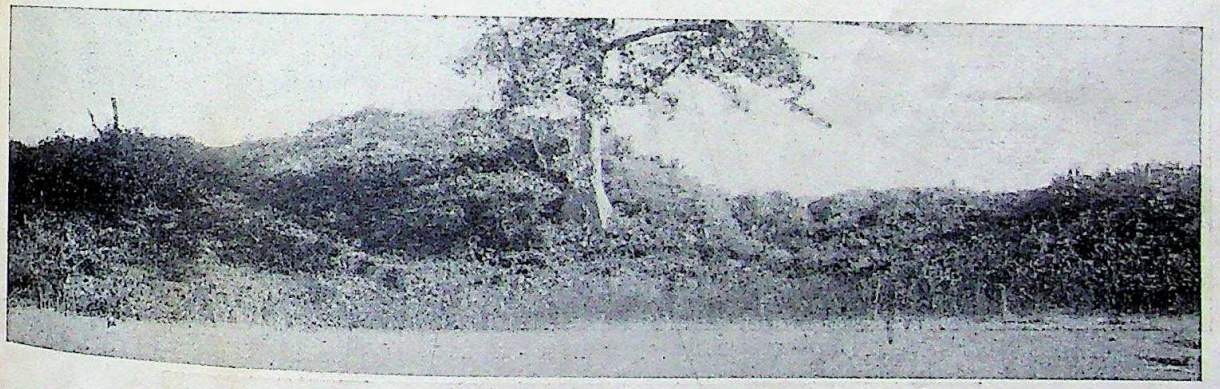
The nature of the city walls and bastions was ascertained by operations carried on at a high jungle-covered mound, locally known as the *Munir-ghon*. The main city wall was found to be standing at least 10 feet in height and no less than 11 feet in thickness. The construction of the present wall can easily be assigned to the Pala period, as the bricks used measure 8 inches to 9 inches in length and 5 inches to 6 inches in breadth and 2 inches in thickness. The place excavated was at the re-entrant angle of the wall. The outworks at the re-entrant angular projection consisted of semi-circular bastions both of which were

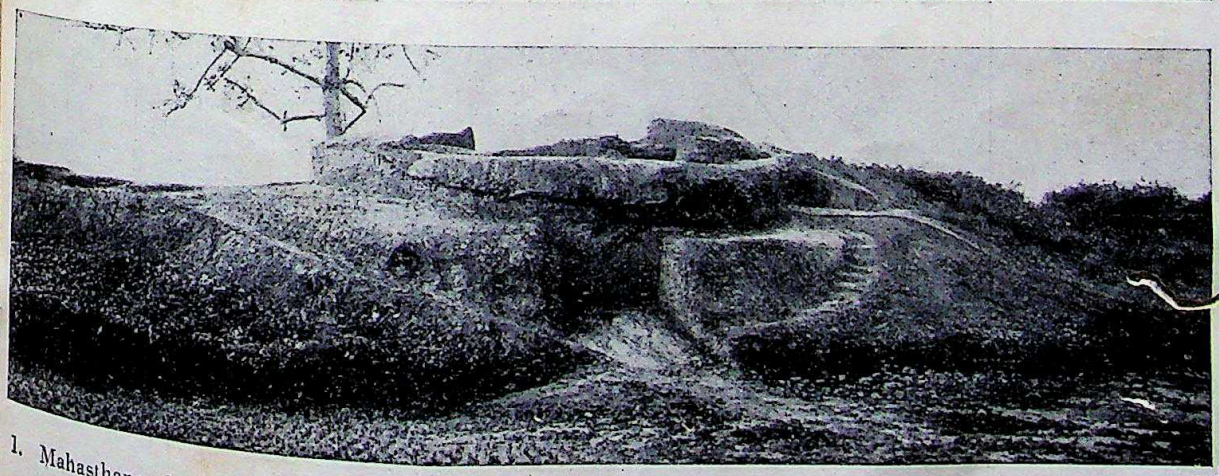
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





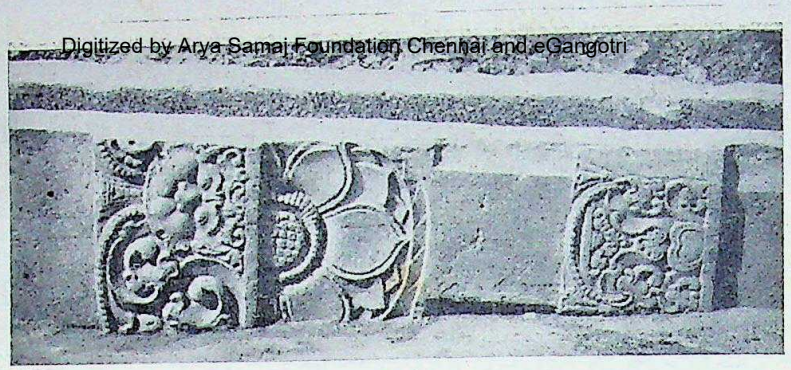


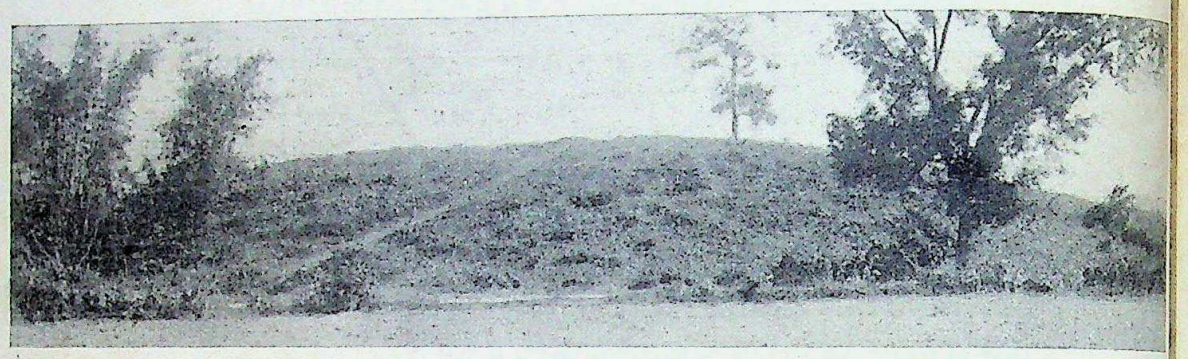


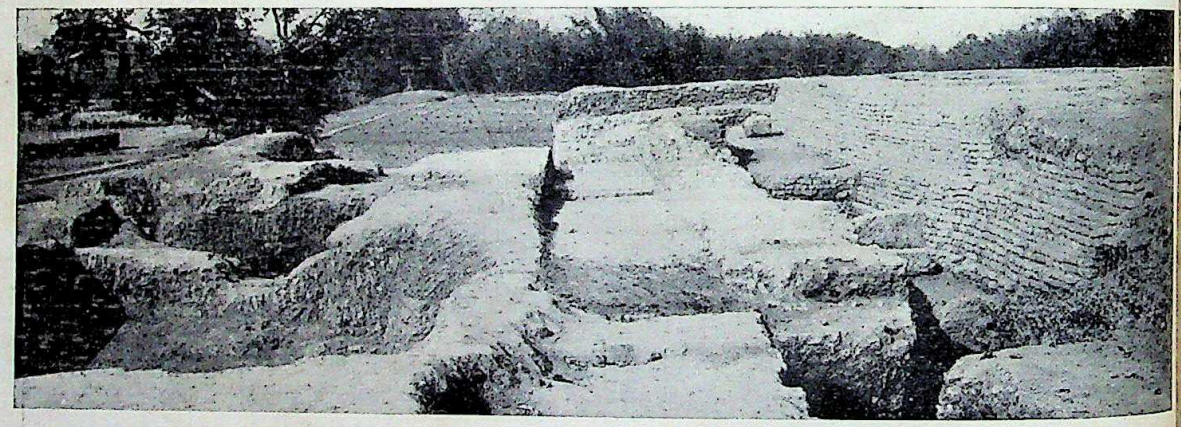
1. Mahasthangarh—Bairagibhita before excavation. 2. Bairagibhita after excavation. 3. Munir-ghon before excavation. 4. Ruins of city-walls of the Pala age at Munir-ghon.

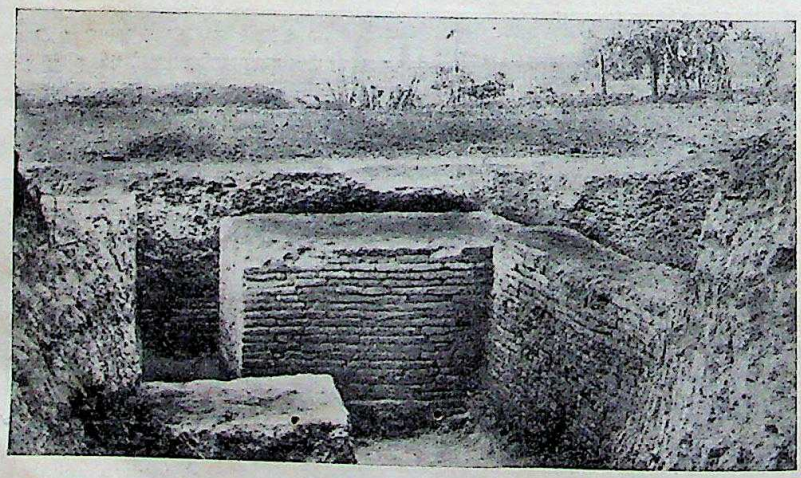
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri









1. Stone pillars of the Gupta age at Bairagibhita. 2. Mahasthangarh—Gobindabhita before excavation. 3. Gobindabhita after excavation. 4. Brick altar of the time of the Pala Dynasty at Bairagibhita.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

included in the superficial outer casings of brick work. The floor of the original bastion is 6 feet higher than the earliest level found at the bottom of the city wall, which shows that the bastions were erected at a later date.

Govinda Bhita

The most imposing structure discovered by the excavator at Mahasthan is the ruins of a huge temple at the mound locally called *Govinda Bhita*. Tradition places here the temple of Govinda or Vishnu which verged on the northern limit of the city, according to the *Karatoya-Mahatmya*. The excavations carried out at the site reveal nothing to confirm the Vaishnavite character of the temple. The buildings excavated at this place can be relegated to four periods of construction extending from late Gupta period (6th—7th century A.D.) to the Muhammadan occupation. The operations disclosed a huge enclosing wall. The area inside this wall appears to have been occupied by two sets of buildings which can conveniently be designated eastern and western. At least two periods of occupation were discernible in the western structures built of bricks strongly resembling in fabric the basement wall of the main temple at Paharpur. In the centre of this wall was found a porch 30 feet in length projecting 5 feet from the face of the wall and standing in close proximity to the compound wall which thus could not have been built when the porch was in use. The fine chemfered brick mouldings of the corners of this earlier temple corroborate the view that it was probably built in the 7th century A.D. and is thus a contemporary of the main temple at Paharpur. The enclosure wall and the later structure on the top of the earlier one may be assigned to the 9th century A.D. . Some extremely delapidated ruins, probably built after the Muhammadan conquest of Bengal, were found above the fragmentary remains of the later temple.

The remains on the eastern side of the enclosing wall can easily be classified. (1) A fragmentary pavement just at the top of the mound belongs to the period of Iliyas Shah (1339-58 A.D.), an independent Sultan of Bengal. Eighteen coins of this king in an earthen pot were found on this level. (2) The next stratum is represented by some insignificant structures of inferior brick-work referable to the period between the first Muslim invasion and consolidation of Muslim rule in Bengal under the Iliyas Shahi dynasty. (3) The buildings in the third layer are to be dated in the 9th century A.D. (4) The earliest structure at this site belongs to the 6th or 7th century A.D.

Amongst the small antiquities found during the excavations a potsherd, bearing in low relief a scene in which a man riding on a chariot drawn by four horses is depicted as discharging an arrow at a herd of deers, deserves special notice. Terra-cotta plaques, toy and animal figurines, ornamental bricks, stone beads and pottery were found associated with the remains of the late Gupta period. The fragment of the figure of mother and child, rattles in the shape of a tortoise, a bird etc., are other finds worth mentioning. The broken Chandi image is a typical example of Pala art.

COMMENT AND CRITICISM

Meaning of "Jantar Mantar"

Mr. K. C. Philip in his most interesting article "The Jantar Mantar" in *The Modern Review* of December, 1936, says "The name Jantar Mantar means Magic instrument. It comes from the Sanskrit words Yantra meaning machine and Mantra meaning magic."

Mr. Philip has written a very learned article about Rajah Jaisingh's observatory at Delhi, and has explained the use of the various astronomical instruments, not known to many, and so deserves the thanks of every Indian who is proud of the achievements of his ancestors. But he has committed a mistake about the derivation and meaning of the words "Jantar Mantar." In fact the words taken together in their pure form mean nothing else than an observatory. The words ought really to be "Jantar Mandar" the corrupted Hindi forms of the Sanskrit words "Yantra Mandir." The word Mandir is further corrupted to Mandar and then to Mantar. Yantra means a machine, an astronomical instrument and also a table of astronomical calculations. In fact in many of the modern north Indian languages the word Jantri is used for the yearly almanac. Mandir means a house. So Yantra Mandir or the Hindi form of it Jantar Mandar or Jantar Mantar means the house of astronomical instruments, or astronomical tables, *i.e.*, nothing more than an observatory.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IMPRESSIONS OF GIRLS' EDUCATION IN ENGLAND

By Miss JYOTIPRABHA DASGUPTA, M.A., B.T., DIP. IN EDUCATION (London)

Introductory Remarks

The Old-world idea that Drawing, Dancing and Deportment should form the main planks in the education of girls is nearly extinct. The report of the Royal Commission of 1865 that followed the publication of Herbert Spencer's "Education," condemned in strong terms the deplorable condition of women's education in England.

English Public Schools for Girls

The great foundations of English Public Schools for boys were seven originally,* but the movement in Secondary Education during the early sixties has raised many schools to the status of the Great Public Schools. Of the great English Boarding Schools, the most important ones are given the misleading title of 'Public Schools,' *i.e.*, schools governed by a body whose members have no financial interest in the success or failure of the schools and as such they are contrasted with private institutions. The public schools have a large proportion of boarders, who live in various houses under the direct supervision of the assistant teachers. The ages of their pupils vary from the age of entrance, 12-14, to leaving age, 18-19. The standard of living is high; the schools have close relation with the old University of Oxford or Cambridge.

In modern education the most remarkable development has been the foundation of public schools for girls. In these schools the tone of education is healthier, more independent, more productive of self-reliant judgment than their forebears of 50 years back.

The range of teaching in all subjects is almost the same as in boys' schools; great enthusiasm has made the pupils liable to overwork, the hours of study being restricted to the earlier part of the day from 9 A.M. to 1 P.M. and the rest of the day to callisthenics, music, drawing, art and crafts.

The Girls' Public Day School Trust was founded in 1872. The G. P. D. S. T. now controls 25 flourishing High Schools with about 700 staff mistresses and over nine thousand pupils. The Church Schools' Company maintains 8 schools and the Church Education Corporation 3 well-known public schools. Besides the abovementioned Trusts Companies, etc., many girls' schools have been founded by the Church of England. In addition to these schools founded by corporate bodies, there are many very remarkable independent public schools for girls. Their number is large. There are moreover many well-equipped and efficient day schools for girls in all parts of the country. The standard type of English education for girls today provided by day schools—generally called High Schools, is on a level with education in most of the Public Schools for boys.

Time was when the condition of education of women was no better in England than it is now in India. Their assumed inferiority even affected their education. The boys' curricula of mathematics and classics were not for their sisters, because it was believed in those days that women had no brains for such things. Most of the teaching, if it could be so called, consisted in compelling the girls to learn things by heart. They had to memorise names and dates which meant nothing to them. There was no room in their time-table for physical exercise, drill or games, because so much attention was paid in those days to lady-like behaviour and accomplishments. Those girls were held in high esteem, whose manners were timid and reserved and who were capable of fainting at will. The English school girls of those days enjoyed fresh air and exercise only in the afternoon when they walked two and two for about an hour along the road as Indian school girls in certain schools do still. But in the English girls' school today such conditions are unknown. The change which has come over the life of women is chiefly due to their education. Physical health and strength of character are cultivated. The girls are modern and proud of their modernity. They laugh at the blushes and fainting fits of their grand-mothers.

Classes of Schools in England

Education in England today is more or less the same for girls as for boys. The elementary

* Winchester (1387), Eton (1440), Shrewsbury (1551), Westminster (1560), Rugby (1567), Harrow (1571) and Charter House (1701). These are all boarding schools while St. Paul's and Merchant Taylor's in London are day schools. Now the number of public schools is several times greater.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

education between the ages of five and fourteen is compulsory and free for both the sexes. School life may be roughly divided into two periods *Primary* and *Post-primary*. Primary education again falls into three parts—*nursery, infant* and *junior elementary*.

Pre-School Education—General Remarks

Education of infants is a recent development; the pioneering efforts were due to private initiative. The first Infant Schools of Europe were associated with Oberlin, Owen and Froebel. A wide net of publicly supported infant schools as a branch of the Public School System came to be recognized by Governments much later. Great Britain and the Netherlands were the only non-Latin countries that shared this distinction. Belgium recognized *ecoles gardiennes* as a part of public education in 1833; France in 1837; Spain in 1850; Italy in 1860. In German-speaking areas, in spite of Pestalozzi, Froebel and other pioneers, the Kindergarten is still outside the State system. In the rest of Europe it is only during the post-war years that the attention of the State is being drawn to the significance of education during the pre-school ages.

The pioneers of Infant Education are England and Scotland. By 1870 Local School Boards were created and infants' schools were recognized as part of public education. In 1905, as a result of official investigations it was found that the want of special buildings and of specially trained teachers was a great handicap and that attendance of infants in the ordinary school premises was often detrimental to their mental growth. The act of 1918 made public grants available for special nursery schools, which must be distinguished from infant departments. In England the number of pupils in 1934 in the Pre-school Institutions was about 6½ lakhs and this number forms 36% of pupils of ages from 3 to 6.

The present state of education during pre-school ages in other European countries may be very briefly stated. France has 2 types of such schools—*Ecoles Maternelles* under special inspectors for children from 2 to 5 years; for children between 3 and 6 years the *Classe Enfantine*; it is a Kindergarten attached to a primary school. These two types of institutions absorb 52% of all children between 2 to 6. In Italy there are in 1936, 10,000 institutions with about 7½ lakhs of children, accepting about 31% of 3-to 6-year-olds. In Belgium the pre-school system is the most developed in the world; it caters for 70% of all children of ages from 3 to 6. The Netherlands have 28%, Switzerland 50%. In Russia there were only a few voluntary institutions before the last war; the number has increased with amazing rapidity since 1925; from 1146 Kindergartens with 60,000 children it rose to 27,151 Kindergartens in 1933-34 with over 13 lakhs of pupils. Germany had in 1931 about 7,300 Kindergartens with over 4 lakhs of children of ages 3 to 6 and had 14% of the children of those ages in school.

Nursery Schools

There are now 65 nursery schools for England and Wales with over 5,000 children. Nursery schools are for infants between the ages of two and five. These schools are mainly for those whose mothers go to work. They cannot take their babies with them nor can they leave them alone at home. So they bring their babies at about 8-30 A.M. in the morning, leave them at the school for the day, fetching them back home in the afternoon at about four.

It was a great pleasure to visit these nursery schools. The *Mary Ward Nursery School*, Tavistock Square, opens at 9-30 A.M. The babies stand up with their palms folded, sing Grace with the teacher; at 10 o'clock they have their milk. The teacher pours it out, the children distribute the cups and afterwards wash them for themselves. Then they are taken out into the garden for about two hours if the weather permits. The teacher is there only to watch. The children run, jump, play hide-and-seek, do whatever they like. 12 o'clock is their lunch time. They must wash before eating. Each child has his or her own towel and tooth-brush. It is useless to write their names on their towel because some of them are so young that they cannot read even their own names. So different pictures (horses, cats, birds, etc.) are stuck over the pegs from which their towels hang. Each child knows his own picture and never makes a mistake. The parents who can afford to do so, pay 2 shillings a week for each child and this covers not only their mid-day meal but also morning milk, biscuits or cakes in the afternoon, and cod-liver oil or any other tonic that the child needs. The mid-day lunch is quite good. There was nothing much to see after lunch, when these little people were asleep on their little beds after their day's work. They get up at about 3 o'clock in the afternoon, and take milk and biscuits again. This is the routine which is followed in almost all the schools with slight variations here and there. In *Nursery School* it was delightful to see all the children in blue uniforms, singing their Grace with the food ready before them. The most

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

famous of the nursery schools is one at Deptford. The buildings of this school are one storey only and are grouped round a garden. The children are taught under open air conditions. The demand for nursery schools is increasing in England and as a result some voluntary nursery schools are springing up. Of these the *Notting Hill Voluntary Nursery School* deserves special mention.

But so far, very little provision has been made in India for the care of such young children. It is true that there are very few formal lessons in such a school, at any rate, hardly any. But these schools are most important from the hygienic point of view. A sense of responsibility is created by allowing the children to do things for themselves, to wash, to dress, to serve their food and to look after their pets. Not only for the children's welfare but for the mothers also the nursery school would be a very useful institution in India. As the first four years of the child is vitally determining, the fundamental patterns of conduct and personal relationship with the parents and other people at home are firmly set up by this age. Prolongation of infantile dependence and clinging to infantile attachments not only interfere with normal growth and emancipation during the childhood period but is prone to be carried over to later life with serious consequences to mental health. In the nursery schools the parents learn a great deal through the Mother's Guild or on visiting days when they come to visit them. Through the children the influence of the school would reach the home.

Infant Schools

No child is allowed to stay in the Nursery School after the age of five. Children then pass on to the infant school where they are to stay till the age of eight.

The writer was fortunate enough to visit two infant schools, one being at *Finlay Street* and the other at *Sigdon Road*. The latter is a very big institution. There are eight classes with thirty-six or forty children in each. An open-air class has been provided for the weak and unhealthy children, so that they can have more fresh air and light and receive special attention. The school opens at 9 o'clock in the morning and closes at 4. There are three breaks, one at 10-30 in the morning, one at 12 and one at 3 in the afternoon. It is a day school; so that both the teachers and the children go home at 12 for their lunch. The school opens in the afternoon at 2 and the children mostly play or do some hand-work. They have their lessons proper in the morning. The teachers try to make the lessons as concrete as possible. It is neither purely a Froebelian Kindergarten nor a Montessori Institution. The teachers try to apply the best points of the two. The work that they do in the class is not necessarily collective; it is rather individual. In the Arithmetic class, for example, they are all working out different sums. Composition is taught on the same line. The little ones choose their own subjects. In one class different story books are given out and they read for themselves. The hand-work of this school, such as aeroplane, giant's castle, farm, and so on, deserves special credit, considering the age of the children. The drill lessons in the lower forms are so devised that they always have some meaning and that is why the children enjoy them instead of getting tired. It was interesting to watch the children of the infant department of *St. Alban's Girl's High School* while they were imagining themselves at first, the Everest expeditioners, then, the birds in the nest just waking up and trying to fly and then a gang of robbers at times running very fast or at times again lying flat on the ground as if trying to hear something. Of course, we must not forget that the piano is a great help to such physical exercises. At the age of eight the children are put through an attainment test on the lines of Dr. Ballard or Prof. Cyril Burt, and those who pass go to the Junior elementary school for a three years' course.

Junior Elementary Schools

The two types of primary schools, that is, the nursery and the infant schools, which I have just described, are always mixed. But the Junior Elementary School can be either mixed or separate. In the *King Alfred's School* or the *St. George's School*, for example, the junior department is always mixed. In some schools again the two departments (boys' and girls') are quite separate though in the same compound and even in the same building, only on different floors. The *L. C. C. Junior Girls' School* in Camden Town will serve as an example. This was the first school which the writer visited. It is a five-storied building, the infants' department being on the ground floor. The first and the second floor belong to the boys' department, and the third and the fourth to the girls'. The different departments have entirely different staff of teachers. But there is a very friendly relation between the teachers of the girls' school and those of the boys. They often have common meetings for the exchange of their ideas. Of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

special occasions or when there is a special lecture, the girls are invited by the boys, or the boys by the girls. One of the greatest disadvantages that most of the Old Junior Schools are suffering from, is the absence of the telephone and electric lighting. They have gas lights in every class room and the hall. In some classes there are two sections, one for the brighter children, and other for the dull and this division makes the teachers' task easier and the children also benefit thereby. The work done at the *L. C. C. Old Oak School* stands out. It has a mixed junior department, the number of children, both boys and girls being 500. The whole junior school has been divided into *three streams—the slow, the normal and the fast.* A child can be transferred from a slow group to the normal group or a child of the normal group to the fast group, if he or she appears likely to benefit by the change. This order can also be reversed, that is, the teacher can remove a child from the class of the fast group to that of the normal or from that of the normal to that of the slow. There are four classes altogether in the group of the fast children, three in that of the normal and two for the slow. There are two *remove classes* again at the top for boys and girls quite separate where the children who are not fit either for central or for secondary schools, are prepared for the next stage of their education. The school has a senior department as well which will be described below in connection with the Post-Primary Schools. The plan of organization is shown elsewhere. (For diagram see page 206).

As regards the scheme of work again the whole school has been divided into four teams, St. George's, St. David's, St. Andrew's and St. Patrick's. Each has its own Crest or Totem. This grouping begets a healthy competition amongst children in games, recitations and work in other school subjects. The Headmaster holds an assembly in the afternoon twice a week, listens carefully to their recitations and decides which group has done the best. The morning assemblies also are held twice a week because the number of the children is very large and they have to share the hall with the children of the infants' department. The afternoon is reserved more or less for handicrafts. There are two kinds of manual instruction—geometrical and recreational, the latter comprising cane work, raffia work, card-board work and book-binding; some girls are exempted from geometrical hand-work altogether and from cane work and book-binding too. But special credit should be given to this school because ordinary formal lessons and the Dalton Plan are carried on simultaneously and this without any difficulty. The boys as well as the girls are given their assignments and it was very interesting to watch the children in the afternoon leaving one room and entering another when they passed from one assignment room to a different one. They carry always with them their little bags containing all their assignment requisites and different exercise books for different subjects. It is only when a room is too full that the teachers advise the child to do some other assignment, *e.g.*, History, Geography or Mathematics; otherwise they never interfere with the child's own choice, nor do they limit the time for a particular assignment.

Primary Education in India—A Company

Primary education in India is defective in many ways. First of all, the schools in many cases are located in houses which are not quite suitable. The problem of wastage also is very acute only about 15.5% of those pupils (boys and girls) who are admitted into the first class stay to reach the fourth; 84.5 per cent drop out. Naturally they forget even that little reading and writing which they learn during the short time. These percentages are for both sexes combined. If the girls are considered separately, the percentage of those who drop out while reaching Class V is 94 against 86 for boys. This defect cannot be removed unless means be found to make education compulsory. It is often said that there are too many subjects to be learnt. But when we compare the schools of India with those of England we find that this is not true. What the Indian children really suffer from is the method of teaching, the defective examination system and the system of prescribing text-books and not the multiplicity of subjects.

Post-Primary Schools in England

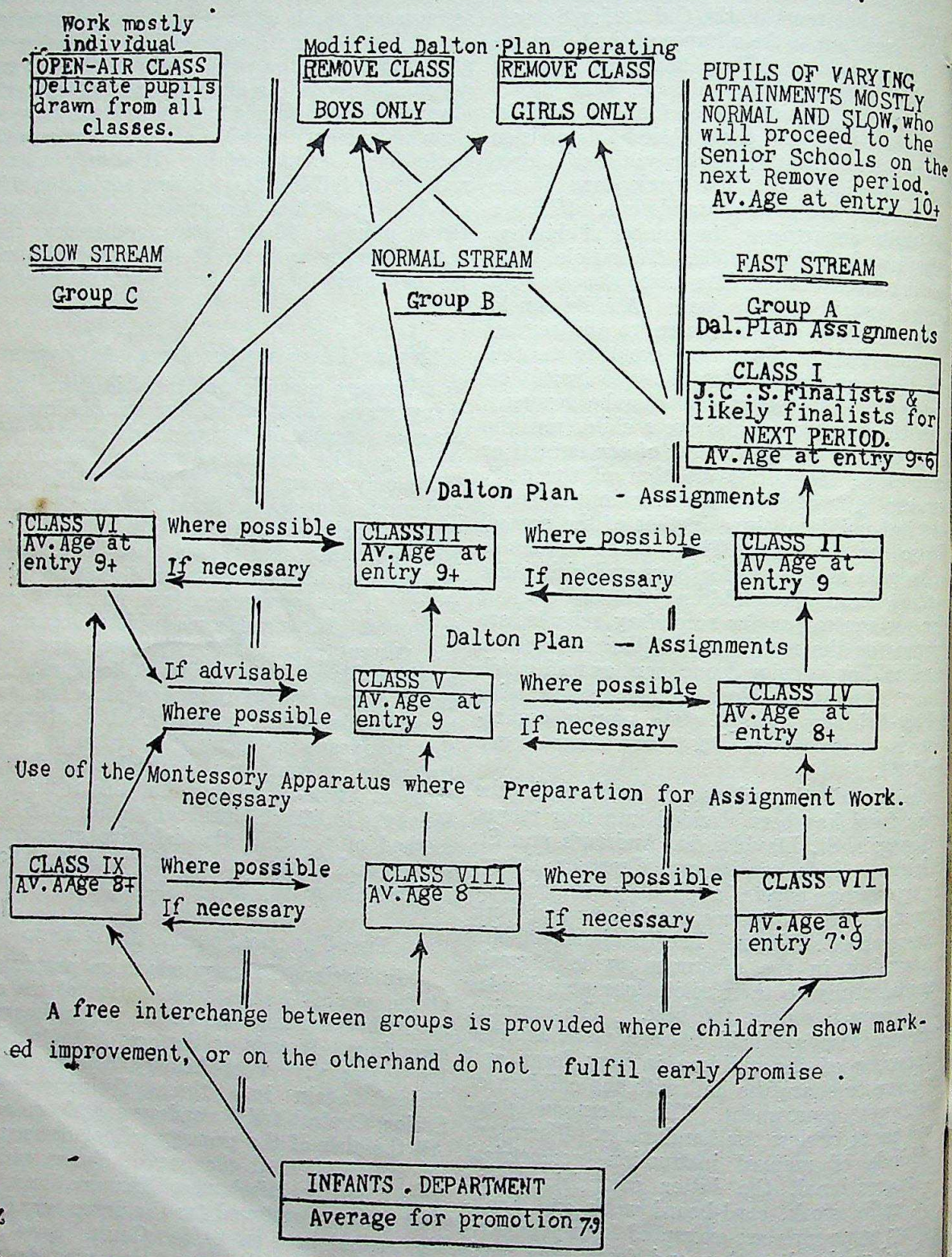
In England Primary education proper ends at the age of 11 and the education of the child after that age may be called post-primary or secondary. It ends at the age of 14 to 15 for the majority. Post-Primary Schools can be divided again into three distinct classes: Senior, Central and Secondary schools so called. All the girls of the primary school come up for an examination at the age of eleven which is known as the Scholarship Examination. The best girls are reserved for the Secondary School, the second best go to the Central; the Senior School is meant for those girls who do poorly in this examination.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OLD OAK SCHOOL, MELLITUS STREET, W. 12

CLASSIFICA-TION AND PROGRESS THROUGH THE JUNIOR MIXED DEPARTMENT.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Senior School—Featuring Old Oak as a Specimen

The senior classes or departments have been started with the idea of giving a dull girl a fresh start at the age of 11 instead of continuing in the same class as her clever sisters. They are taught the same subjects as in the elementary schools with the addition of some fresh ones such as cookery or household management. In these schools much more attention is paid to the girl's individuality. If a girl, for example, is exceptionally skilful with her hands, she will get every opportunity of developing her special aptitude. Practical work is the most important feature of these schools. Senior schools may be either mixed or divided into departments for boys and girls, though in the same compound. Some junior schools, again, have senior departments attached to them for elder boys and girls. The *Old Oak Junior Mixed School* is of this type, the boys' department being separate from the girls'. The hall of this senior school has been divided into two by a wooden partition. It was a great pleasure to sit among the staff, facing all the boys and the girls on the Armistice Day with the wooden partition removed and to have the opportunity of telling these English children, as the present writer did, something about India, Indian children, Indian domestic life and so forth. At the *Old Oak Senior School* three hours are devoted to handicraft, three to English, three to Mathematics, one to History and one hour to Geography during the week. The girls also attend the domestic centre which is fifteen minutes walk from the school. There is a manual training centre, too, for boys, though not attached to the school. Ample provision has been made for physical exercises for boys and girls alike. The girls play net-ball, basket-ball and tennis. There is a swimming bath too, where they can go and swim in summer. The course lasts for three years from the age of eleven to that of fourteen. But some girls again appear at the age of thirteen for the Trade Scholarship Examination and if they prove successful they are transferred to the Trade School and continue their studies for another two years.

Central School—Featuring North Hammersmith Central School

It has been already stated that the central school is meant for those whose intelligence is superior to that of the senior school children. Its standard is higher and the curriculum is rather more ambitious. English, History, Geography, Mathematics, Science, Art, Domestic Science, Needle-work and Physical Exercise are subjects generally included. French has been added in some classes. Most of these schools have a definite *bias either commercial or technical*. In some schools again, we find that both exist but of course in separate departments. At the central school with a commercial bias *Shorthand* and *Book-keeping* are introduced and *Type-writing* is reserved for the pupil's last year. When these new subjects are introduced the girls cannot possibly continue all the previous subjects. So they drop some subjects as music or cookery. In the schools with an *industrial bias* a girl's last two years are devoted mostly to science, art, needle-work and other domestic subjects. The writer was so fortunate as to get a chance of visiting the *North Hammersmith Central School* at Bryan Road. It is a selective mixed school of 400 children. The school opens at 9-10 in the morning and closes at 4 P.M., the breaks being just the same as they are in other schools.

It is a school with a dual bias as described above. Specialisation begins at the end of the second year that is at the age of 13. If any girl at this age shows any special aptitude, perhaps for dress-making, she will be sent to the *Trade School* (Junior Technical School) about which we shall have to speak later on. For the rest also it is the time to choose whether to follow the commercial course or the industrial. Most of the girls whose aim is to gain a clerical appointment follow the commercial course. Mathematics and French are the compulsory subjects for those who follow the full commercial course in addition to *Short-hand*, *Type-writing*, *Book-keeping* and the like. Below that age all the boys and girls do imaginary drawing but above it drawing is specialised into commercial and technical drawing, the latter being reserved for boys only. Designs also for girls' embroidery or boys' wood-work are planned beforehand in the drawing class under the assistant master. In one room there are twelve or thirteen type-writers. Girls can go and practise there whenever they have leisure. Practical instruction in type-writing is given after 4 o'clock. In each class there is *a telephone box*, the head office being in the science room. Thus the children are taught from time to time how to use the telephone, how to deal with a call and so on. The science room is quite a large one and full of apparatus and charts. The girls do not usually have any lesson on advanced science as the boys do. There are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a small bedroom and a bath-room which are used by the girls in course of domestic instruction. The girls have their cookery lesson while the boys are engaged in wood-work. Those who do not go to the Trade School appear at the age of 16 for the *Senior Oxford Examination* which is equivalent to the First School Certificate Examination that will be discussed later on in connection with the secondary schools. The minimum number of subjects for this examination is five, of which English, one foreign language (usually French) and mathematics are compulsory. Two other subjects are optional. In addition to these subjects a candidate can take three more, the maximum being eight. After this examination successful candidates can go straight to Universities or to Technical colleges. The whole school has been divided into four houses—East, West, North, South, with masters and mistresses for each. Each house again has senior prefects as well. This division stimulates competition in games as well as in class work. The work of the whole school also is carried on with discipline and order. There were other points well worth mentioning in this school, if space allowed.

Secondary Schools—General Remarks

"Secondary Schools," so denominated, are quite different from these two types of Post-Primary Schools. First of all the school life in the secondary school is much longer than that in the senior or central school. A girl is not obliged to leave school at the age of 16. She may have still two optional years if she likes. A foreign language is compulsory in a secondary school, whereas in the other types of schools it is optional. The curriculum is either literary or scientific and the standard of examination also is much higher. At the age of 16 the girls are examined in English, Geography, History, Mathematics, Science, Drawing and a language other than English. This is known as the *First School Certificate Examination.*

Those girls who do well in this examination are exempted from the Matriculation Examination and the certificate that is awarded to a successful candidate means the completion of general education. Those girls who do not leave school at the age of 16 follow the advanced course for 2 years more, at the end of which they appear for the *Second School Certificate Examination.* The examination is equivalent to the Intermediate. The successful girls after this examination can go straight to the Universities or Training Colleges or can stay at the school for one year more as student-teachers, devoting half of their time to teaching in elementary school.

The aim of these Secondary Schools is enable the pupils to develop all those quali necessary for the citizens of a democratic st through a comprehensive training for citizens

The qualities that are to be developed a sound course of Secondary School Traini include on the moral side, a *sense of soc responsibility,* a *will to sink personal and cl interests in the common good* and to *take full share in work for the nation* and a *love freedom and tolerance.* On the intellectual si *an interest in the affairs of the modern wor some knowledge of modern history* and *of t political and economic affairs of the world today* and *the habit of applying scienti methods of thought to public affairs,* are t objectives.

In all these Secondary Schools for boys a girls activities are so designed as to devel the corporate life at school ; the pupils are e couraged to recognise the value of freedom which order and discipline are maintained the common interest, to foster loyalty to t school itself and the team spirit, to give pupi the opportunity of choosing their leaders, a thereby give these leaders a valuable trainin in the discharge of their public responsibilit There are schools again planning school journey to the slums of the city or to a distressed are There are schools with progressive outloo which aims at giving through the history cour a conspectus of the growth of the home countr and of civilization itself along with the stud of the local history. In Geography too, t study of the home country proceeds with t study of the people of the world as a whol Languages, classical or modern, offer opportu nities to direct attention of the scholars to t life, thought and problems of other nation In Mathematics, specially in Arithmetic, t problems of every day life, *e.g.*—rates, rent taxes, are linked up with the course.

Public affairs, economics, politics a attempted in some schools by teachers compete to teach *contemporary public affairs.* In man schools *dramatic methods* are being tried, suc as *model parliaments, mock assemblies of th League of Nations,* to give scope for the pupil free activity. Numerous experiments are being tried in the teaching of public affairs.

In some Secondary Schools the *Curren Events* class of the elementary schools a followed up by a systematic course in rece history, politics or economics in order to avoi a spasmodic and superficial approach.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SECONDARY SCHOOLS FOR GIRLS

Public (*i.e., state-aided*) secondary schools for girls have always 25 per cent of seats free for the elementary school girls, whereas the private secondary schools (that is, schools which do not receive any Government grant or which are run by some voluntary body or Trust) have few free places, if any, and the fees there are also much higher. The *St. Alban's High School* and the *St. George's School,* for example, are private, that is they do not receive any Government grant. The girls' high school in *St. Albans* is mainly a day school which the writer visited. It has a small boarding house accommodating 20 girls. There are 6 classes altogether with sections in some of them. It has a big gymnasium with glass windows on all sides. There is even an observatory, recently opened with great ceremony. The science room is quite separate from the other class rooms and is full of necessary apparatus. The whole school again is divided into four houses—Mandeville, Paris, Julian and Verulam. Each "house" has its own peculiar badge, tie and uniform. Each house is under one teacher as in the *Old Oak School* or the *Hammersmith Central School.* They have a very extensive cricket ground at a short distance from the school where athletic competitions are often held. Each house tries to beat the other in recitations, swimming and school work. There is a big swimming bath to which the girls go on Friday or Thursday afternoon with their bathing [illegible] was really a novel experience t[illegible] one afternoon their sw[illegible]

to share the joy of the Mandeville House which won it.

The *Birklands, St. Albans,* is another school of the type. It sits in a fine modern country house and stands on an eminence, with sand and gravel soil, in its own grounds covering eighty-five acres. The very sight of the school is charming. The compound has beautiful pleasure gardens and groves of trees, besides twelve tennis courts, excellent grounds for net-ball and Lacrosse* and a gold-course meadow. The whole landscape has a park-land scenery.

The school aimed at "securing a happy and useful school life for girl". "All the training is directed to develop character, physique, intelligent observation, alertness of mind and good manners which spring from kindliness of heart and consideration for others."

The girls are sent to town for sight-seeing, educational excursions, concerts, and films.

This is purely a boarding school for girls. English and foreign teachers are all highly qualified; lecturers, masters and visitors from London attend the school daily and have intercourse with the staff and students and thereby raise the tone and level of education considerably. There are resident mistresses who supervise all games and physical exercises. To look after the health of the pupils one experienced Matron, an Under-Matron and a trained nurse are employed.

(*To be concluded*).

* LACROSSE :—A ball game imported from Canada [illegible] by 2 sets of 12; the ball has to be driven through [illegible] by a bent stick [illegible] long (called Crosse).

THE A[illegible]AD

THE 11th Session of the [illegible] was held from 23rd Decer[illegible] Ahmedabad. This Conf[illegible] comprising of women from [illegible] shades of opinion. One fin[illegible] like Mrs Naidu, Mrs Cousi[illegible] well as Maharanis of Baro[illegible] Rajwade of Gwalior and Mrs. [illegible]

The Conference concentrates its [illegible] questions as such and has thus been a[illegible] from all workers in the same cause. Th[illegible] who travelled all the way from Europe, [illegible] Australia, joined the Conference with one view [illegible] amelioration of womanhood. Dr. Miss Georgiana Sweet, Miss Agatha Harrison and Lady Proctor were the distinguished guests among these. Miss Woodsmall and Mrs. Howmartyn and Miss Van Vacht Wejt (Holland) were others. It is easy for workers in the same cause to see that after all women's problems are world problems.

The Conference was presided over by Mrs. Margaret Cousins. Her speech was an expression of her deep-rooted [illegible]scribed vividly the [illegible] way of the Indian [illegible] see Indian women [illegible]d permeated the [illegible]

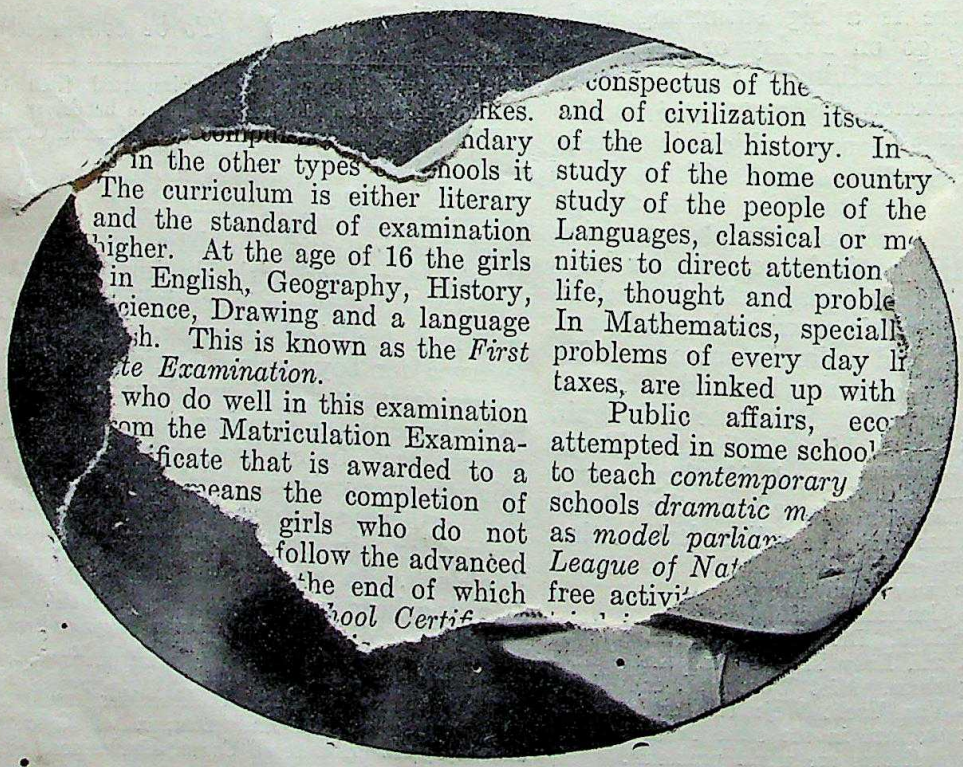
[illegible]gates from all parts [illegible]bad Session. A corps [illegible]s was enlisted by the [illegible] after the guests, the pandal [illegible]een Ahmedabad Women's Insti[illegible]nt address of welcome to the [illegible] Miss [illegible]. The Gujarat College premises [illegible] sittings. Along with the Conference a beautiful [illegible] Craft Exhibition was organized which was opened by Rani Rajwade of Gwalior. Rare old exhibits from Kathiawad and Gujarat which had never been exhibited before, specimens of beautiful hand-work from Bani Bhawan and Govind Bhawan of Calcutta were admired by all. Almost all Constituencies sent some work for the purpose.

The Sharda Mandir, an Infants' School of Ahmedabad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mrs. Margaret Cousins,
The President-elect of The All-India Women's Conference,
Ahmedabad



Lady Ramanbhai Nilkanta,
Chairman of the Reception Committee of the Conference

...kes.
...ndary
...in the other types ...hools it
The curriculum is either literary
and the standard of examination
higher. At the age of 16 the girls
in English, Geography, History,
cience, Drawing and a language
h. This is known as the *First*
te Examination.
who do well in this examination
om the Matriculation Examina-
ficate that is awarded to a
means the completion of
girls who do not
follow the advanced
the end of which
hool Certif

conspectus of the
and of civilization its
of the local history. In
study of the home country
study of the people of the
Languages, classical or m
nities to direct attention
life, thought and proble
In Mathematics, speciall
problems of every day li
taxes, are linked up with
Public affairs, eco
attempted in some schoo
to teach *contemporary*
schools *dramatic m*
as *model parlia*
League of Na
free activi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

entertained the delegates and others to a performance. The Ahmedabad Municipality and Mrs. Narrottambhai Lalbhai gave garden parties in honour of the President and delegates. A grand variety concert was produced. High class music—vocal and instrumental, exquisite dances and a pathetic realistic skit depicting Harijan Home formed the principal items of the concert and created perfect artistic effect throughout. A Garba song was sung on the stage by Harijan ladies, which was very much appreciated.

Resolutions concerning labour as far as it concerned women were passed. Educational Resolutions laying special stress on removal of illiteracy and separating University Matriculation and School Final Examination were also passed. In Social Resolutions appeal was made to legislatures to prepare a comprehensive Act in which women's disabilities could be remedied, in place of patch-work legislation. Appeal to amend Child Marriage Restraint Act was also made. Medical Inspection in Schools was urged for. Grievances of third class passengers were graphically described by speakers and authorities were earnestly requested to remove these as soon as possible.

Nearly 500 ladies had enlisted themselves as members of the Reception Committee. A special meeting was arranged to co-ordinate the work that lay diffused. The Yuv-Rani Saheba of Gondal presided on the occasion.

A pleasant picnic for all the delegates, volunteers and members of the Reception Committee in the Victoria Garden concluded the three days' strenuous sessions of the Conference.

INDIAN WOMANHOOD

BEGUM MIR AMIRUDDIN, wife of Mr. Mir Amiruddin, District and Sessions Judge, Mangalore, has been invited to deliver an address at the next World Congress of Faiths which will be held at Balliol College, Oxford, at the end of July this year. This Congress aims at promoting International Fellowship and has as its keen supporters Lord Halifax and Lord Zetland and Sir Francis Younghusband as its British National Chairman. Begum Mir Amiruddin travelled extensively in Europe, the Near East, Egypt, Syria and Palestine two years ago enlightening foreigners about India and India's womanhood. She is keenly interested in World Fellowship, the Women's movement and in Social Work. The Congress has offered to meet her travelling expenses.

Begum Mir Amiruddin

Miss Jyotiprabha Dasgupta

MISS JYOTIPRABHA DASGUPTA, daughter of Professor G. C. Dasgupta, Vice-Principal, David Hare Training College, Calcutta, has just come back from England after completing her education there.

Miss Dasgupta is an M.A. in English of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Calcutta University. After obtaining the Degree of the Bachelor of Teaching here, she proceeded to England for higher studies in education some 15 months back. She was admitted to the Maria Grey Training College and obtained the Diploma in Education of the London University last July.

Her work in England was much appreciated by Dr. Quayle, Secretary to the High Commissioner for India, Education Department, who offered her great opportunities to visit as many as 23 schools of various types including some great Public Schools for Girls, Nursery Schools, Rural Schools, and schools for defectives. She was present at all the meetings of the last International Montessory Conference and took part in the discussions. She also attended the Oxford Vacation Course.

She has prepared a report embodying her impressions of girls' education in England at the present time, which is published elsewhere. It will prove to be helpful to persons engaged in education in this country as it describes some recent ideas and experiments introduced into the schools of England.

THE "PENNSYLVANIA STUDY" AND AMERICAN SCHOOLING

By VALERIE HAZMUKA

[To
The Editor
The "Modern Review"

Sir,

During my present stay in Europe I have been interesting myself in the educational system and curriculum, particularly in secondary schools and universities, in some of the major countries of Europe. I have also been trying to get an idea of the American system, mainly from educational reports and from individuals having personal knowledge of that system. In this connection I had lately an interesting series of correspondence with an young American lady, herself a product of the American system, Miss Valerie Hazmuka, a serious student of Egyptology, now working at the Czech University of Prague. In one of her letters, she introduces a short review of the now well-known "Pennsylvania Study" in course of which she deplores the mediocrity of the present-day educational system of America. This mediocrity is not, however, peculiar to American schooling alone, but to our general educational system; and educational authorities all over Europe and the United States are trying to find out measures for its remedy. The "Pennsylvania Study" is the result of one such attempt.

I feel, this attempt should be made known in our country, not to afford us some consolation in our still poorer standard of educational efficiency, but to provide us with a model how an inquiry would profitably be instituted with a view to evaluate and form a correct idea about the results we have achieved up to now. That would undoubtedly be the first step before we could formulate any definite programme to reform our own educational system and curriculum. With this purpose in view I recommend the following correspondence of Miss Hazmuka to our educational authorities, and request you to kindly find space for it in your esteemed journal.

The Hague,
1st Nov., 1936.

Yours faithfully
Niharranjan Ray
Lecturer, University of Calcutta

In order to do justice to American schooling, and elucidate my point on it, I am afraid one would have to enlarge upon the subject in such an extensive way that I hesitate to do it, for fear you would find it too tedious. Therefore, I shall confine myself purely to the "Pennsylvania Study" and its results. Unfortunately, the statistics that I have at hand are not very recent, 1933 and 1934, but still it may give you a general idea, for the results are still very much the same as in 1930, when I took the examinations as a senior at Columbia. I should like to stress that the Study applies to the so-called General Courses at our Universities and Colleges, and not to specialized fields as Oriental studies etc. Looking over the figures, one cannot help but feel the mediocrity of our general educative system, and unavoidably one is confronted with the question: Is college education a delusion? As much as we hate to admit it, the sad answer is 'yes.'

A few years back, in 1928, if I still remember correctly, an extensive examination of the "contents" of several thousand college graduates' heads was made by the Carnegie Foundation. This in co-operation with a large group of institutions and educators, administered an examination consisting of 3,500 questions covering the main fields of human knowledge to 4,500 seniors in 49 Pennsylvania and New York State colleges, among them the University of New York, Bryn Mawr, Vassar and my *alma mater*, Columbia. In 1930, they gave a similar examination of 3,000 questions to 8,000 college

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sophomores and seniors in the same colleges. I happened to be among them, therefore, I am in possession of the facts, and I was fortunate enough to see the close-up of the trial. The climax came, however, when six of these colleges decided to give this 1930 test to all of their students, from the supposedly ignorant freshman to the supposedly wise senior.

The analysis of this immense body of facts, now officially known as The "Pennsylvania Study" has been completed in 1932; it gives an extensive exhibit of what the average college seniors, about to be graduated really know, both in the way of general information and in all the subjects ordinarily covered by high school and college courses. More illuminating still, it enables us to compare the average freshman and senior and determine if there is any notable difference between the two.

The study discloses the surprising fact, that in many cases it is impossible to tell whether it is the freshman or senior that is being examined. In other words, this heroic procedure lays bare before the American people the astounding fact that a student can come out of a four year course in a accredited college of good standing, receive a diploma, and yet be actually more ignorant in all the major fields of human knowledge than an average freshman is.

Moreover, with a large percentage of college students, a certain increase of actual knowledge does appear to ensue during the college course, but the Carnegie Foundation inquiry has revealed disturbing evidence that this improvement has usually come about more from the students' ingenuity in escaping the formal processes of the class-room, the hodge-podge of unrelated studies, and the mysterious ability of many professors to benumb intellectual enthusiasm on the part of the student, than from anything the college may have done to achieve this desirable end. In other words, the results, thus far, indicate that the students who advance greatly do so to only a limited degree because of the college, and very often, in spite of the college!

You can see quite readily how these statements must have been disconcerting to many a parent, who has skimped and saved to send his son or daughter to college, and to donors and taxpayers, who have backed these institutions financially, that they must be substantiated by facts and figures. But these facts and figures are now furnished annually by the Carnegie Foundation in abundance.

That these facts and figures can be relied upon is guaranteed, first, by the eminence of the advisory council of the study. Its general director was Dr. William Learned, whose great personal capacity and scholarship, coupled with the fact that he completed an extensive survey of the educational systems of England and Germany, gave him a peculiar fitness for the task. Secondly, the Study was fortunate in having Dr. Ben D. Wood, of Columbia, as its educational adviser. Dr. Wood is widely known for his distinguished work in the fields of measuring educational achievements.

The examination differs considerably from the old fashioned five and ten written examination. Instead, there are usually from one hundred to five hundred on each branch of knowledge. The questions are set up so that they can be answered rapidly, if at all, by a 'yes' or 'no,' a plus or a minus sign, etc. The answers are also positive facts, not matters of opinion.

I have some sheets of the questions given to us: Vocabulary test, English Literature, and General Science test. I would hardly dare to put them all down, nor would you expect me to, I am sure. For illustrations sake I will put down about ten of each, that will give you a fair idea of the whole, and if you care to, you may try out your own intellectual biceps on them.

In the Vocabulary test one is to write the number of the word that is most like the first word, in the parentheses at the right.

Vocabulary Test

Seductive: (1) tempting, (2) persevering, (3) soothing, (4) vicious.

Mollify: (1) admire, (2) enjoy, (3) soothe, (4) forgive.

Clemency: (1) quietude, (2) storm, (3) kindness, (4) emblem.

Escapade: (1) front of a building (2) prank, (3) outside stairway, (4) runaway.

Biennial: (1) every year, (2) every two years, (3) perpetual, (4) periodical.

Obese: (1) fleshy, (2) ruddy, (3) exhausted, (4) good-natured.

Imperious: (1) royal, (2) impatient, (3) arrogant, (4) curt.

Bellicose: (1) quarrelsome, (2) fat, (3) jolly, (4) gelatinous.

Discursive: (1) abusive, (2) provocative, (3) argumentative, (4) wandering.

Discrepancy: (1) weakness, (2) difference, (3) resistance, (4) hurry, etc.

The results show that the average senior recognizes only 61 words in a hundred, and the average freshman recognizes 56 words. In other words, the four years in college have added only

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

five words of the English language to our average students tools of verbal expression—the average addition of $1\frac{1}{4}$ words a year!

Here I must quote Dr. Learned, who in his massive report on the Study makes the following comments, which were certainly disturbing to many a parent and staggering to many a college professor. "This brings us face to face with the familiar poverty of the campus language, the absence of conversation on subjects of study, and the dearth of the general reading on the part of the students. A student out of the lower quarter of a senior group, in a paper completed with meticulous care and pains, recognizes only 23 out of the 100 words given in the test. She is ignorant of such words as: inert, lenient, baffle, and immerse, thinks that culpable means tender, that declivity means climate, and that demure means abject. Yet she is about to graduate from an accredited college, and is earning one of her senior credits in a course of American Drama. To a senior with the average score the word benighted means weary, recreant means diverting, spurious means foamy, assiduous means foolish, a parapet is a tropical bird, banter means a small rooster, Ivory is obtained from shell-fish, Columbus discovered America on purpose, Satire is a poem in bad taste, Edison invented the telegraph, Fuzzy-Wuzzy was a Persian kitten, Lowell wrote "Childe Harold's Pilgrimage," Oliver Wendell Holmes was a farmer, Gershwin was the waltz king, and 2|3 multiplied by 3|4 may equal 5|7 or 17|12 or 5|12 or 6|7, and so on and on. Out of one group of 431 seniors there were 43| or 10%| whose maximum score was 35 out of 100 words designated, a well submerged tenth."

The English Literature Test

Cinderella's carriage is made of: (1) an old shoe, (2) a pumpkin, (3) a coal-hod, (4) a mouse-trap.

Lowell wrote: (1) "Hiawatha," (2) "Childe Harold's Pilgrimage," (3) "The Vision of Sir Launfal," (4) "The Autocrat of the Breakfast Table."

Fuzzy-Wuzzy was: (1) an African savage, (2) a Persian kitten, (3) a rag doll (4) an American school-girl.

"Pendennis" was written by: (1) Meredith, (2) Emily Bronte, (3) Thackeray, (4) Scott.

The Renaissance in England chiefly affected: (1) painting, (2) literature, (3) architecture, (4) music.

Satire is: (1) a statement, (2) a cynical observation, (3) criticism by means of ridicule, (4) a poem in bad taste.

Penelope was: (1) one of the Muses, (2) another name for Athene, (3) an ocean nymph, (4) the wife of Odysseus.

A novel of theatrical life on the Mississippi was written by: (1) Edna Ferber, (2) Kathrine Mansfield, (3) Edith Wharton, (4) Margaret Deland.

Moses entered the promised land: (1) with the Israelites, (2) before them (3) after them, (4) never.

The most complete picture of social change from the 19th to the 20th century is given in the novels of: (1) Hardy, (2) Meredith, (3) Conrad, (4) Galsworthy.

There were 450 questions in the whole English test. The average freshman could answer 227, the sophomore 218, the junior 21[illegible] and the senior only 221, a clear deficiency of 6 points of the average college graduate's knowledge of English usage, the literature of England and America.

The examination in the General Science Test consisted of 290 items. It is the type of examination known as the True and False type.

General Science Test

1. Wood is an excellent insulating material for high tension currents.
2. Barometers are used for the measuring of humidity.
3. Iron rust is the result of oxidation process.
4. Darwin was the first person to propose a theory of evolution.
5. The chromosomes in germ cells are the conveyers of biological heredity.
6. Vitamins are necessary in small quantities for proper body nourishment.
7. Typhoid may be spread by persons who harbour the typhoid germ within their bodies but are not themselves susceptible to the disease.
8. The local time of New York is seven hours behind that of London.
9. A degree of longitude has the same length in miles anywhere on the earth.
10. A tornado generally sweeps over a wide swath of territory.

The results show that 39% of the freshmen knew more General Science than the average senior. To boil the whole matter down, the Study proved, that exactly 1|3 of the seniors knew less than the freshman, and almost 1|3 of the freshmen knew more than the average senior. This was true not only in the examined fields but in Foreign Literature, Fine Arts, and General History, as well as in the special fields of Biology, Physics, Chemistry, and Soc[illegible]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sciences., In as simple matters as Spelling (excluding present company, for I am already rather tired), Grammar, and Punctuation, the college course has left the student when ready to graduate, exactly where he was when he started. If I were to enumerate the causes and the proposed remedies, there would be no end to this abridged elucidation. The three main causes are, however, (1) the absence of a "numerous clauses," a number of American girls and boys who ought to be in college and are not there, and on the other hand a great number of those who are there and have no business to be there, God simply never gave the latter college abilities. (2) The large number of our "instructors." An undue proportion of instruction is carried on by graduate students working for a higher degree. While among them is here and there a future Edison, Compton, Thorndike, Milligan, Moore or Langmuir, yet many of them are mere laboratory assistants, who could not by any stretch of generosity be called instructors or educators. (3) The third cause which is stressed, is the college curriculum, made up I should say, of numerous little packages of knowledge, each wrapped up in cellophane, lest it become contaminated with some other course or unit. At the end of each unit the student undergoes an examination of 5 or 10 questions, and if he can answer 60% of them to the professor's personal satisfaction, he has "passed" that point in his education, and can safely dismiss it from his mind and generally does. The word "passed" is, I think, peculiarly descriptive, since only the rare students ever expect to return.

And so with a jumble of unrelated facts one stops to wonder at answers as: Geometry teaches us to bisex angels, or that Acropolis was the she-wolf that nursed Romeo and Juliet. This happened in my own class.

Now I had better conclude; still I do believe that every student's education should be fitted to his individual capacities, interests and passions, from kindergarten to university, and not give him homeopathic doses of unrelated items of knowledge—few, if any, of which he can ever use as genuine agencies of living.

Prague,
20th Sept., 1936.

THE NEW TEACHER

By PASUPULETI GOPALA KRISHNAYYA, M.A., M.SC., PH.D.

In the old days teachers needed a great deal of direction. Courses of study were handed to the teacher; text-books were selected for him. Text-book in one hand and course of study in the other, all the teacher had to do was to carry out directions.1

This whole situation is rapidly changing. Better-prepared teachers make such direction undesirable. The normal schools and teachers' colleges in progressive countries are, each year, sending into the school teachers ready, under guidance, to participate in the making of courses of study, in the selection of text-books, and in the solution of other problems of teaching.

Furthermore, since what should be taught and how it should be taught are more and more determined by what children are and how they learn, it is inevitable that the teacher should participate in the planning of the materials and methods of teaching. The teacher is on the ground. From day to day, he notes the children's activities, and therefore if he has the necessary background of preparation, he can say, better than any one else, what the needs are. Modifications in curricula should be made, very largely, upon the basis of the teacher's observation of the functioning of materials and methods in the class-room.

Leaders in education recognize, also, that a teacher can never develop a class-room upon the principles of pupil participation, encouragement of initiative, and independence of thought unless he himself, in his own personal and professional life, lives in accordance with these principles. There must be a thinking teacher before there can be a thinking child; a creative teacher if children are to create; a teacher full of spirit if children are to live in freedom. The teacher is the thinker and the creator in his own class-room. He lives there with the children and together they plan the way in which they shall live, the books they shall read, the trips they shall take, the skills they shall acquire, and the knowledge they shall need. They learn together and they grow together.

1 The writer is aware that this system is still in vogue in India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

While the class-room is the teacher's immediate workshop, he is part also of a school and of a system of schools. He cannot work in isolation. He cannot set up his own aims and purposes without regard for the aims and purposes of the larger educational units of which he is a part. If he attempted to do so, the education of his pupils would lack continuity. It would not grow out of what went before nor grow into what is to come later. It is necessary, therefore, that teachers work together to determine what is to be taught and how it is to be taught.

The acceptance of the above points of view is rapidly breaking down the distinct functions of teaching, supervision, and administration. As teacher and pupils plan together in the class-room, so administrator, supervisor, and teacher plan together for the school and the school system. The difference in function is one of degree and emphasis.

This is essentially an age of group effort. What a generation ago was done by an individual working alone is now usually done in group conference and in large associations. Co-operative effort is primarily the method of education. Hence, any one entering education should realize that he will be a member of a highly-organized profession. Frasier and Armentrout well express the place that organization has come to have in education:

> The public school has become too important an institution to be dependent upon more or less sporadic instances of individual leadership. In place of the great personalities standing alone and gaining in glory through their very solitude, have come the great permanent educational organizations in which all who are interested in education are associated.[2]

Patterson's *American Educational Directory* lists one hundred and twenty-seven educational associations and societies, exclusive of state and other local associations. These include such associations as the National Society for the Study of Education; national societies of teachers of English, science, mathematics, history, etc.; national associations for the promotion of various types of education—rural, vocational, physical, etc.

Every state now has its state teachers' association. At present, memberships in these associations number about 5,00,000. Many state associations employ full-time secretaries and publish their own journals. They usually have legislative committees which propose laws for the betterment of the schools and carefully scrutinize all proposed measures that affect education. They are a force in the democratization of the teaching profession.

The National Education Association is the all—inclusive educational organization in the United States and is the largest teachers' association in the world. It was founded as the National Teachers' Association in 1857 and assumed its present name in 1907 when it was incorporated under a special act of Congress. It was originally a gathering of a few educational leaders, but membership now includes all types of educational interest. The membership on January 1, 1935, was 2,15,000, including 4,135 life members. The Association is divided into nineteen departments besides the National Council: Adult Education, American Association of Teachers' Colleges, Business Education, Class-room Teachers, Deans of Women, Educational Research, Elementary School Principals, Kindergarten-Primary Education, Lip Reading, Rural Education, School Health and Physical Education, Science Instruction, Secondary School Principals, Social Studies, Superintendence, Supervisors and Directors of Instruction, Supervisors and Teachers of Home Economics, Visual Instruction, and Vocational Education. The Association publishes the Journal, Proceedings, year-books of various departments, and research bulletins on outstanding problems.

There are four hundred weekly or monthly periodicals on professional education in the United States. Many of these are issued by educational associations, such as the Journal of Educational Research by the American Educational Research Association, Progressive Education by the Progressive Education Association, the Journal of Vocational Education by the Vocational Educational Association. Many of the most important educational contributions are made through the pages of such journals.

Through organizations and journals, the profession is kept aware of current developments. Long before new procedures are perpetuated in books, they are spread upon the minutes of association meetings and broadcast through periodicals. Such channels are rich in opportunities for contacts with others and for professional leadership.

As the standards of the profession are raised, teachers generally are accorded respect by the desirable elements of a community. A teacher who participates in the life of a community shares its work, its play, and its worship—finds himself in a position of leadership. Such leadership cannot fail to bring a high form of social satisfaction.

A teacher must, however, be prepared to

2 Frasier and Armentrout, *An Introduction to Education*, p. 340.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be held to high standards of conduct. He is in the public eye and must expect his own personal affairs to be of considerable interest to the community. Often it will be necessary for him, out of deference to the prejudices of a community, to forego forms of amusement, innocent in themselves. The important thing for him is his ability to work effectively with the people. Therefore, he may sometimes be called upon to make sacrifices in his own inclinations.

The greatest social satisfaction of the teacher comes in his contact with youth. His own spirit draws refreshment from the spring of youth. The trust and confidence of devoted students strengthen the faith of the teacher in himself and in all humanity. From these he draws continuous urge to look forward and to go forward. He cannot lay down his work while youth looks to him for guidance.

The student looks to the teacher, the community looks to the teacher, and society looks to the teacher. If governments are turning to education as the chief means for national progress, heavy obligations are imposed upon the teacher. The school and the community in which he lives are his field for work. His wider contacts must be made from these, and he can hope for effectiveness in the larger relationships only as he is able to assume leadership on his own ground.

The need for guidance in the many human relationships in which the work of the teacher is bound has long been felt. In order to meet this need, the National Education Association of America worked for a period of five years upon the development of a code of Ethics. The report of the Committee was adopted at the meeting at Atlanta, July 1, 1929. Medicine has had a code expressed since Hippocrates formulated it in his "oath"; education has just produced its code. The code for medicine was formulated by one great leader and has remained unchanged for more than two thousand years, the guide and inspiration of all who have followed him. The code for education is the outgrowth of group thought, slowly evolving in committee meetings. It is not likely that it will remain unchanged; it will probably continue to develop in a changing world.

In order that those who are considering education as a vocation may know the standards which those in the profession have set up, the code is given in full :3

Preamble—The term "teacher" as used in this code is intended to include every person directly engaged in educational work whether in a teaching, an administrative, or a supervisory capacity.

Article One—Relations with Pupils and to the Community

Section 1. The school-room is not the proper theatre for religious, political, or personal propaganda. The teacher should exercise his full rights as a citizen but he should avoid controversies which may tend to decrease his value as a teacher.

Section 2. The teacher should not permit his educational work to be used for partisan politics, personal gain, or selfish propaganda of any kind.

Section 3. In instructional, administrative, and other relations with pupils, the teacher should be impartial, just, and professional. The teacher should consider the different interests, abilities, and social environment of pupils.

Section 4. The professional relations of the teacher with his pupils demand the same scrupulous guarding of confidential and official information as is observed by members of other long-established professions.

Section 5. The teacher should seek to establish friendly and intelligent co-operation between the home and the school.

Section 6. The teacher should not tutor pupils of his classes for pay.

Article Two—Relations to the Profession

Section 1. Members of the teaching profession should dignify their calling in every way. The teacher should encourage the ablest to enter it, and discourage from entering those who are using the teaching profession merely as a stepping-stone to some other vocation.

Section 2. The teacher should maintain his efficiency and teaching skill by study and by contact with local, state and national educational organizations.

Section 3. A teacher's own life should show that education does ennoble.

Section 4. While not limiting his services by reason of small salary, the teacher should insist upon a salary-scale suitable to his place in society.

Section 5. The teacher should not exploit his school or himself by personally inspired press notices, or advertisements, or by other unprofessional means, and should avoid innuendo and criticism, particularly of successors or predecessors.

Section 6. The teacher should not apply for another position for the sole purpose of forcing an increase in salary in his present position. Correspondingly, school officials should not pursue a policy of refusing to give deserved salary increase to their employees until offers from other school systems have forced them to do so.

Section 7. The teacher should not act as an agent, or accept a commission, royalty, or other reward, for books or supplies in the selection or purchase of which he can influence or exercise the right of decision, nor should he accept a commission or other compensation for helping another teacher to secure a position.

Article Three—Relations to Members of the Profession

Section 1. A teacher should avoid unfavourable criticism of other teachers except such as is formally presented to a school official in the interests of the school. It is also unprofessional to fail to report to duly-constituted

3 Reeder, Ward G., *Ethics of the Teaching Profession*, National Education Association Journal, Vol. XVIII, No. 67, pp. 260, 261, 1929.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

authority any matters which involve the best interests of the school.

Section 2. A teacher should not interfere between another teacher and a pupil in matters, such as discipline or marking.

Section 3. There should be co-operation between administrator and class-room teachers, founded upon sympathy for each other's point of view and recognition of the administrator's right to leadership and the teacher's right of self-expression. Both teachers and administrators should observe professional courtesy by transacting official business with the properly-designated person next in rank.

Section 4. The teacher should not apply for a specific position unless a vacancy exists. Unless the rules of the school otherwise prescribe, he should apply for a teaching position to the chief executive. He should not knowingly underbid a rival in order to secure a position; neither should he knowingly underbid a salary schedule.

Section 5. Qualifications should be the sole determining factor in appointment and promotion. School officials should encourage and carefully nurture the professional growth of worthy teachers by recommending promotion, either in their own school or in other schools. For school officials to fail to recommend a worthy teacher for another position because they do not desire to lose his services, is unethical.

Section 6. Testimonials regarding a teacher should be frank, candid, and confidential.

Section 7. A contract, once signed, should be faithfully adhered to until it is dissolved by mutual consent. In case of emergency, the thoughtful consideration which business sanction demands should be given by both parties to the contract.

Section 8. Due notification should be given by school officials and teachers, in case a change in position is to be made.

What are the qualities requisite for success in teaching? Judging from the great number of answers proposed both on the basis of opinion and experience and after laborious research, the problem is insistent in its demand for solution. But the search is a baffling one, for though "outlines of teacher traits or ratings are perennial contributions,"[4] no satisfactory conclusion has been reached.

The results of the many attempts to find the qualities requisite for teaching success have been summarized in the Review of Educational Research. The summary has been made by listing the number of times any trait has been considered most important :[5]

7 studies : Fairness most important.
6 studies : Kindness and instructional skill.
5 studies : Good-natured or pleasant; good disciplinarian ; knowledge of subject-matter.
4 studies : Sense of humour; patience.
3 studies : Personal appearance; inspiring; sociability; interest in work; personality.
2 studies : Strong character; sympathetic; ability to make class interesting.
1 study each : Politeness; neatness; seriousness and dignity; interest in pupils; broad educational interest; efficiency in use of class time; intelligent; broad-minded.

Are not most of these qualities requisite for success in any field ? Certainly, fairness, the quality listed as most important by the greatest number of studies, is an essential to successful living in any vocation. Similarly, if one were to attempt to visualize an imaginary individual who would represent the sum total of all the above qualities, might there not be still lacking some illusive quality or might not even some illusive additional trait exist which would render the individual ineffective as a teacher? The whole individual is something other than the sum of his parts.

Frasier and Armentrout raise thirteen questions which they think an individual considering education as a vocation should ask himself.[6]

1. Do you have a sound body and an abundance of health and energy?
2. Do you find enjoyment in the society of children?
3. Do you have high moral and religious ideals?
4. Are you willing to make the necessary preparation?
5. Do you find happiness in such things as good books, good music, and beautiful pictures ?
6. Do you like people and can you live in harmony with an ordinary community?
7. Are you interested in community activities?
8. Are you open-minded and tolerant of the views of others?
9. Have you patience enough to listen to the endless questions that children ask?
10. Can you keep your head in times of stress and excitement as in a burning building or when an accident happens to a child?
11. Do you believe that human nature is disposed toward the good?
12. Do you have a desire for self-improvement?
13. Would you rather teach children than do anything else?

These questions have the merit of being linked closely with the things a teacher needs to do. Their emphasis on human contacts, perhaps the one great distinguishing characteristic of teaching, is particularly apt. The qualities described by Bagley and Keith are somewhat similar in their emphasis. They are developed at length, and therefore need only a summary given here.[7]

Good Health : Energy, vigor, vitality, good posture, alert movement, voice—clear, pleasantly-toned, evenly-pitched, capable of colour and modulation.

4 The American Annual, p. 268, 1931.
5 "Teacher Personnel," Review of Educational Research, Vol. I, No. 2, April, 1931.

6 Frasier and Armentrout, An Introduction to Education, Revised, pp. 345-349.
7 Bagley and Keith, An Introduction to Teaching, pp. 316-337.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Social Intelligence : A factor somewhat independent of "general intelligence" but having a close bearing upon personal qualifications.

Address : The way in which one meets people.

Tact : Ability to put oneself in another's place.

Sympathy : Power to feel as others feel.

Leadership : Older conception of teacher as autocrat turned to modern conception of teacher as leader, counsellor and guide.

Moral Qualities : Sincerity—no other virtue so fundamental and far-reaching; loyalty.

George H. Palmer sums up his ideal teacher under four qualifications :[8]

1. Aptitude for vicariousness—the ability to put oneself in another's place.
2. An already accumulated wealth—of scholarship and experience.
3. An ability to invigorate life through knowledge.
4. A readiness to be forgotten.

Once again, these are qualities which throw their emphasis upon human relations. They are suggestive of the breadth of teaching. They grow in meaning as one dwells upon them.

When one considers how varied are the opportunities in education and how all the attempts to locate the qualities requisite for success end in enumerating attributes of a good human being who would be effective in any walk of life, it would seem that any individual of normal intelligence, right in his attitudes, and possessing the desire to teach, can be prepared to do so.

There is no "teacher type." Many types are needed. The important thing is not the location of certain traits essential to teaching success, but, instead, a clear statement of the experiences a teacher needs in order to carry on effectively the work of any particular field in education. Granted that the individual has no physical, intellectual, or moral handicap which would disqualify him for any profession, the qualities requisite for success will be developed during the experiences of his preparation. Normal human beings who appreciate the responsibility of education, who have the desire to participate in its great constructive endeavour, who will analyse the things to be done in the particular field of their interests and will set about gaining the experiences essential to that field, can become teachers.

As many attempts have been made to measure teaching success as have been made to measure the qualities requisite for success, but these, too, are all more or less unsatisfactory. There are, of course, certain obvious factors in success, such as the knowledge and skill which the children acquire, the degree of co-operation which the teacher secures. So far, also, as the teacher's own personal success is concerned, increase in salary and promotion may be regarded as evidences of success.

In a larger sense, however, success cannot be measured by the immediate and the overt. Mastery of a certain amount of subject-matter, for example, may not mean that the children will continue to grow in that field. A surer measure of success is the extent to which the children continue, of their own accord, to reach out after more. This is more difficult to find out. Sometimes only the child and the teacher know when this happens. More often, only the child himself knows.

Teaching, in its essence, means causing others to grow. Growth is a slow process. The teacher must wait to know whether or not he has been successful. Often he never knows of his greatest successes. His success is essentially a vicarious thing. It lies in the achievement of others. He, who would be happy in teaching must, in the largest sense, be able to find his happiness in the unfolding of power in others.*

[8] Palmer, George H., The Ideal Teacher, p. 8.

* This article is the outcome of a conference of American teachers which met in New York City recently, in which the writer had the honour to participate. As such the whole subject is tinged with the American view-point which is certainly far more progressive and advanced than ours. But the writer earnestly believes that the ideas herein discussed hold as true to India, as they are to America.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE QUEST FOR BEAUTY

By CYRIL MODAK

II. In Life's Studio

Self-Transcendence

The soul of the true artist is so passionately in love with the Infinite-Beauitful that no sacrifice, no struggle, no suffering can daunt his desire. There was a French sculptor who had been working for many a long week with chisel and hammer, eager to see his dream take form in a block of marble. At last the statue stood almost ready to speak from the stone. That night it grew bitterly cold. The sculptor was distressed lest the frost and the biting cold should make the marble crack. So he took his cloak and his only warm blanket, and wrapped them around the stone figure with a tenderness only a mother's heart could feel. It grew colder. The sculptor lay in his lampless room. His teeth chattered in his head. He had nothing which could bring warmth to his shivering limbs. The next day the neighbours found the statue warm and safe and beautiful. But the maker, the sculptor, was stiff and cold and dead. Such dreamers of immortal dreams, who reck not of life itself to identify themselves with the ideal, can say to the world,

> "World-losers and world-forsakers,
> On whom the pale moon gleams;
> Yet we are the movers and shakers
> Of the world forever it seems."

It is horrifying to turn from such great men, inspired by a lofty passion, to those who traffic in sensuous and sometimes sensual gratification in the name of Beauty. This pseudo-Beauty cult has its ardent followers all over the world. They start from the premise that the beautiful yields pleasure. By a subtle turn of dialectical ingenuity they argue that everything that excites their senses and furnishes novel sensations yields pleasure, and is, therefore, beautiful. It becomes a contagious creed. It infects literature, art, and music, producing impressionism or hedonism, cubism or nudism, and jazz. The infection spreads. Naturalism and materialism become fashionable world-views. Discipline and order become irksome. These pale, neurotic devotees of a frail, erotic beauty religiously chase every phantom that promises stimulation, excitement, pleasure. What is the end? Rodin pictures it vividly, poignantly in "The Aged Courtesan." It is tragic remorse.

The lover of beauty strives to mount higher than his petty ego, for he knows that self-transcedence is required of anyone who would have his life transfigured by the Infinite-Beautiful. With all the assiduous discipline of the artist he endeavours to set his will in tune with Beauty's. Beethoven's music, composed on the apprehension of the approaching loss of hearing, a music wild and rebellious at first, then meditative and almost melancholy, then subdued, until the last note is one of self-mastery and not self-indulgence, graphically portrays the process of self-transcendence. The lover of Beauty does not say "Thy will be done" in a fatalistic resignation as a pious way of saying "I have given up the battle." Nor does he mean that he is throttling his will so that he can be *will-less* ever after. A volitional vacuum is a dangerous state, for the man who is too weak to have a will must yield to the impact of any strong will. He is a copyist, not an artist. He is a victim, not a saint. It is his full measure of vigour and vitality, not his emaciated weakness that the lover of Beauty learns to offer. In Tagore's words, "Give me the strength to surrender my strength to thy will with love," is his earnest prayer.

Self-transcending activity implies a clear understanding of the divine will. The lover of Beauty seeks to learn what the Beloved expects of him; and with this knowledge diligently subordinates all other desires to this one joyous end of fulfilling the Beloved's expectation. What does Beauty expect of us? Is it not that we think Beauty's thoughts and dream those dreams sublime; that we speak Beauty's tongue and sing those songs divine; that we will Beauty's will and do those deeds immortal? Is it not that we dedicate our time to the service of Beauty whose purpose is to regenerate the world? Is it not that we open our souls and allow the Eternal to permeate every atom of ourselves? Is it not, in short, that we adjust ours to the vision of the Infinite-Beautiful? It was Kant who said that one should so act that he shall be willing to have his action become

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

universal law. In some form the Golden Rule was taught by Confucius, Buddha, Plato, and Jesus to the world.

Beauty has her golden rule. "Do unto me," she says, "as you would that I should do unto you." "The history of art, literature, and music establishes beyond dispute that those who have not understood the principle of self-transcendence have served the muse but feebly. Self-indulgence in the poet or painter or musician does not divulge its secrets on his face alone but betrays the artist when he thinks he is most secure in the sentiments, epithets, and direction of his verse, in the themes, mannerisms and descriptions of his art and sculpture, in the motif and construction of his music. Byron, Baudelaire, and Rupert Brooke are easily contrasted with Coleridge, Hugo and Bridges; Shelley and Chopin with Milton and Beethoven. Those who violate the tacit laws of Beauty forfeit her favours. She withholds her gifts from them and their work reveals their own spiritual paucity. She hides her face from them and their work reflects their own unsanctified souls.

Self-Expression

It is only when a man's will, his mind, and his heart are permitted by the Infinite that through the unfoldment of his self beauty can be expressed and revealed. Self-expression is inevitable. We express ourselves, wittingly or not, every moment of our lives, in the smallest detail of our dress, in our preferences, in our chance remarks, in our attitudes, in our anxieties, in our secret thoughts that peep out when we are alone, as well as in the sublimest works of art or the greatest deeds of love and sacrifice. The perturbing question is: What sort of a self do we express? Is it cultured or barbaric, slavish or princely, noble or base, beautiful or ugly? Does our self-expression envisage purposive love and directive truth? The artist's creation must lack the perfection of symmetry and proportion, harmony and unity, if his inmost self is wanting in truth and 'balance,' poise and purposive love. Art is self-expression. So is morality. Concealment is impossible. We may cloak ourselves from our fellow-men. We can never hide ourselves from ourselves, hard as we may try by saccharine rationalizations. Even when others had not detected Naaman's leprosy, he was perpetually miserable being unable to hide it from himself. So are we, many of us.

Nor does mediocrity in self-expression satisfy. Surely, the good life is an achievement. But the artist is satisfied with nothing short of a beautiful life. A good painting is an accomplishment, but the true artist longs to make more than a *good* picture: he wants to create a *beautiful* picture. A good work of art is the mediocre: the beautiful is superlative. Mediocrity is attained easily by rigid adherence to rules. Genuine excellence in art is achieved by merging the soul in Beauty when Beauty speaks through the artist. The good life is expressive of conformity to a decalogue or a centalogue of commands or taboos, extraneously imposed. The beautiful life is suggestive of fusion with the vital vision of Beauty, inwardly accepted. The merely good deed is done often because of some constraint, be the constraint that of a moral code, or religious injunction, or superstitious fear, or social taboo: and is invariably accompanied by a subtle reward-motive or a secret sense of self-righteousness. The beautiful deed, on the contrary, is done because nothing else will satisfy, because of an impulse to seize every opportunity to utter the one word "Beauty." The moralist works on a plane of necessity: the artist in a realm of freedom. It is only in rising from the level of restraint and fettering necessity to an altitude of joy and constructive freedom that we are in the presence of the Beautiful. Aristotle said that a deed is virtuous only when it is the expression of a completely virtuous man. So a deed is beautiful when it is expressive of a self entirely steeped in beauty-love-truth. And since life can soar to loftier heights of commissioned freedom than art, and since a deed can offer a more direct expression of beauty-love-truth than a representation of art, therefore art is the handmaid of the beautiful life.

Like a superb poem the beautiful deed is spontaneous. It is the song of the soul. It is its own reward. The moralist reacts to an inhibitive and censorious monitor. The moral-artist responds to the liberating and gracious influence of the Beloved. Merely an intellectual assent to the 'categorical imperative' produces ethical theory. Only a volitional consent to the moral 'ought' produces stereotyped goodness. Just an emotional fervour for the moral 'ought' produces evangelical ethics. It is only the unconditional acceptance by the whole personality of the 'ought' of purposive beauty which produces creative morality and noble art. Youth revolts against and age takes refuge in the hibernation of static morality. But the world calls for the constructive craftsmanship of the moral-artist who can turn evils into positive chances

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Sarayu Foundation Trust and eGangotri

".....to make,
To build, to do, to sing, or say,
A Beauty death can never take,
An Adam from the crumbled clay."

The ugly nightmare of hate, greed, and crime sits heavily on the chest of a sad world. It needs the healing touch of beauty. It needs beautiful lives to fill its sadness with music. It needs a generation of moral heroes (and artists are heroes) inspired by the vision of the ideal to reinstate beauty on her throne now usurped by the heirs of darkness.

Self-donation

Beauty demands unreserved self-surrender. No man starts on the quest with an enlarged ego. The true lover of beauty knows that he belongs to himself no longer, that his life is like a flute for the Beloved to call forth music. He craves nothing so much as the touch of the Infinite-Beautiful. He cries out,

"Purge my self from self's pollution, burn it into life divine;
Burn it till it dies triumphant in the firespring whence it came."

The lover of beauty knows that the beautiful life is the only flower the universe desires to offer to its Lord and Maker. He strives after self-transcending creativity to articulate his mystical passion for beauty. He is no spendthrift with his opportunities. The thoughts of his solitary moments, the speech of his crowded hours, the acts of his brief span of life are garlands of devotion for transcendent and absolute beauty. He knows that complete self-expression is self-donation. One cannot express and yet hoard oneself. That is why any worthwhile self-expression is a costly business. Reservations impoverish expressions leaving them incomplete. The lover of beauty pours forth his soul in a song of sacramental morality and symbolical art. Criticism, in its feverish attempt to advocate a theory against some rival, has often lost sight of its own mission and has launched forth upon a chartless sea. Literary and aesthetic criticism and ethical theory can at best be innocently diverting and never eloquently prophetic if critics fail to treat the artist as the conscious agent for Beauty's sovereign will and his achievements as oblations to his deity. Saint-Beuve says, "A true classic, as I should like to hear it defined, is an author who has enriched the human mind and caused it to advance a step, who has discovered some new and not equivocal truth, or revealed some eternal passion in the human heart where all seemed known and discovered; who has expressed his thought, observation or invention in no matter what form, only provided it be broad and great, refined and sensible, sane and beautiful in itself; who has spoken to all in his own peculiar style, new without neologism, new and old, easily contemporary with all time." Saint-Beuve is a critic who never forgets his mission, who never 'murders to dissect,' who treats the artist as he thinks the artist should treat himself. An artist's self-expression can be 'broad and great, refined and sensible, sane and beautiful' in art and in morality only when art becomes symbolical and morality sacramental, and both a means of joyous self-donation to absolute beauty. Kabir, the weaver-poet of Hindusthan, says,

"I see with eyes open and smile to behold His beauty everywhere:
I utter His name and whatever I see reminds me of Him, wherever I go I move round Him:
All I achieve is His service."

Thus alone does the lover live the life of the beloved. Only thus does man have and find his being in the Eternal. Thus and only thus does the finite realize the Infinite. Through the purposive artistry of the conscious being beauty rescues the world from the clutches of the unreal and not beautiful. Then shall the world come to bear the signature of the Infinite-Beautiful. As Symonds says,

"New arts shall bloom of loftier mould,
And mightier music thrill the skies;
And every life shall be a song,
When all the earth is paradise."

Towards that paradise we move.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FOREIGN PERIODICALS

What is True Literature

Everything that appears in print is not literature. Charles E. Coe considers in an article in *The Inquirer* of London, what is meant by the term *literature* :

During 1935, in this country alone, there were published 16,678 books; of these 5,310 were works of fiction. This is an average of 45 per day, or 320 every week, and the current year's figures, like an Icelandic depression, will probably be more impressive—or oppressive—than ever.

When considered in conjunction with the details of library issues these figures prove highly satisfactory, for they attest, in a very striking fashion, to the rapidly increasing power of the printed word.

There is, however, an unpleasant aspect to them that it would be foolish to ignore : which is that they give added weight to Emerson's dictum "It is easy to accuse books, and bad ones are easily found." To "accuse books" in general is the unprofitable business of the enemies of light, amongst which we trust the writer of this article cannot be numbered. Indeed our purpose herein is to indicate the right use of books.

Nevertheless it has to be admitted that "bad" books are all too common—the less said about the majority of any years's publications the better. Unfortunately, there is every reason to believe that the percentage today is higher than say a century ago, and whilst from one angle readers are entirely responsible for this state of affairs, certain publishing firms, lacking the finer traditions of older houses, are far from blameless.

Viewing the stupendous stocks of books which the world possesses—the British Museum Library alone contains about four million volumes—and the large yearly additions thereto, we may pertinently consider why people read books. One very important reason, of course, is to acquire facts, but as our immediate concern is with creative works, we shall not consider this aspect of the subject.

"A work of literature is not an idle tale to entertain and relieve us during an idle hour, but the cry of a great soul at the spectacle of life as he sees it;" or as another writer has ably expressed it, "Literature is a life force, an outpouring of man's enduring spirit."

Here, then, in these two quotations we have the reply to our question; only those books which express the "enduring spirit" of man through the "cry of a great soul" constitute true literature; all else is of little value, and will not survive its day and generation.

Freedom of Speech in Nazi Germany

At the last year's International P. E. N. Congress held in Buenos Aires, Emil Ludwig, perhaps the most widely read of the living German authors, made his position as regards the attitude he took toward Nazi Germany in a speech in which he pleaded for freedom. We quote from *The Living Age* :

It is singular that almost all the German artists who are valued throughout the world are imprisoned or exiled today, while none of the authors who are acknowledged by the Third Reich is known outside its borders.

I think it is an enormity that in a great country, which in other times was perhaps the most cultured in the world, the writer has been severed from his functions, and has been reduced to the level of a bureaucrat or a hired troubadour.

At every Congress there are delegates who pretend that the P. E. N. Club has nothing to do with politics, and that we must confine ourselves to an academic discussion of our profession.

Where is the dividing line between literature and politics? The production of books in Germany has decreased about 45 per cent in the last two years. Is that an exclusively literary problem?

But perhaps there are great Nazi writers. Who are they? The man who occupies the highest place in the new literary hierarchy, a certain Herr Blunck, President of the Reichskulturkammer, has just published a book, according to which America was not discovered by a Spaniard or a Genoese, as you have probably believed until now, but by a certain Dietrich Penning, a Dane of German origin. So you should now replace your beautiful monument to Columbus with a monument to Mr. Penning.

Still more disturbing is the problem of Jesus. How can it be denied that He was a Jew? Why, quite simply. Another German Professor, Herr Franz von Wendrin, has demonstrated in a book that Jesus was really an Aryan, and was born in the vicinity of Mecklenburg. You see how low the followers of Kant have fallen. The noble Germany tradition has degenerated. Almost all of Goethe's books have been prohibited for school use. In the new German song books, they say of one of the most popular of German folk-songs '*Ich weiss nicht was soll es bedeuten,*' that it comes from an 'unknown author,' whereas the whole world knows that it is the work of Heinrich Heine. The German language, to us the most beautiful in the world, is in mourning.

What Roosevelt's Re-election Means

Roosevelt is a champion of the *people* in the real sense of the term and his re-election as President of the United States of America is an unparalleled popular triumph. *The Month* of London in its editorial comments says :

To us who see from afar only the main outlines of the President's policy and cannot rightly appreciate the minor issues, political and personal, that have their influence in America itself, the President's colossal victory

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

brings a renewal of hope for his fallen world. From the first he has boldly challenged the domination of the Money Power, the collapse of which originally put him in his high position. He stood for the "forgotten man" on whose thankless labour rests the stability of the social structure and even the permanence of the millionaire's wealth. He would prevent, as far as legislation can, those two sins "crying to heaven for vengeance"—oppression of the poor and defrauding the worker of his due reward. On their side, the Money Lords, when they understood that Roosevelt meant business—but not their business—put forth their enormous influence to prevent his re-election. Happily, in vain. The forgotten man voted in his millions for his champion, with the result that the American President is now the one ruler in the world who can order his policies without any improper compromise with finance, domestic or international. He had sapped the very foundations of that despotic economic dominance denounced by the Pope in "Quadragesimo Anno," and, if God gives him strength and prudence, may break for ever the power of Mammon in the country where that power has been most abused.

The Crown and Politics

We have witnessed an unprecedented stroke of destiny which has given the British Throne its third occupant within a year, and transformed a monarch of exceptional power and promise, in the course of a few days, into a private individual living in voluntary exile. Ex-King Edward's personal contact with the worker all through his public career made him immensely popular. The abovementioned London monthly writes editorially :

The Whig ligarchy at the "glorious revolution" of 1688 made Dutch William pay for the Crown of England by the surrender of its prerogative of rule, and since that date the supremacy of Parliament has been absolute. "The King can do no wrong," precisely because he can do nothing of himself to govern the country, but only assent to his Ministers' measures. Of course, indirectly, the Monarch has immense power—by his use of patronage, by his personal influence, by his giving or withholding favour—power which, of course, varies with character and personality. We have seen it hinted that the late King, who showed such continuous and genuine interest in the worker, was trying unduly to accelerate the wheels of legislation, and that, therefore, the Government was the less reluctant to lose him. We should be sorry to think that there was any real truth in the suggestion. The Government machine is so massive and unwieldy that it needs every locomotory impulse that public opinion can give it, and what our late King did was to stimulate and canalize public opinion, as no one less eminent could do so well, concerning the crying evil of unemployment, which to all seeming our bureaucracy continues to regard with too much equanimity. Our rulers should be allowed no rest until they devise some means—at whatever cost to vested interests and traditional economics—of removing from a civilized nation the gross scandal of multitudes of its citizens being unable to find a livelihood, though willing to work for it.

A King and the Marxian Theory

'Marx's discovery of economic forces did not elminate the play of other forces which have been at work since the beginning of the world.' The Chicago *Unity* has the following remarks to make on the tale of a king in love with a commoner :

That Edward's passion for Mrs. Simpson should have precipitated a first-class constitutional crisis in the British Empire is an amazing commentary on a lot of things, among others, on human nature. The old apocryphal seer said that there were four things he never hoped to understand, and among these were "the way of a man with a maid." Mrs. Simpson is hardly a "maid," but the ancient saying applies nonetheless. That such an affair should have broken forth in so violent a fashion at so critical a moment in the history of the world set us to woudering what our complacent Marxian philosophers have to say about such an incident. How do they fit it in to their hard-and-fast doctrine of economic determinism, or what is more frequently called "the materialistic interpretation of history"? According to the orthodox Marxian dogma, everything that happens is to be explained in economic terms. The forces at work making history are exclusively economic or material forces. It is the struggle for food and shelter which explains everything—wars, revolutions, the decline and fall of empires, the practices of religion, the conventions and customs of society, the trends and goals of human evolution. And now, into an age absorbed by Capitalism and Communism and Fascism as the dominating influences of the age, there comes crashing—*love!* In an instant the Spanish war, the Chino-Japanese crisis, the German-Japanese alliance against Russa, the Buenos Aires Conference, all these tremendous events were swept from the front page, as by a flood, by the tale of a king in love with a commoner. This isn't economics, nor even politics—it's psychology, or, as men used to call it, plain human nature. We accept Marx's theory as one of the greatest historical generalizations of all time. It ranks Marx with Darwin and Newton as one of the three moderns who changed the whole character of human thinking and remade men's understanding of reality. But Marx's discovery of economic forces did not eliminate the play of other forces which have been at work since the beginning of the world. Still there remains the inner life of man, with all its complexities and vagaries. The Greeks were not so far wrong when they explained the Torjan Wars in terms of Helen and Paris.

The Psychology of Dictatorship

Dr. C. G. Jung, famous Swiss psychologist or rather psychiatrist, in an interview with a correspondent of the *Observer*, London, likes modern dictatorships to primitive tribes. The following extract is given from *The Living Age* which reproduces the interview :

Hitler, Mussolini, Stalin, yes, and Roosevelt, they are tribal rulers. England and Switzerland are still tribes. They preserve their local differences and distinctions. You have your Welsh, Irish, Scottish. You observe your ancient tribal customs—the ceremony with which the Lord Mayor greets the King when he crosses the boundary of the City of London, for instance.

I have just come from America, where I saw Roosevelt. Make no mistake, he is a force—a man of superior and impenetrable mind, but perfectly ruthless, a highly versatile mind which you cannot foresee. He has the most amazing power complex, the Mussolini substance, the stuff of a dictator absolutely.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are two kinds of dictators—the chieftain type and the medicine man type, Hitler is the latter. He is a medium. German policy is not made; it is revealed through Hitler. He is the mouthpiece of the gods as of old. He says the word which expresses everybody's resentment.

I remember a medicine man in Africa who said to me almost with tears in his eyes: 'We have no dreams any more since the British are in the country.' When I asked him why, he answered: 'The District Commissioner knows everything.'

Mussolini, Stalin, and Roosevelt rule like that, but in Germany they still have 'dreams.' You remember the story of how, when Hitler was being pressed by other Powers not to withdraw Germany from the League of Nations, he shut himself away for three days, and then simply said, without explanation: 'Germany must withdraw.' That is rule by revelation.

Hence the sensitiveness of Germans to criticism or abuse of their leader. It is blasphemy to them, for Hitler is the Sybil, the Delphic oracle.

After the dictators? Oligarchy in some form. A decent oligarchy—call it aristocracy if you like—is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. I am not sure that Russia will, but Germany and Italy have a chance.

Without the aristocratic ideal there is no stability. You in England owe it to the 'gentleman' that you possess the world.

Origins of the Reformation

The Reformation did not just happen. Its origins stretch back over several centuries of time and take their root in a great variety of causes. The following is an excerpt from an article on the subject from the pen of Hilaire Belloc in *The Sign*, Union City, New Jersey:

This woeful incident was the terrible plague, now called "the Black Death." The fearful disaster broke out in 1347 and swept the whole of Europe from east to west. The marvel is that our civilization did not collapse, for certainly one-third of the adult population died, and probably more. As is always the case in great catastrophes, there was a "time-lag" before the full effects were felt. It was in the 1370's and the 1380's that its effects began to be permanent and pretty much universal.

In the first place, as always happens when men are severely tried, the less fortunate men become revolutionary against the more fortunate. There were risings and revolutionary movements. Prices were disturbed, there was a snapping of continuity in a host of institutions. The names of the old institutions were kept, but the spirit changed. For instance, the great monasteries of Europe kept their old riches but fell to half their numbers.

The important part of these effects of the Black Death was the appearance of England and southern Scotland as a country united by a common tie. The upper classes ceased to talk French, and the various dialects coalesced into a language that was becoming the literary language of a new nation. It is the period of *Piers Plow-man* and of Chaucer.

The Black Death had not only shaken the physical and political structure of European society. It had begun to affect the Faith itself. Horror had bred too much despair. Another direct result of the Black Death was the great schism in the Papacy. The warring kings of France and England and the rival civil factions in France itself and the lesser authorities of the smaller states took sides continually for the one claimant to the Papacy or the other, so that the whole idea of a central spiritual authority was undermined.

The growth of vernacular literatures, that is of literatures no longer generally expressed in Latin, but in the local speech (northern or southern French, or English, or High or Low German) was another disruptive factor. If you had said to a man one hundred years before 1347 "Why should your prayers be in Latin? Why should not our churches use our own language?" your question would have been ridiculed; it would have seemed to have had no meaning. When it was said to a man in 1447, towards the declining end of the middle ages, with the new vernacular languages beginning to flourish, such a question was full of popular appeal.

After such confusions and such complicated discontents, particularly the spreading and increasing discontent with the worldliness of the official clergy, came a vivid intellectual awakening; a recovery of the classics and especially a recovery of the knowledge of Greek. It filled the later fifteenth century—(1450-1500). At the same time the knowledge of the physical world was spreading. The world (as we put in now) was "expanding." Europeans had explored the Atlantic and the African shores, found their way to the Indies round the Cape of Good Hope, and before the end of that century, come upon a whole new world, later to be called America.

Accidents and their Prevention

In order to reduce accident frequency it is essential to study the human factor and make appropriate use of the knowledge so obtained. In an article on the neglect of human factor in the prevention of Industrial Accidents Dr. H. M. Vernon observes in the *International Labour Review*:

There can be little doubt that the systematic training of children in road safety and in other forms of accident prevention persists to a considerable degree when school life is over, and the children proceed to industrial occupations. But the majority of the risks met with in these occupations are quite different from anything of which they have had previous experience, so it is most desirable, that systematic instruction in these risks should be continued for the first year or so of industrial life. It was stated above that in certain coalfields the juveniles had, during their first year, 1½ hours' instruction per week in "safety," but, as far as I can ascertain, nothing similar to this has been instituted in factories, at any rate in Great Britain. Fresh entrants to industry may receive some brief instruction on the dangers of the particular machines to which they are assigned, but this is totally insufficient, as there are numberless other dangers which they are bound to experience sooner or later. The safety instruction ought therefore to be a comprehensive one, and be continued systematically for a considerable time. Subsequently the activities of the safety organization ought to be able to keep the idea of accident prevention always in the minds of the workers and promote the development of semi-automatic habits adapted to that end no less than of conscious efforts.

Mexico as a refuge for Trotsky

The New Republic in its editoral notes remarks:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Leon Trotsky is entitled to the unenviable distinction of being the world's number-one political refugee. In the last few years he has been harried from one country to another. Conservative governments fear him as a potential revolutionary; Left governments are usually friendly to the U. S. S. R., which is of course bitterly inimical to the exiled leader. His financial resources, so far as can be learned, are exceedingly slender and come mainly from his journalistic writing; his health is fragile. Norway, which finds his presence a grave embarrassment, has just notified him that he will have to leave when his passport expires on December 18. When Mexico, a few days ago, offered him a refuge, he revealed a state of mind that is easy to understand when he asked for assurances that the invitation was not a trick of his enemies to get him assassinated. These assurances have now been given. Mexico, in fact, is almost the one country in the world now willing to serve as a refuge for Trotsky; it has a Left government, but for some years relations with Soviet Russia have been markedly cool.

Trouble with our Civilization

Henry Seidel Canby writes in *The Saturday Review of Literature* :

Part of the trouble with our civilization today is that it is too openminded, too ready to lend countenance in life and literature to the wild and the visionary, the eccentric and the exaggerated. In a world which is watching—fortunately in America still from a distance—two philosophies of government at grips, each maintaining itself with similar tyranny, it behooves men to be open-minded of course, but it behooves them also to have a philosophy of their own.....To be open-minded is a consummation devoutly to be striven for, but no more to be regarded as an absolute good than liberty whch does not know how to stop short of license.....The open mind must shut within itself definite standards before it can itself have power.

What Art was ever begotten of Leisure ?

Thomas Craven observes in the New York *American* :

What art was ever begotten of leisure? It is true that the old Italians encouraged and patronized their artists—but they would not allow them a moment's rest. . . . What the artist needs today is work and more work, the incessant pressure of active life, exorbitant demands on all his powers driving him onward to higher and harder problems. I do not wish to imply that the artist should be made to suffer from want of food; that dwelling in a garret or a subcellar is necessarily inspiring; or that uncongenial manual labor makes sensitive natures strong nd productive. My point is that no artist in any department will amount to a row of pins if his economic protection shelters him from the first-hand experiences which are the life-blood of art, all art.

Real University and Real Education

In the course of an article in *The Yale Review* Robert Maynard Hutchins observes :

If we can secure a real university in this country and a real programme of general education upon which its work can rest, it may be that the character of our civilization may slowly change. It may be that we can outgrow the love of money, that we can get a saner conception of democracy, and that we can even understand the purposes of education. It may be that we can abandon our false notions of progress and utility and that we can come to prefer intelligible organization to the chaos that we mistake for liberty. It is because these things may be that education is important. Upon education our country must pin its hopes of true progress, which involves scientific and technological advance, but under the direction of reason; of true prosperity, which includes the goods of the body but does not overlook those of the soul; and of true liberty, which can exist only in society, and in a society rationally ordered.

Mass-mentality

The Catholic World quotes Nicholas Murray Butler :

Mass-mentality, with its waves of unreasoning emotion and its quick turning hither and yon in pursuit of an end which it neither sees nor understands, is one of the greatest forces now at work for weakening the basis on which our civilization rests. If we can call our fellow-citizens up to the heights of independent-minded, freedom-loving individualism, we shall be on the way to the creation of a truly corporate state, because it will be composed of co-operating individuals who are free to know, to understand and to express themselves concerning everything which comes into their lives.....The surest way in which to build a barrier against the rising tide of compulsion, whether it take the form of Communism, of Fascism or of Dictatorship, is to make free government really work on the highest possible plane of effectiveness and solely in the largest public interest.

Domination of Men by Men

Walter Lippmann writes in *The Atlantic Monthly* :

We belong to a generation that has lost its way. Unable to develop the great truths which it inherited from the emancipators, it has returned to the heresies of absolutism, authority, and the domination of men by men against which the progressive genius of the western world is one long increasing protest. The spirit of man is rent, and those who by their deepest sympathies seemed destined to be the bearers of the civilization tradition have turned against one another in fratricidal strife.

The Spaniard's Spanishness

The London *Observer* writing on the civil war now raging in the Southwestern Peninsula of Europe speaks of two irreconcilable Spains :

Salvador de Madaraga's lament for the fate of his country puts outside partisans to shame. This Spanish scholar and patriot respects and sympathizes with both sides, asking how the heroism and endurance of either can be dismissed with a contemptuous reference to "Red rabble" or "Rebel bullies." He sadly admits that between two irreconcilable Spains such impartiality is the road to complete isolation for the Spaniard. "The Spanish tragedy would have occurred if neither Lenin nor Mussolini had existed," he reminds us. "Its forms are genuinely national.....of that untranslatable residue of 'Spanishness' which knows neither fascism nor communism. Above all,.....the issue in Spain has nothing to do with either democracy or liberty."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Negro Music and Poetry

A decade or so ago there arose in Harlem a group of Negro writers and poets; but those literary efforts go much further back. James Weldon writes in *The Christian Registrar* of Boston:

There was a slave on Long Island whose name was Jupiter Hammond, and in about 1760 he published in broadsheet an eighty-six line poem, the first poem ever published by a Negro; but in a strict literary sense we would mark the beginning with the little girl who was landed from a slave ship in the harbor of Boston in 1761. Probably her chief importance lies in the fact that she was the second woman in America to publish a volume of poems. But to come up to our day, the outstanding Negro poet is one with whom the reading public in America is familiar—Paul Lawrence Dunbar; but not many would know that between Phyllis Wheatley and Paul L. Dunbar there were more than thirty Negro poets who published volumes of poetry. Dunbar stands as the first Negro American poet of literary distinction. He was the first to combine poetic talent and a mastery of poetic technique. He did not start as a Negro dialect poet. He wrote a large number of poems that are not in dialect. It is nevertheless true that his reputation rests upon his poetry in the Negro dialect. His fame as a dialect poet, to put it in just a word, rests upon the fact that he wrote it better than anyone else. He brought to Negro dialect poetry talent and a thorough workmanship. He added a deeper tenderness, a higher polish and a more delicate finish. I should say, however, that Dunbar's best bid for permanency rests with a half dozen or so of his lyrics in straight literary English, in which he expresses the aspirations and hopes of his own people.

The new poets broke away entirely from the tradition, and in particular from the tradition of the dialect. They wrote to voice what the masses of Negro Americans were feeling and thinking at that time. Probably no group came out of the war so disillusioned as the Negro American group. They felt that if they did their part, both here and in France, there would be many changes for the better in their conditions, but they were doomed to disillusionment. The outstanding man of that group is Claude McKay, a poet of great power. For the past ten years or so he has been living in Europe, but is now again living in New York City. More recently, there are three or four outstanding names—Countee Cullen, Langston Hughes and Sterling Brown. A list of others not quite so well known could be added. These younger poets broke away from what might be called obvious racial propaganda and strove only to be poets. I do not mean that they got away entirely from race, but their approach to what we may call race differed from that in McKay's school. The newer approach was indirect, not frontal. It thereby gained in subtlety and probably in power. Take for example the poetry of Hughes, and note the satire and irony with which he handles the racial and social situation. Countee Cullen is an outstanding member of this school, and I should add that both he and Mr. Hughes are not only outstanding Negro poets but have achieved their place among American poets. Mr. Cullen is one of the finest of American lyric poets.

—

The Pan-American Conference in Buenos Aires

The *Unity* of Chicago comments editorially on the above conference:

This whole business of the Pan-American Conference pleases us immensely. We think that President Roosevelt and Secretary Hull have done not only a fitting but a noble thing in going personally to South America and thus lending the whole weight of their potent influence to the business of peace in this part of the world. It is well for us to remember that this part of the world is half of the whole. In one complete hemisphere of this troubled planet, the nations are learning to live together without violence and fear. Thus it is already inconceivable that there will ever be war again in North America. Canada and the United States will no more fight than New York and Pennsylvania, and the same may surely be said of the United States and Mexico. These three nations have definitely and finally moved out of the war period of history. In Central and South America there may still be areas where Mars will stride abroad, but these are few, and Mars' steps are hobbled and will soon be tightly bound. The fact is that the Americas are as peaceful as Europe and Asia are bellicose. Even jealousy and fear of the United States by the other lesser countries are disappearing. We can remember the time when Pan-American work was almost hopelessly handicapped by the feeling that what the United States was really trying to do was to establish a sovereignty over all the western hemisphere, and thus reduce the Central and South American republics to the position of mere dependencies. Now we feel that this suspicion is gone. If any of it still lingers anywhere, it will be dispersed by the persuasive presence of a President and a Secretary of State bent upon establishing between the nations in this part of the world the enduring relationship of "good neighbor." What it may mean to the rest of mankind to have the Americas at peace, no man can say. Perhaps the raging imperialisms of Europe and Asia must fight it out to the bitter end! But what it may mean to us, and to the future of the race upon this earth, is incalculable. May the President be triumphant on his great mission!

—

LIFE SIZE ENLARGEMENT
Send your favourite photo or snap for a beautiful life size enlargement — a faithful non-fading reproduction 20"×16" for 2/- only post free. It will delight you. We have thousands of testimonials extending over 25 years, and we will return your money if you are not satisfied. Orders are dispatched 14 days after receipt. This is a special offer for a limited period only so send us your photo now. (Write your name and address on back) and include British Postal Order for 2/-.
2/-
HOWARD & ALAN, LTD.
(Dept. O.I.)
152-6 Gt. Portland St., London, W.1, England

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN PERIODICALS

Scientific Curiosity

We reproduced in our January issue from the *Visva-Bharati Quarterly* an except from the last chapter of *A Diary of the Five Elements* by Rabindranath Tagore. A further extract is given below :

Said Samir : "The great wall of natural law that surrounds creation may be ever so much bigger and stronger than the Great Wall of China; but there is that little rift in it, somewhere in the nature of man. Looking through this, we have made our grandest discovery,—we have had a vision of the boundless freedom beyond. With this realm, through this rift, we have been holding loving communication; through it beauty and joy keep flowing in to us. That is why, for all its endeavour, science has never succeeded in encompassing within its formula this Beauty and Joy."

At this point Srotaswini came in, saying : "Can you guess the fate that has overtaken Dipti's music book, which she made you hunt all over the place for?"

"No," said Samir, "I give it up."

"It's a rat," exclaimed Srotaswini, "that's the culprit. He cut it up into tiny pieces with which he has littered the piano strings. What good this disinterested destruction has done him, I can't imagine."

"The rat who did it," replied Samir, "is evidently a rampant scientist of Ratdom. His prying inquisition must have led him to suspect some connection between musical notation and pianoforte wires, and so he spent a wakeful night testing his theory, trying to get to the bottom of the wonderful melodies that now and again invade his ears. His keen teeth exhaustively analysed the paper, while his restless paws eagerly experimented with its pieces, putting them into various juxtapositions with the wires. Now that he has finished cutting up the music book, he will start on the piano strings, and end with the sounding board, whereupon through the gaps of his own make, he will insert the tip of his nose and the edge of his curiosity, little recking how he is thrusting all hope of getting at any melody further and further away."

"At length," I concluded by way of summing up, "some neorats, afflicted with modernism, may perhaps found a school of thought proclaiming that paper is paper, wire is wire, and that the tradition of certain sensitive creatures having contrived to create a joy-giving connexion between the two, is an absurd old myth originally invented by the Hindus. The only good result from it, they will concede, has been the impetus given to our toothful scrutiny into the specific hardness of paper, wire and wood.

"And yet, while these sceptic rodents are as busy as ever with their indefatigable gnawing, strains of disturbing melody will continue occasionally to assail their ears,—for the moment giving them wistful pause. What on earth can it mean? They will deliberate. A mystery? Be it so; but, after all, a mystery that is bound to be unravelled with the incessant increase of our gnaw-ledge!"

The Abdication of King Edward

The following editorial note on the abdication of Edward VIII appears in *The Theosophist* :

The abdication of His Imperial Majesty King Edward VIII is of no mere local concern. It must needs affect the whole of the British Empire and the fundamental relations between monarchies and peoples. Personally, I deeply regret the abdication. I am of opinion that it need not have been necessary, for a way might have been found, and should have been found, for a reconciliation between the King's personal happiness and his royal duties. I feel that there need have been no incompatibility between the two, and that it should have been possible for a democracy to harmonize the King's democratic rights with his royal and imperial duties. That this has not been achieved must inevitably cause a weakening of the Sovereign's usefulness in constitutional government.

The King has had to give way. Before what? That we do not altogether know. We do not know how the peoples of the Empire would have answered any crucial question which either the King or the Government might have put to them. We know he has given way to a party Government, but we do not know if he has also given way to the Nation, which a party Government only partially represents. In any case Kingship has been weakened, and the possibility of dictatorship has been strengthened, for the Government has acted as a dictator however much it may have consulted the Governments of the Dominions. The peoples of the Empire have certainly not been consulted. And if in such a crisis as this they have been ignored, how much more are they likely to be ignored when future crises arise. Everywhere, it seems to me, not only the British Empire but the whole world has lost by this abdication. The Empire has lost a great man, a great friend of the poor, a man of strong will and resolute independence, who only asked that personal happiness might go with the arduous duties he had never been desirous of shouldering.

Since writing the above I have read with deep regret the broadcast address by the Archbishop of Canterbury regarding the abdication of our late King Emperor. It seems to me that the Archbishop, in his ruthless denunciation of the late King's decision, has been guilty not only of deplorable taste and want of delicacy but also of a lack of that Christian charity in which every Christian would expect him to set a great example.

A Critique of Pandit Nehru's Views on Religion

In several places in the Autobiography of Jawaharlal Nehru, one comes across trenchant reflections on religion. In an article under the above caption *The Vedanta Kesari* has dealt with his estimate of religion as expressed in the Autobiography :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It will be interesting, in the first place, to enquire what it is that lies at the root of Mr. Nehru's antipathy towards religion. A reader of the Autobiography would first be inclined to find reasons for it in what appears as Mr. Nehru's scientific turn of mind and Occidental habits of thought. Mr. Nehru himself seems to think when he criticises the "usual religious outlook" as "the enemy of clear thought," as something based on the acceptance of certain fixed and unalterable theories and dogmas, and as a product of "sentiment, emotion and passion," or when he bemoans his inability to "enter into the spirit and ways of thinking of my countrymen." But in both these respects, one can show, on the basis of the Autobiography itself, that Mr. Nehru is not what he seems, nor even what he apparently thinks himself to be at times. He is as much a creature of feeling as any religious man, and at times he is very well aware of this. In one place he says by way of criticism of Mahatma Gandhi: "But I am becoming more and more convinced that in vital matters the mind by itself does not carry us far. 'If your heart does not want to,' said William James, 'your head will assuredly never make you believe.' The emotions govern the general outlook and control the mind. Our conversations (convictions?), whether they are religious, political or economic, are really based on emotion or instinct. As Schopenhauer has said: 'Man can do what he wills, but he cannot will what he will will.'" In this general reflection on the nature of human thought Mr. Nehru must include himself also, and as we shall show presently, both his criticism of religion and his positive conviction in socialism are sprung from a deep strain of feeling in him.

Is Mr. Nehru fundamentally un-Indian in thought, and is there in him any constitutional incapacity for religious feeling?

The intellectual garb of Mr. Nehru gives a wrong impression of the real stuff of his personality. He may at times think that his thought and approach to life are more akin to what is called Western than Eastern, and yet, as he says, "Behind me lie, somewhere in the subconscious, racial memories of a hundred, or whatever the number may be, generations of Brahmans. I cannot get rid of that past inheritance . . . . . ." That these "generations of Brahmans" do actually operate within him powerfully, keeping him true to his Indian heritage in his heart of hearts, is revealed by a little incident in his early life. He says how, after his return from England, *shikar* used to be one of his few diversions, but even here his reputation was "singularly bloodless;" and what was more, "an incident with a little antelope damped even the little ardour that I possessed for *shikar*. This harmless little animal fell down at my feet, wounded to death, and looked up at me with its great big eyes full of tears. Those eyes have often haunted me since." A reaction of this kind is characteristically Indian, and is the result of a spiritual refinement coming down the stream of time from a distant past—of "the racial memories of a hundred . . . generations of Brahmans." It reveals that Mr. Nehru is endowed with a plentiful reserve of sensitiveness—a quality which is so dominant a feature of Indian character, and which is at the root of India's religiosity. Mr. Nehru is therefore typically Indian, and seems to be endowed with a nature that would, under ordinary circumstances, be highly susceptible to religious influences.

Why then is he cold towards religion?

A study of his Autobiography leads us to think that it is due to two reasons—one a prejudice and the other a type of metaphysical indecision. To consider the first of these, the prejudice is not merely the result of a revulsion from the excesses, abuses and corruptions of organized religion. Indeed, Mr. Nehru is impatient with religion of this type. He says, "The spectacle of what is called religion, or at any rate organized religion, in India and elsewhere has filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests." As if religion is the solitary criminal in this respect among institutionalised human ideals! An impartial and judicious critic cannot but subject the cherished loves of the modern mind—science, industrialism, democracy and also Mr. Nehru's favourite 'ism,' socialism—to the same criticism. But as fond parents always hope to see greatness and glory come even out of the wickedness of their erring children, our moderns expect the perversities of their favourite institutions to be rectified in course of time, and hope for the dawn of the millennium through their offices. Only religion, the orphan boy, does not merit any such indulgence, and deserves the capital sentence of being 'swept away'!

It would seem Mr. Nehru has not thought out the question of religion as clearly and as deeply as he has done several other problems treated in his Autobiography.

Progress of the American Woman

"Like man, woman's sphere is in the whole universe of matter and mind, to do whatever she can, and thus prove the intentions of the Creator." Dr. Sudhindra Bose of the Iowa University, U. S. A., writes in the *Prabuddha Bharata*:

American women are said to be more ambitious, more progressive, and more competent than those of Europe; or more courageous, more self-reliant, more independent, and less submissive, if you prefer another set of adjectives. Women in America have now all the rights and opportunities life can give. While women in modern India have made considerable progress in recent years, a study of the position of women in the United States cannot but be of interest at this time.

It is significant that it was only yesterday that women in this country won a voice in the making of the laws under which they live, and the opportunity to choose their occupations as freely as men. Today women physicians, artists, artisans, lawyers, judges, legislators, Presidents of Colleges and Universities, and even Governors of States (Provinces) are accepted as integral parts of the American population, rather than as freaks or isolated geniuses. Women, within the last few decades, have widened their horizons amazingly. The range of their interests is as great as that of men, the chief difference now being only one of emphasis.

The women of the United States need not, however, feel too "upish" toward their less favoured sisters in India. Consider, for instance, the position of woman in this country only a hundred years ago. Everywhere she found herself discriminated against and circumscribed, whether she laboured at home or attempted to earn a living "in the world".

The American women of the early nineteenth century were all for domestic life.

They surrendered to men all occupations outside the home, and confined themselves to marriage and the bearing and rearing of children. Wifehood and motherhood were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the only careers approved of for women. The husband was the dictator of the family—a position frequently exercised harshly by domineering men.

Women were, as a class, disfranchised and their part in the church was limited to passive acceptance of rites and creeds. The "weaker sex" plays a wholly secondary role in the *Bible*. St. Paul, the man who put Christ over to the masses, said: "Wives submit yourselves unto your husbands as unto the Lord." He continued austerely: "Let your women keep silence in the churches: for it is not permitted them to speak." The Cannon Law held women as subspecies of the human race. It translated into practice and precept of legislation the spirit of St. Paul: "The head of every man is Christ, and the head of the woman is the man."

Even Martin Luther wrote in the sixteenth century: "Let women bear children till they die of it; that is what they are for." Man was not created for woman, but woman for man.

In the United States, a century ago meekness and submissiveness on the part of the wife were required.

At present most of the State universities are co-educational. But there are also several privately endowed women's colleges of note, such as Mt. Holyoke, Vassar, Wellesley, Smith, Bryn Mawr, Barnard, and Radcliffe. Miss Grace Abbott, Professor at the University of Chicago and a distinguished social worker, remarks that the prophets of disaster were wrong: "College has helped to bring a new standard of health for women. And long hours of intellectual work are no more fatiguing to the girl than to her brother—seemingly less so—but he has felt freer to complain than she who has been regarded as more or less on trial in intellectual pursuits, down even to the present day."

In the United States, where the Founding Fathers taught that self-government was the ideal, women had no political rights.

After long and painful delay, it dawned on the American masculine leaders that vote for woman was in itself of great importance as well as useful in effecting other reforms in which they were interested.

So it came about that women achieved their enfranchisement in 1920—seventy-two years after the organized woman suffrage movement had begun in the United States and after twenty-six other countries had given their women the vote.

Since the winning of suffrage, American women have gained political recognition and political power. Women have now a hand in deciding the public policies with reference to education, labour, and social welfare. Women have also made gains in federal government. The present Congress boasts of nine feminine members.

The United States now has its first woman Cabinet member, its first woman Ambassador, and its first feminine Director of the Mint.

Lincoln and the World Crisis

In the establishment of the American Republic the rights of man were safeguarded. When these rights were vitally threatened, Abraham Lincoln arose to safeguard them once again. "The United States as he [Lincoln] came to see it, had been founded as the first great experiment, in the world, of a widely extended democracy." It was to preserve this democracy that Lincoln went to the uttermost length—armed force. A tremendous principle was at stake. Unless all who undertook sustain the Republic remained loyal to foundations, unless those who had accepted Declaration of Independence, which was b as a result of Paine's words, were made recognize their moral responsibility to it, cause of liberty and democracy was doom Is it not the disregard of this very princi that has given such a knock-out blow to League of Nations? In the War of 1914-19 there was much talk about ideals, but those w fashioned the Treaty of Versailles and th who are facing the baffling situation of tod have been without the clarifying power of lo Mr. James Truslow Adams, an emin American historian, writes in *The Aryan Pat*

The United States, as he came to see it, had b founded as the first great experiment, in the world, widely extended democracy. The Greek city-states been tiny organisms. Ther wasself-government in Engl but only for the homestaying people of a small isl On the North American continent, for the first time, government "of the people, by the people, for the peop in Lincoln's phrase, was being tried out. If the en nation could be disrupted by the opinion of either minority or majority, then the process would exte further, and every serious cleavage in opinion would c tinue the disintegration until the Union would be bro into many small hostile states.

The problem which faced the simple backwoods in the White House, with little experience of natio affairs or of the world was one of the most moment ever set for solution to any statesman. If the South States seceded, as was threatened and as they did, if they were allowed, as many advised the Presid to go in peace, then the Union would be broken the effect on the future of self-government and the fu of the world which we have noted above. The c of self-government and of individual liberty would certainly set far backward in development and poss irretrievably ruined for centuries. On the other h if no agreement could be reached and if peaceful secess were not allowed, and force had to be used to pres the Union, with which the future of democracy and government was linked, what would become of the th of self-government? If approximately five million white citizens were to be coerced by about nine million, each group occupying different sections of country, could it be claimed that real self-governm continued? Could force and freedom be reconciled?

Lincoln was essentially an almost over-kindly peace-loving man, but when he chose the alternativ force and war it was because, in one of the great decis of history, he saw the larger truth, the truth of the wh *In his mind, at that fateful moment in the histor mankind, the fundamental problem was that of the f of the freedom of the human spirit, not simply the free of one section or the other or the freedom of the ne slave, but the future of freedom for all mankind.*

But force,—armies, battles, all the incidentals revolution and civil war, the suspension of Hab Corpus, partial control of the press, the treatment traitors, and so on,—how reconcile all this with free and democracy? At this point we begin to glimpse *immense moral stature of Lincoln which lifts him level infinitely above most of the leaders of the w today.* He resolved this seemingly insoluble problem a synthesis in the moral rather than the legal or inte

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ual spheres. From the beginning Lincoln not only preached but felt love for all the people, on whichever side, whether for or against him. In his first Inaugural address, when war still held in the balance, he said to the South as to the North: "We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when touched again, as they surely will be, by the better angels of our nature."

He fought not to impose his own will, to exalt himself, to establish a particular economic system, or to place one class above another, but solely for freedom, for the maintenance of the Union for the sake of that freedom, and always with the thought of eventual peace and harmony at the end. *There is not, through the entire struggle of years, a single instance in which he showed injustice, spite hatred or revenge toward friend or foe.* He had, as he said in one address, "malice toward none."

"We must extinguish our resentments if we expect harmony and union," he declared only a few days before his assassination. He had never fought for power or prestige or to make Abraham Lincoln a great man. *He had fought solely for the freedom of action and spirit of the human race, from the most exalted to the most lowly, whom he genuinely loved.* He looked forward to restoring the rebels, whom he recognized as honest, chivalrous and worthy citizens, to their full share in the freedom of the Union with a minimum of ill-feeling. The bullet of a fanatic assassin ended that hope, and the life of the President.

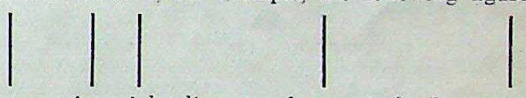
The Gestalt Theory in German Psychology

Towards the beginning of the present century a band of young German scholars, while experimenting with the psychological problems connected with our perception of movement hit upon a new interpretation of the facts of mental life. The new theory has since been known throughout as the Gestalt Theory. Dr. Suhrit Chandra Mitra, Lecturer, Calcutta University, writes in the *The Calcutta Review*:

The English equivalent of the German word *Gestalt* is shape or form. Titchener in America suggested the term *configuration* to be used in connection with this school of psychology but it seems that none of the terms are necessary inasmuch as the original German term is freely used now and understood by all interested in psychology. The word itself presents the fundamental note of this school of psychologists. In opposition to the elements that are postulated by the structuralists as the basis of all our mental experience the Gestalt school posits *pattern* or *Gestalten* as the original forms of our experience. In 1912, Wertheimer had been conducting a series of experiments on the perception of movement and, on grounds of the experimental data collected, he came to the conclusion that perception of movement is really a unique form of our experience and that it defies all attempts at analysis into constituent elements. Whenever the stimuli are arranged in a certain pattern or Gestalt we perceive movement and even stationary stimuli may under certain conditions create in our minds the illusion of movement.....All of you, I am sure have noticed the electric light advertisement of Lipton's tea at Chowringhee. You distinctly get the impression of movement but does anything move there? No. The fact simply is that one light burns after another. What then creates the illusion of movement? Neither light No. 1 nor light No. 2 will explain the observed phenomenon of movement between them but you have to take the whole situation, *viz.* light No. 2 following light No. 1, after a certain interval into account, *i. e.*, the whole pattern constituted by light-interval-light has to be considered in order to explain the perceived movement. Perception of movement in this case therefore is generated not by the two lights themselves but by the two lights arranged in a particular temporal and spatial order

Getting their inspiration from these experiments, Wertheimer, Kohler and Koffka, the three recognized pioneers and leaders of th school, extended their fields of enquiry and subjected all our other modes of perception, qualitative, spatial and temporal, to new experimental tests. Nowhere they found could percepton be explained as a combination of elements, of sensations and images. The so-called elements may remain the same in a situation yet the perception of the whole may differ. Similarly elements may differ yet the percepton may remain the same. *The whole has always properties of its own which cannot be explained in terms of those of the parts.*

In the sphere of perception Gestalt psychology maintains that *pattern* is given immediately and is not resolvable into elements. This can easily be demonstrated by simple experiments. Observe, for example, the following figure:



Do you perceive eight lines or four pairs? I am sure most of you will accept the latter alternative. This tendency to grouping is independent of experience and the pattern of the pair is presented as soon as the lines are presented. It is not a fact that the lines are first observed as lines and then are combined into pairs. It is only sophisticated persons whose minds have been debauched by too much psychological learning of a particular type, to paraphrase a Miltonian expression, who will be inclined to put forth such a statement.....If some one suddenly asks you on which side of the head your friend parts his hair you will perhaps find it difficult to anwer immediately and the reason according to these psychologists is obvious. You have all along been guided, as all men are, by the whole impression and this impression of the whole you have not formed in your mind by adding together impressions of the parts. It is only when necessity arises that we proceed to divide the whole into parts and then it is the necessity that dictates the principle according to which the division is to be carried out. Parts therefore have no meaning by themselves but derive their significance entirely from other considerations.

Sculpture in the Far East

There is a close affinity and spiritual kinship between the arts of India and Japan of the early centuries. Writes G. Venkatachalam in the *Triveni*:

Nature is alive and continually moving, controlled and governed by an unerring law of rhythm, and when man's creative genius gives form, shape and material expression to it, it becomes sculptural art.

The material may be stone, wax, metal or wood—and it is generally of minor importance—but what is of vital value is this rhythmic significance of form which a sensitive artist is able to reveal in his great works.

China, India, Korea and Japan have produced in the past striking masterpieces of sculptural art which are still

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the admiration of the world. Indian sculptors have worked wonders on stone; Chinese bronzes are marvels of perfect craftsmanship and artistic skill; and Japanese artists are such supreme masters in wood-work that they carved a giant Buddha with as much ease and delicate finish as they did the petal of a flower or the wings of a bird.

Japan is a vast store-house of sculptural masterpieces. Its museums and temples present a rich and varied collection: works of masters of the Suilo Period (A.D. 552-645); the Nara Period (A.D. 646-793); the Heian Period (A.D. 794-893); the Kamakura Period (A.D. 1186-1333); and the Muromachi Period (A.D. 1334-1573).

The Suiko Period represented the classical age of Japanese art, and was distinctly Indian in inspiration but with characteristic Chinese and Korean influences.

The Kamakura Period, like the Gupta age in Indian history, marked the higest development of Japanese sculptural art. The art of the Suiko Period was spiritual and symbolic while that of the Kamakura age was more realistic and representational.

One of the finest examples of the Suiko Period sculpture is the statue of Maitreya (formerly known as Nyoirin-Kwannon) in the nunnery of Chugu-ji in Horyuji near Nara. This image is carved in wood and is attributed to Prince Shotaku, the Asoka of Japan. It is still in a well-preserved condition and is undoubtedly one of the greatest works of art of any age or people.

The figure is seated on a lotus-pedestal, with the right foot over the left knee, in meditative posture, the right elbow gently resting on the left knee, and the middle finger touching the chin, to suggest deep contemplation. The knotted hair on the top of the head and the lock of hair drooping over the shoulder are stylistically treated. The expression of the face is gentle, calm and compassionate, with a smile around the eyes and mouth.

In the Kamakura Period, Japanese sculpture began to break away from both Indian and Chinese influences and take a definite national character, and a beautiful example of the art of this period is 'Jizo,' the Bodhisattva of Mercy, to be seen in the Joshinji temple at Omi. He is sculptured in both sitting and standing postures, with a clean shaven head, a *tilak* on his forehead, a radiant face, loose flowing robes, a pilgrim's staff in his right hand and a round jewel on the palm of his left hand, suggesting the riches of bliss, mercy and wisdom.

The most famous and conspicuous work of art of this period is the well-known bronze image of Amida Buddha (Dai Butsu), at Kamakura, measuring 50 feet in height and seated on a lotus-pedestal, with perfect repose and a calm and serene expression, as beautiful as any in India or Ceylon.

Prison Reform

Through a Criminal's Eyes

H. E. Degras in his illuminating article on prison reform throws a flood of light on criminal psychology. He writes of himself in *The Aryan Path*: "Born in 1910, criminal environment. Both parents served sentences of imprisonment for theft. My first appearance in Police Court, 1919. Subsequent convictions 1920, '21, '24, '27, '30, '31, '33. Educated, Industrial School, Borstal, Chelmsford Convict Prison. First book, an analysis of my criminal career, to be published by Peter Davies, under the title of 'Low Company' and the pseudonym 'Mark Benny'."

With the authority of an intimate knowledge of thieves and the effects of prisonment upon thieves and other criminals is convinced that there can be no effic reform system in this country until the cla fication of criminals is made upon a psycholo cal basis:

Quite early in my criminal career—which be officially at the age of six and ended unofficially w my release from penal servitude six months ago—I noti a strange discrepancy between the actual consequen of my felonies and the consequences I had hoped Crime has always been for me a means of resolving difficulties I found in adjusting myself to people. A child, seizing upon the most obvious aspect of so relationships in a slum community, I was impressed the cash-nexus and stole to acquire money. adolescence, when sex became important, I stole facilitate passion. Later still, when I perceived social advantages of culture, I stole to obtain leisure educational development. Always, behind the crude f of the theft, was a warm, vague impulsion to get on m mutually satisfying terms with my fellows. Now t seemed to me a perfectly good motive. And when found that my felonies only served to estrange me furth from society, I was hurt and deeply perplexed. T central fact of my life was a sense of loneliness, alienation. There were barriers between me and the r of men, not of my making. I had committed crimes order to break down these barriers, and the laws of t being could not allow me to comprehend how an eff to achieve closer relationships with men may be wro But that lack of comprehension itself constituted a furth barrier, and by rendering fellowship less realiasble ma it all the more precious. So I was driven to the und world to find intimacies, where the barriers are not strong. That again alienated me further from gener society.

In my periodical appearances before the courts, came into contact with several very sincere social worke But from the first I found that, sincere as they were a I was, such contacts were almost wholly useless. I f fundamentally that, whatever excuses there were society, I was right in my crimes; they felt fundamenta that, whatever excuses there were for me, I was wro Their judgment was based, articulately, on my crim My judgment was based, inarticulately, on my motive It was a deadlock; and I passed through Industrial School, a Borstal Institution and three pris without the deadlock being resolved. It is only by t most fortuitous of accidents that I am not a burglar st

I preface my article with autobiography in order emphasise what I consider to be the central verity co cerning criminals. *Subjectively crime is essentially straining towards social communion.* The criminal while he remains a criminal, never conscious of th but for all that it is his root-motive. Once this is realis it becomes clear that the task of reform lies not changing the criminal's motives, but making him conscio of his motives, and helping him to find a more satisfyi mode of expressing them.

My experiences in penal institutions, and my reading in criminology, have shewn me that the failure to realis this fundamental axiom is at the root of the failure t deal successfully with criminals. Officials approach th prisoner with legal preconceptions; reformers approa him with socio-ethical preconceptions. Both attitud prevent an understanding of the prisoner, whose mod of thought and feeling are quite foreign to these. Befor an effective reform system can be established, there mu be readiness to see the prisoner, not as an *object* reform, but as a *subject*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

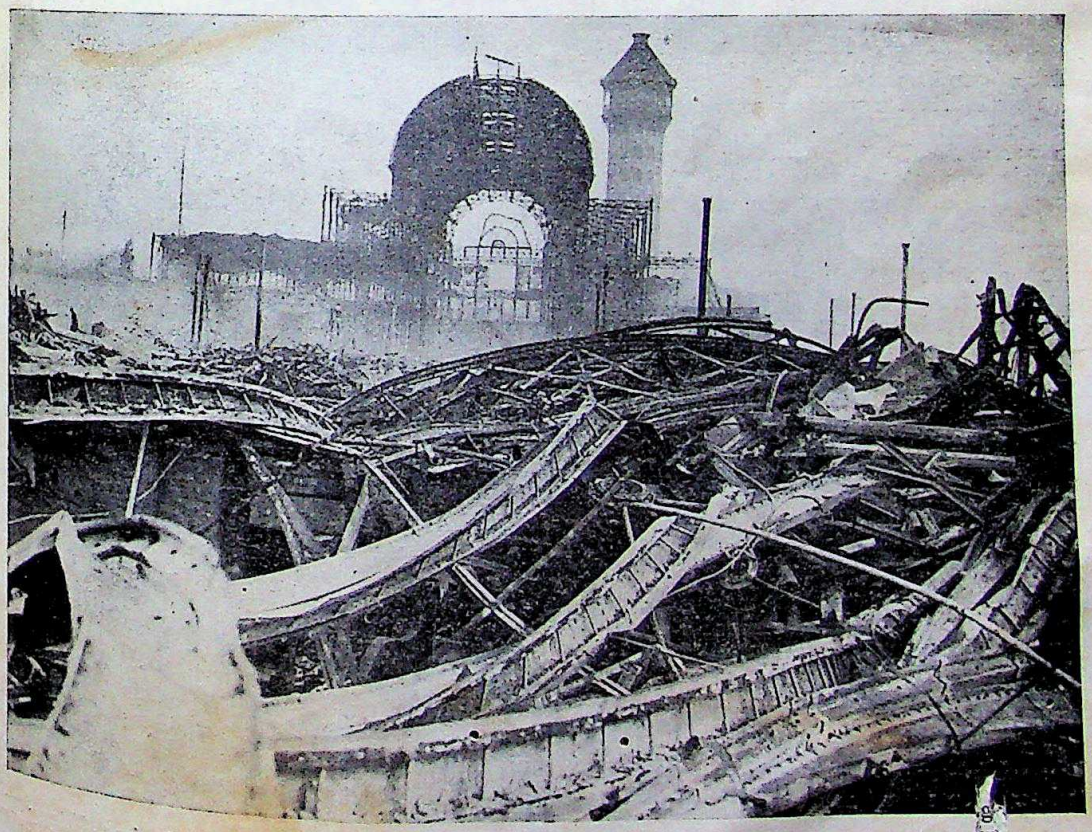
effects of
r criminal
no effic
til the cla
a psycholo

—which be
unofficially
s ago—I noti
al consequen
had hoped
of resolving
people. A
spect of so
s impressed
re money,
nt, I stole
perceived
tain leisure
the crude
to get on m
ws. Now t
And when
nge me furth
perplexed. T
loneliness,
e and the
itted crimes
he laws of
how an eff
may be wro
tuted a furth
ealiasble ma
to the und
ers are not
from gener

the courts,
social worke
they were
useless. I
ere were
fundamenta
I was wro
on my crim
my motiv
through
three pris
only by t
burglar st
y in order
al verity c
essentially
criminal
ious of th
his is realis
lies not
him consci
ore satisfyi

l my reading
ure to realis
he failure
approach th
ers approa
oth attitud
whose mod
hese. Befo
d, there mu
an *object*

Ireland falls in line
DeValera keeps his vow. First flight with Col. Lindbergh in Irish Free State

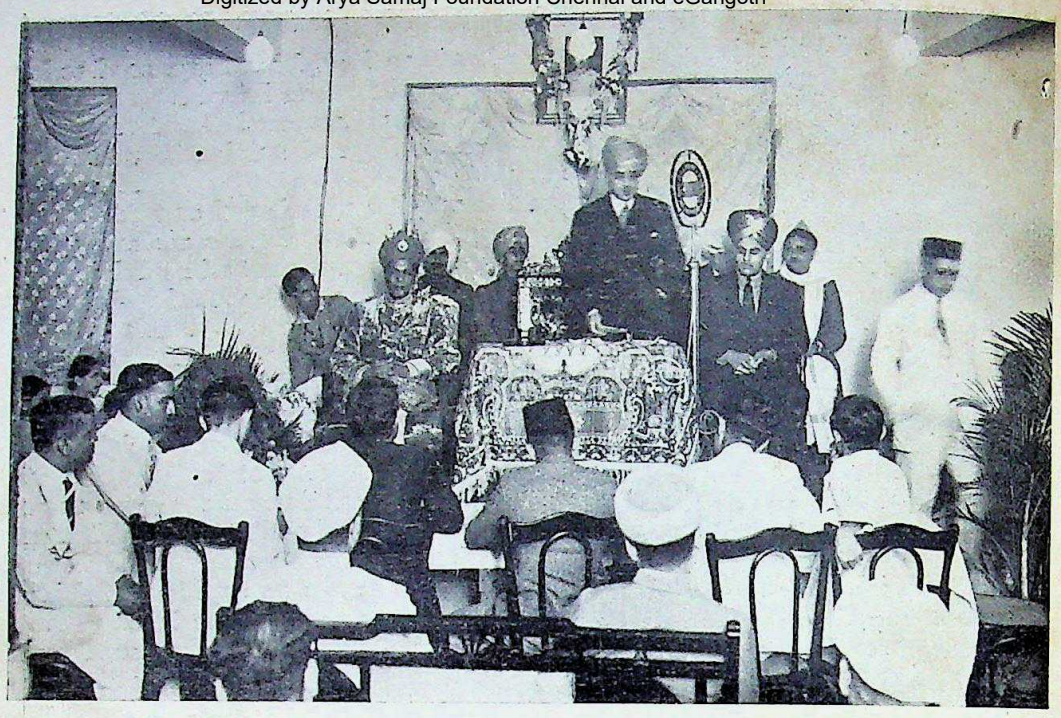


There is a press report that this famous land-mark was 'removed' because of its being a guide to enemy aircraft

Ruins of Crystal Palace, London

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



New premises of Mysore Emporium opened by H. H. The Yuvaraja of Mysore

From Left to Rig Marshal Chang Hsueh-liang, Mrs. Chang, Mrs. Chiang and Generalissimo Chiang Kai-Shek
(Photo taken before the Generallisimo was imprisoned)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Notes

Calcutta Convocation Address in Bengali

At the next Convocation of the Calcutta University Rabindranath Tagore will deliver his address in Bengali. Our greatest litterateur could not have fittingly chosen any other vehicle. It was not expected, therefore, that he would not write his address in Bengali. There may, of course, be an English translation.

Newspapers in India

The *Daily Gazette*, an Anglo-Indian (old style) newspaper of Karachi, writes :

Mr. Matters, who claims to have had 40 years of experience of journalism, drew certain comparisons between the British press and the Indian press, much to the advantage of the latter. Whilst we accept the compliment, and, as regards the 'popular' press of Great Britain, feel that it is in no way misplaced, in justice we must conclude that Mr. Leonard Matters' experience has not lain with provincial journalism in Britain, for the provincial press of Britain maintains standards at least as high as any in India. But the responsible newspapers of India have gained their standard without the background of literacy of the British newspaper press, and it must stand to the credit of newspapers in India that having the opportunity to degenerate —with probable financial advantage—into a yellow press pandering to the ignorance and emotions of the uneducated, it has staunchly resisted that temptation. When we who are in the newspaper business pause to reflect on the astounding drawbacks to the profitable production of newspapers we have to encounter in the circumstances of India, and of the difficulties which have to be overcome in the mechanical and editorial spheres before a daily newspaper can be put in the hands of its readers, we are astounded not only that newspapers in India should maintain such a high standard of journalistic conduct, but that they should continue to exist at all. In no other country in the world does the newspaper reader obtain such comparative value for his money as does the newspaper reader in India—and this goes for all of the daily newspapers printed in English, whether they are pro-Government, anti-Government, or, like ourselves, independent, and so relying on no financial assistance but what we earn as a business concern. Only the metropolitan newspapers, and the large-circulation newspapers of State capitals in the United States can compare with Indian-English language newspapers. Newspapers in other countries of the standing of the two leading newspapers of Karachi, for example, would not dream of carrying the amount of expensive cabled and telegraphed news that we carry. Their news would be entirely localised. And in respect of editorial comment the Indian press is outstandingly superior; the problems and matters it deals with and the knowledge and cleverness with which it deals with them are far and away above anything which a newspaper press of similar standing elsewhere can show.

Not only the larger dailies in India conducted in English but those conducted in the vernaculars also, like the Bengali *Ananda Bazar Patrika*, deserve the compliments paid by Mr. Matters and the *Daily Gazette*.

Monthly Reviews in India

What the Karachi daily says of the newspapers of India reminds us of the difficulties of illustrated monthly reviews of our country. We can speak only from our experience in relation to the three Bengali, English and Hindi monthlies we conduct. They have been pronounced by competent critics as the best or, at any rate, among the best of their kind in India. The standard of articles and illustrations published in them and the amount of good reading, from the pens of Rabindranath Tagore and others, provided by them, do not bear unfavourable comparison with similar publications in Europe and America. Yet they circulate only in thousands whilst similar publications in the West have hundreds of thousands of purchasers. Nevertheless, very many among our English-educated countrymen prefer the class of British magazines containing trash to the best Indian monthlies !

The Communal Decision : Suggested Compromise

Some newspapers outside Bengal appear to have taken it for granted that the settlement of the communal problem created by the Communal Decision, so far as it affects Bengal, suggested in the correspondence between Sir Abdul Halim Ghuznavi and the Maharajadhiraj

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Burdwan, has been approved by all or most Bengalis, or, at any rate, by all or most Bengali leaders who count. That, however, is not a fact. The consensus of opinion is against the suggested settlement.

Rabindranath Tagore has simply welcomed the desire and move for a settlement, but has pronounced no opinion on its terms. He has left it to the 'leaders'—whoever they may be, to accept or reject them. Acharya Praphulla Chandra Ray, who took the leading part in the inauguration of the Congress Nationalist party in Bengal—a party which came into existence because of the original invertebrate attitude of the Congress in relation to the Communal Decision, has roundly condemned the terms of the settlement. Mr. Sarat Chandra Bose and Dr. B. C. Roy of the Congress party have made statements which cannot by any means be construed into even partial acceptance or approval of the terms. Those who can speak officially for the Bengal Provincial Hindu Sabha, the provincial body affiliated to the Hindu Mahasabha, have publicly written against the settlement. And that Sabha itself has subsequently condemned the terms officially. But it is not necessary to lengthen the list of those who have not approved of the terms.

As regards the press, we are not aware of any important and influential daily or weekly owned and conducted by Bengalis which has supported the proposals.

The editor of this journal edits a Bengali monthly called *Prabasi*. In it some two weeks ago he adversely criticised the terms of the settlement.

Pandit Jawaharlal Nehru has been unjust to the Hindu Mahasabha in criticising it in this connection. For neither the Mahasabha nor any provincial Hindu Sabha affiliated to it has approved of the terms or even considered them. With perhaps one exception, namely, Professor Dr. Radha Kumud Mookerji, all those connected with the Hindu Mahasabha who have pronounced any opinion on the suggested settlement—Raja Narendranath, Bhai Parmanand, Dr. B. S. Moonje, etc., have condemned it. It is true, no doubt, that the Pandit has spoken in the midst of his whirlwind election campaign. But a leader in his responsible position ought to speak only after careful ascertainment of facts—particularly when he feels called upon to condemn any person or organization.

The whirligig of time has brought about a strangely ironical situation. The Congress at first took up a very unsatisfactory attitude with respect to the Communal Decision, neither accepting nor rejecting it, and even now its attitude is not completely satisfactory. The Hindu Mahasabha on the other hand and all those connected with it directly or indirectly, had from the first condemned it. And now the Congress President condemns the Hindu Mahasabha, on a wrong assumption of course, for approving of the proposed unacceptable settlement of the communal problem!

The So-called Communal Settlement in Bengal

The terms of the suggested communal settlement in Bengal are:

1. "The Communal Award to remain, subject to revision at the end of 10 years or unless and until the Communal Award is modified by the mutual agreement of the communities affected by it.
2. "The Cabinet to contain an equal number of Hindu and Muslim Ministers.
3. "All the services under the Provincial Government to be recruited from now in equal numbers in the proportion of 50—50 from the Hindu and Muslim communities in Bengal subject to the reservation of an agreed percentage thereof for members of the European, Anglo-Indian and Christian communities of Provinces and subject to the candidates of all the communities satisfying a test of minimum efficiency to be formulated by a Provincial Commission."

The acceptance of the proposal on the Muslim side must be understood to be subject to the proviso that all agitation against the Communal Award except in the manner agreed upon must cease as soon as this settlement is put through; otherwise it will be inoperative and of no effect.

What is wanted is not any 'revision' of the Communal Decision but its entire annulment. That decision does not recognize the existence of any Indian people or nation but divides the people into various groups according to race, religion, caste, occupation, sex, etc., and tells them to elect their representatives in separate electorates. This goes against national unity and makes for national disruption and disintegration. Such a decision cannot be allowed to stand. Separate electorates must go and joint electorates must take their place.

There is nothing in the proposals which seeks to remedy the grave injustice done by the decision to the Hindus of Bengal. Even if the Bengal Hindus got half the seats in the Cabinet, they would have to be subservient to the unalterable non-Hindu majority in the Bengal Legislature.

The meaning of the first proposal is not clear. Does it mean that the decision is to be positively unalterable during the next ten years and will be certainly revised after ten years? Or, does it mean that it may be changed earlier if the communities concerned agree? Or, again

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

does it mean that if the communities do not agree, it will not be revised even after ten years? Nothing, again, has been said as to the lines along which the decision is to be revised. As we have already said, it is not any revision of the decision but its annulment that is wanted.

Assuming that mere revision will do, who is to do it? Supposing some agreement is arrived at by some prominent men of Bengal, how is one to ascertain that they represent all or most of the people of Bengal? There are no accredited representatives of the people of Bengal. But supposing that there are, what guarantee is there that the Government of Bengal, the Government of India, the Secretary of State for India, the British Cabinet and the British Parliament will accept the agreement and give effect to it? There are two main parties in Indian politics—Indians and Britishers. The Britishers are the dominant party. If they want—and there is no reason why they should not want—that the communal decision should remain, it will always be possible for them to set up some Mussalman or other and his followers or so-called followers as representatives of the Mussalmans of Bengal and make them say that they represent all or most of the Muhammadans of Bengal and do not accept the agreement. That will be sufficient argument for the Britishers to reject the agreement.

Therefore, in order to make any agreement on the Indian side prevail, the indispensable condition is to so strengthen the people as to make it certain that the voice of the people will be respected. In other words, British predominance must go. Otherwise there will never be a satisfactory solution of the communal problem.

As regards recruitment of men for the services, no mechanical fixation of the percentage of posts to be given to different communities can be satisfactory. Appointment of candidates who have satisfied a test of minimum efficiency can never be just to those who possess the highest or higher efficiency, even if, not the whole people, but the different communities were considered separately. For example, if some Muhammadan candidates who have satisfied a test of minimum efficiency were appointed, would that not be unjust to those Muhammadans who had higher efficiency?

The appointment of candidates, belonging to any community, on their satisfying a test of minimum efficiency, takes away the incentive to acquire higher efficiency, and thus goes against the progress of that community and of the people as a whole. It also cannot but lead to the deterioration of the entire administration of the country.

The last paragraph in Sir Abdul Halim Ghuznavi's letter contains the proviso "that all agitation against the Communal Award except in the manner agreed upon must cease as soon as this settlement is put through: otherwise it will be inoperative and of no effect". "Except in the manner agreed upon"—What is or would be the manner agreed upon? And agreed upon between which parties?

There is no chance of "this settlement" being put through, and so agitation against the communal decision will continue, as it should. But supposing it were put through, who has or have the power to stop all agitation against it? There are no leaders, Hindu or non-Hindu, Muhammadan or non-Muhammadan, who can by their fiat stop all agitation against the communal decision. It can and will end only when that decision itself ceases to exist and operate. No doubt, if agitation against it were made a penal offence by legislation, it *might* diminish to some extent—though one cannot be sure. But even legislation of that description will not bring about the entire discontinuance of all agitation against it. There are penal laws against so-called "sedition" and other "offences"—many of them merely of a technical character. But people continue to commit such "offences" and get punished.

The communal decision affects communities other than Hindus and Muhammadans also. Hence, in order to arrive at a satisfactory settlement, these other communities also ought to be consulted. The decision is for the whole of British India, though, no doubt, Bengal has been hit hardest by it. Therefore, leading men of all provinces ought to be consulted when any formula for a settlement is suggested. Some Muhammadan leaders—not all, outside Bengal appear to have been consulted by Sir Halim Ghuznavi, but the Maharajadhiraj of Burdwan does not appear to have consulted any non-Bengali Hindu leading man outside Bengal.

The negotiators have been blamed for devoting attention mostly to the division of the "loaves and fishes." We have no proof that they did it with any selfish object. Nor do we blame them for what they have done. It is with the bait of a "lion's share" of the loaves and fishes that the British imperialists have tried to tempt sections of the people and wean them from the national cause. Perhaps for that reason the negotiators had to try to lessen the seductive charms of that bait. And perhaps, too, they expected that, a beginning

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

having been made, they would succeed in extending their formula in other directions also. But though we do not impugn their motives, we do not find any of their proposals acceptable. Nor is the formula as a whole such as would automatically end in the complete disappearance of the communal decision.

Rural Housing and Health

Fortnightly News, published by the Information Section of the League of Nations, Geneva, states that for some time past the League's Health Organization, assisted by various schools and institutes of hygiene, has been making an enquiry into the living and housing conditions of rural populations.

We are not aware that any such enquiry into the living and housing conditions of the rural population of India has been made. No enquiry is needed to inform *us* that these conditions are a disgrace to those who have the final power of administration of the country in their hands, as well as to its educated and propertied classes.

Fortnightly News says further :

It has now been decided that the first results of this enquiry shall form part of the 1937 Paris International Exhibition of Arts and Technique in Modern Life. This Exhibition will consist of a series of national exhibits, each country being left free to plan its contribution as it sees fit, subject, however, to conformity with a general scheme. It is expected that this Exhibition will consist of three main sections : (1) the dwelling-house; (2) its dependencies; (3) its surroundings—that is, the rural community of which each farm and dwelling forms a component part, or in which it participates in general activities for the promotion of public health and welfare.

The section on dwelling-houses will lay emphasis upon the following points : model plans for houses according to country, region, climate, local customs and agricultural activities; *building materials*—foundation, walls, roofs, floors, partitions, surfacing, etc.; *internal layout*—kitchen, larder, cellar, living-rooms, bedrooms, hall, stair-case, attics, etc., size of rooms, windows, lighting arrangements; *equipment and fittings*—furniture, heating, lighting, washing facilities, water supply, various systems of sanitation and garbage disposal. All these details require consideration for the housing both of the farmer's family and of the agricultural labourer.

The Exhibition will not, however, be confined to consideration of farmhouses. It will be designed to show the rural dwelling in its setting as one unit in a community. Thus there will be models of the whole community and the services and facilities provided to improve well-being and to contribute to higher social and health standards. These will show, for example, the general water-supply service, sanitation, health centres, preventive medicines, dispensaries, rural hospital services and maternity homes, churches and schools, playing-fields, social centres and hostels, libraries, cinemas, wireless and other amenities for the employment of leisure.

The whole display will be designed to show the efforts required to combat the isolation of the village and its inhabitants, as well as to provide against the attraction of the town and the consequent depopulation of the countryside. In this way, it will seek to demonstrate and promote the improvement of rural life in both its technical and its social aspects.

The Secretary-General has recently (November 10th) forwarded a preliminary scheme for the International Rural Housing Exhibition to the various Governments inviting them to consider how they may take part in this demonstration of rural living.

We can neither hope nor not hope that the Secretary-General of the League of Nations has invited the Government of India to consider how they may take part in the International Rural Housing Exhibition. For, if any *faithful* exhibition of India's rural dwelling-houses and town slums and their dependencies and surroundings were made, that should surely make its rulers and its Haves and Intelligentsia ashamed to the extent of their surviving capacity for being ashamed.

It should be borne in mind that in India there are millions who are literally homeless, not having even hovels to lay their heads in.

Communication from H. M. Haile Selassie

Fortnightly News writes :

In a communication addressed to the Secretary-General of the League of Nations, H. M. Haile Selassie recalls that, in October 1935, after the Italian Government had invaded Ethiopian territory, the Council of the League had announced that an aggression had been committed upon a State Member of the League. He further points out that, in July 1936, the Assembly proclaimed its resolve not to recognize any territorial acquisition brought about by force.

H. M. Haile Selassie then referred to the recent action of the Governments of Austria and Hungary in announcing the recognition of the occupation of Ethiopian territory by Italy as lawful and permanent and protested against this "new violation of the Covenant and international conventions of which the Austrian and Hungarian Governments have been guilty."

The communication asks that Members of the League be reminded of the solemn undertaking given to every other Member by Article 10 of the Covenant.

Poor Haile Selassie, and poorer League !

Haile Selassie's Response to Christmas Greeting

The following message was sent by the Emperor of Abyssinia in response to the Christmas greeting presented by 'The Friends of Abyssinia (Ethiopia) League' with over 1,000 signatures from 27 different countries :

"We are deeply touched with the kind Christmas message signed by the Members of the Friends of Abyssinia (Ethiopia) League, and with the beautiful symbolic design accompanying it.

"We send to all the members of your League our greetings and good wishes for a happy Christmas and prosperous New Year, and sincerely hope that a day may dawn in the coming Year which will enable the Friends of Ethiopia and all lovers of Right and Justice to rejoice at the good fruit of their righteous efforts."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The original is in Amharic, the language of Abyssinia, of which the above is an English translation.

Interprovincial Royal Marriage

His Highness the young Maharaja Scindia of Gwalior is to marry Princess Kamala-prabha Devi, sister of His Highness the Maharaja of Independent Tripura in Bengal. This is to be the second marriage between Maharastrian and Bengali royal houses. The first was when the late Maharaja of Cooch Behar married the Princess Indira Raja of Baroda, now the Dowager Maharani of Cooch Behar.

The royal house of Tripura has been noted, for generations, for its patronage of literature and arts. From his speech at the recent educational conference at Gwalior, the young Maharaja may be expected to advance the cause of culture.

Extension of Telegraph & Telephone Services to Villages

The Goverment of India have resolved to spend 80 lakhs of rupees for extending telegraph and telephone services to rural parts. This is perhaps meant primarily for facilitating the work of administration and furthering British commercial and industrial enterprise. But Indian trade and industry also may with profit take advantage of these services. They will also bring about closer contact and quicker communication between rural areas and the wider world outside.

Campaign in Japan against Degrading Films

It has been ordered by the Government in Japan that from the beginning of the current Christian year all scenes depicting kissing and dancing with sexual appeals are to be omitted from films exhibited in Cinema houses there.

Egypt's Eagerness for World Contact

Egypt has become eager for establishing political relations with foreign countries since the signing of the Anglo-Egyptian treaty. The Egyptian parliament has sanctioned the appointment of ambassadors and consuls in oriental countries. An Egyptian embassy will soon be established in Cabul. In India an Egyptian consulate will be opened at an early date.

India, being a subject country, has no embassy or consulate in any foreign country, though it is a large country and though its civilization, culture and commerce can stand favourable comparison with most smaller countries which are free and independent.

Chronology of Nepal

The chronology of Nepal given by Dr. K. P. Jayaswal in his "Imperial History of India" is based on Fleet's chronology. The data of Fleet's chronology have been examined in detail in the last issue of the *Journal of the Bihar and Orissa Research Society*. Bendall also has accepted Fleet's chronology.

Indians Ignored in Burma Public Service Commission

The Burma Indian Association has sent the following telegram to the Secretary of State for India-in-Council and the Viceroy, and a copy of the same to the Governor of Burma :

"The Burma Indian Association, voicing the Burma Indian opinion, is gravely alarmed at the flagrant discrimination against Indians displayed in the Burma Governor's *communique* published on January 9, announcing the personnel of the Burma Public Service Commission to consist of a European chairman and two Burman members. The proposed personnel is particularly objectionable as amounting to definite discrimination against Indians *vis-a-vis* Europeans, whereas both of them have been placed on an equal footing by the Burma Act and have been promised equal treatment in future. In wholly ignoring the Indians, the *communique* seeks to obliterate the class of public servants who have largely contributed to make the non-imperial Burma services what they are today.

"The Association further stresses the facts that Indians form 10 per cent of Burma's population, that a large number of Indians are employed in Government departments, and a large number of Indians educated, or being educated in Burma, are fit for public services. Entire absence of the Indian element on the Commission, besides being discriminatory against the Indian community, will create a grave sense of insecurity among Indians existing in, or entering, public services regarding their openings and prospects in future.

"The Associaiton earnestly urges His Excellency the Governor of Burma to be authorized to appoint one Indian on the Commission."

Dr. T. C. Khandvala's American Impressions

Dr. T. C. Khandvala writes in the course of one of his articles relating to his American impressions in *The Subodha Patrika* :

In my three years' stay in U. S. A., I did not come in contact with the lower strata of the American Society, but I had contacts with liberal Christians, especially the Unitarians, the Universalists and the Congregationalists, and with the members of the International Houses at New York, Chicago and Berkeley, and with students of both sexes in the Universities of Berkeley and Chicago, and of the Pacific School of Religions, of the Pacific School of Theology for Ministry at Berkeley, and the Theological

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Seminary and the Meadville School of Theology at Chicago and with Brent House and its roll of distinguished visitors, both Americans and others, and the Membership of Oriental scholars.

The purity, quietness, serenity, harmony and peace of the home-life of these people, and the freedom, associated with honourable and dignified behaviour of the student world of both sexes during their fellowship in the class rooms, mess-rooms, and in sports, struck me as solid contributions to my disillusionment, and as grounds for my reverence for their good lives.

I do not wonder that their sexual lives are above reproach, for it is a common saying that idle hands find mischief to do, and idle minds, to conceive evil; and this holds good in all societies, wherever located; but American students have always plenty of mental work, assigned to them in the course of the day, and have large scope for physical exercise in Tennis, Base-Ball, Foot-Ball, Swimming, Drills and Gymnastics, and hill-climbing, skating and riding. Their organizations of Boy Scouts and Girl-Guides contribute largely to keep them physically fit, and endow them with a proper sense of discipline, team-work, mutual helpfulness, and self-respect, the *sine qua non* of a healthy moral life.

Record Japanese Budget

The Japan Chronicle, weekly edition, dated December 3, 1936, writes :

Lumped together, the defence estimates make an aggregate of Y.1,400,000,000. If Dr. Baba had not moved to increase taxes, the army and the navy would be taking, between them, 87.5 per cent of the national revenue. As it is, the cost of defence amounts to 46 per cent of the total budgetary expenditure, and the Services claims take 70 per cent of all the new commitments agreed by the Departmental conferences.

Congress Programme & Goal

That India is not free and independent appears to sum up, according to the Indian National Congress, all or most of her woes and the cause of all or most of woes which have a human origin. This conviction and the attitude born of it perhaps account for the fact that Congress concentrates attention on gaining the ultimate object and does not enumerate in detail India's woes, disabilities, grievances and the like. Therefore Congress resolutions deal mostly with ultimate goals, passing over the reforms which require to be immediately achieved. Not that Congress is entirely oblivious of the immediate task. In its opinion that work is how best to fight a foreign government with a view to wrecking the coming constitution or at any rate to the preventing of that government from further entrenching and strengthening its position.

The National Liberal Federation of India

The resolutions passed at the last session of the National Liberal Federation of India, held at Lucknow, reiterates India's prin grievances and urges measures of reform round.

A Self-contradictory Resolution ?

The following resolution on the com constitution shows that even the Liberal pa popularly known as the Moderate party, stron condemns this child of British imperiali The resolution runs :

(1) (*a*) The National Liberal Federation reiter its considered opinion that the Constitution embodied the Government of India Act of 1935 is extremely satisfactory and altogether unacceptable. It is not me utterly inadequate but is retrograde in many resp and includes features obnoxious to Indian nation opinion.

(*b*) Nonetheless, the Federation repeats that it to be utilized to the best advantage of the people for amelioration of their social and economic condition for accelerating the pace to further constitutional adva towards Dominion Status. Therefore it expresses earnest hope that in the elections to the new provin Legislatures the electorate will return nationa candidates who will neither attempt the impossible be subservient to authority nor prefer sectional inter to national, but will do their best for the well-being advancement of the people as a whole.

(*c*) The Federation is strongly of opinion that the constitution of Ministries and in the actual worki of Government, the Governors of provinces should further whittle down such meagre concessions as the has made to Indian demands; but if the Governors their powers so as to impede the political or econo progress of the country the Ministers should resign th offices.

(*d*) The Federation urges that no concession sho be made to the Princes in the course of the negotiati now going on between them and the agents of the Vice with regard to the establishment of the Federation, wh is calculated to increase still more the powers of Princes at the expense of the Federal Government.

The Liberals' condemnation of the com constitution is quite justified. But should constitution which *can* in their opinion "utilized to the best advantage of the peo for the amelioration of their social and econo condition and for accelerating the pace further constitutional advance towa Dominion Status," to however small an exte —should such a constitution be characteri as "*altogether* unacceptable" and "*utte* inadequate"? Can it be correctly characterized ? To put the question in anot way : Can a constitution which is "*altogeth* unacceptable" and "*utterly* inadequate" utilized for the purposes mentioned in resolution ?

"Nevertheless," we shall not grieve if Liberals can successfully "attempt the i possible" and be not "subservient to authori

We do not find in this resolution

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indication of the means and methods to be adopted by the Liberals for making satisfactory an extremely unsatisfactory constitution, for making acceptable an altogether unacceptable constitution, for making adequate an utterly inadequate constitution and for making progressive a constitution retrograde in many respects. Nor is there anything to show what the Liberals will do if their attempts, if any, in the directions indicated above, fail. In their opinion, to try to wreck the constitution would be to attempt the impossible. Assuming that it cannot be ended and seeing also that it cannot be mended by Indians, what else would remain but to be "subservient to authority?"

Liberals on Reform in Indian States

(*a*) The National Liberal Federation reaffirms its complete sympathy with the natural and perfectly legitimate aspirations of the people of Indian States for civic and political liberties.

(*b*) The Federation deeply regrets that no provision has been made in the new Government of India Act for the election of representatives of the States in the coming Federal Legislature or for the recognition of the people's fundamental rights of citizenship. This Federation, however, hopes that the Rulers of Indian States will allow their representatives in the Federal Legislatures to be returned by election.

(*c*) The Federation strongly urges once again that the Rulers of States should without further delay concede to their subjects the rights of security of person and property, liberty of speech and of the press, freedom of association, and an independent judiciary, as well as representative Government as a prelude to responsible Government.

We hope at least some Rulers of States will do what the Liberals have urged them to do.

Poverty and Unemployment : Suggested Measures of Reform

(*a*) Keenly alive as the National Liberal Federation of India is to the distressing poverty of the mass of people in India and to the acute state of unemployment, especially among the educated middle class, the Federation is convinced of the necessity of bold and far-reaching measures of social and economic amelioration which would recognize the legitimate rights of all classes. Such measures alone can ensure ordered progress and avert anything in the nature of a resolution disastrous to all.

(*b*) The Federation emphasises, as it did at earlier sessions, the imperative need of the widest diffusion of education, agricultural improvement, industrial development, and commercial expansion.

(*c*) In particular the Federation urges—

1. a reform of agrarian laws which will secure the peasantry in their legitimate rights, principally fixity of tenure and fair rents;
2. the embodiment in legislative enactments of the main principles of land revenue assessment in provinces where this has not yet been done;
3. the relief of agricultural indebtedness by means of Debt Conciliation Boards, Land Mortgage Banks and the extension of the co-operative movement;
4. the adoption of measures to check further fragmentations and facilitate the consolidation of agricultural holdings;
5. substantial State aid in the development of industries, big and small alike;
6. a fiscal and a monetary policy wholly in the interests of this country;
7. legislation for the more adequate protection of the labouring classes both in urban and rural areas;
8. the early introduction of free and compulsory elementary education for both boys and girls;
9. such reform of the system of education as is indicated by the great and increasing difficulty experienced by educated young men in getting employment, without prejudice to the wider diffusion of liberal education but with special regard to the training of larger numbers for wealth-producing occupations by increase of facilities for technical education;
10. adequate provision for medical relief and the promotion of public health, particularly in rural areas;
11. an active policy of Temperance reform which will subordinate considerations of revenue to the welfare of the people.

Unemployment among all classes and poverty cannot be ended unless fresh avenues of employment are opened. That cannot be done if India has to feed both Britishers and Indians. As, unless self-rule is attained, India must feed Britishers, unemployment and poverty must remain so long as self-rule is absent.

Curtailing Opportunities for Higher Education

While welcoming a reorganization of the educational system so as to take account of different aptitudes and provide vocational courses at each stage of education, the National Liberal Federation views with concern the tendency manifested in certain quarters to curtail the opportunities now available to Indian youths for receiving higher education. It is strongly of opinion that nothing should be done to restrict arbitrarily admission to the Universities or check the growth of higher education which has played a large part in the awakening of India.

Military Policy and Expenditure

(*a*) The National Liberal Federation of India again condemns the continued unresponsiveness of Government to the repeated demand for the nationalization of the army in India by a rapid increase of facilities for the training of Indians as officers and a gradual but steady reduction of the British garrison. The Government's unfavourable attitude is the more objectionable as the advance of India to self-government is held up on the plea of the unreadiness of Indians to assume responsibility for the defence of the country—unreadiness for which the whole of the responsibility lies on the British Government.

(*b*) The Federation urges that recruitment to the army be thrown open to all provinces and all communities.

(*c*) The Federation urges a wider expansion of University Training Corps wherever there is a demand therefor.

(*d*) The Federation strongly objects to the exclusion of Indians from the Auxiliary Force and urges the amendment of the Auxiliary Force Act to remove this disability.

(*e*) The Federation reaffirms its grave concern at the continued maintenance of military expenditure at a level

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which is neither just to the Indian tax-payer, nor within his capacity to bear, and which further accounts for the present very high level of taxation and the lack of funds for financing schemes of social reform and economic development.

Deprivation of Civil Liberties : Arbitrary Proscription of Books : Sending Political Offenders to the Andamans

6. (*a*) The National Liberal Federation records its strong protest against the Criminal Law Amendment Act and the several provincial Special Powers Acts, which continue on the Statute Book and perpetuate or prolong the extraordinary powers taken by the Executive, virtually free of judicial control, first in the form of Ordinances and next in the form of Legislation. The legitimate liberty of the Press and the public is seriously menaced by these Acts, and the Federation, therefore, urges their immediate repeal.

(*b*) The Federation also protests against the arbitrary use of the Sea Customs Act for the proscription of books.

(*c*) The Federation also protests against the continued detention of suspected persons without trial, leading to widespread dissatisfaction and urges the release or judicial trial of the persons so detained.

(*d*) The National Liberal Federation of India records its emphatic protest against the Government's policy in reviving the Andamans as a penal settlement for political offenders despite the assurances given by the Government of India in this regard. The conditions prevailing in that penal settlement have caused great hardship and unnecessary suffering to the political prisoners who have been transported there, and the Federation, therefore, urges upon the Government the necessity of an immediate reversal of its present policy in this matter.

Prevention of Abortive or of Successful Attempts at Revolution

Abortive attempts at revolution would bring misery on the people of India—at least for some time. A successful attempt at revolution would cause suffering to Britishers—at least for some time. Neither can be prevented without thoroughgoing reforms somewhat on the lines suggested in the Liberal Federation's resolutions printed above.

In any case, it would be the part of wisdom for Britain to be prepared betimes to do without proprietary right over India. India cannot for ever or even for long remain a British possession.

Mr. Baldwin on Political Freedom

Some three years ago Mr. Baldwin said in the course of a broadcast address to the schools of England on the subject of "Political Freedom":

"That freedom did not drop down on us like manna from Heaven; it had been fought for from the beginning of our history, and the blood of men had been shed to obtain it. It was the result of centuries of resistance to the power of the Executive, and it had brought us e justice, trial by jury, and freedom of worship and free of opinion, religious and political. That freedom mirrored for us and crystallized in the House of Comm itself."

The foremost leaders of political thou and action in India have repeatedly decla that they are for a non-violent, bloodl struggle for freedom. They have set their f against the shedding of blood. Yet the readi and publication of the Independence Decla tion or Pledge has been banned. Literate m and women in India know what the Ind pendence Day and the Independence Pled are. But it may be necessary to infor foreigners that the Independence Day is on the anniversary of the day on which in 19 Independence was declared to be the goal India's struggle for freedom. And since th day every year on the 26th of January th declaration has been repeated all over Ind in the midst of peaceful gatherings, the nation flag has been hoisted and processions taken o That is India's Independence Day. Nobo knows when India will win independence a when her children will celebrate the first actu Day of Independence.

Independence Day in India

On account of the Independence Declar tion or Pledge prescribed by the Congre having been banned by Government, it was n read in public gatherings but a simple vo was taken that people would continue th efforts to win independence so long as remained unattained. Pandit Jawaharlal Neh had advised that this should be done.

CAWNPORE, JAN. 24.

Pandit Jawaharlal Nehru, Congress President, h issued the following statement through "United Press

"I find that some Provincial Governments hav banned the publication of the Independence Pledge. S far as I know, this is the first time that this pledge h been banned, although it has been used and repeate often during the past seven years. It is evident that th tremendous mass enthusiasm for the Congress which evident everywhere has upset the nerves of the Governments.

"For the present it is not our policy or desire commit breaches of such orders and so where there is ban it is desirable not to use this particular pledge form of words but Independence Day meetings must b held widely and a brief pledge reiterating the old pledge should be taken."

Since the Congress President wrote th above, other provincial governments hav banned the publication and reading of th Independence pledge.

Wherever Independence Day w celebrated, there was great enthusiasm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indian Independence Day in London

The special correspondent of the *Amrita Bazar Patrika* in London has sent the following exclusive cable to that paper :

LONDON, JAN. 25.

A well-attended luncheon of Indians and Britishers was held this afternoon under the Chairmanship of Mr. Ben Tillett, the Veteran Trade Union leader, at the Trade Union Club to observe the Indian "Independence Day."

Speeches supporting the Indian National Congress to fight for complete independence and establishing an independent democracy in India was made by Viscount Churchill, the Earl of Kinnoull, Mr. Reginald Bridgeman, Mr. P. B. Seal and Dr. C. B. Vakil.

Mr. Ernest Thurtle sent a message conveying his good wishes to the Indian people in their struggle against British Imperialism.

Mr. Tillett suggested that the following resolution be sent to Pandit Jawaharlal which was passed unanimously.

"We Indians and British comrades in London, assembled to observe the Indian National Independence Day, identify ourselves with the Congress programme and assure you of our whole-hearted sympathy and solid support in the struggle for an Indian independent democracy."—(Copyright).

Reuter's telegram runs as follows :

LONDON, JAN. 26.

Half a dozen British Trade Union labour leaders attended the luncheon of the Indian Political Group to celebrate the Indian "Independence Day" at the National Trade Union Club, London.

Mr. Ben Tillett presiding said that they wanted to see in India one democracy.

Mr. M. Sen said "we are determined to throw off the chains binding us. We refuse to live as slaves in our own country."

Viscount Churchill declared that they wanted to see a free and happy India.

The Earl of Kinnoull also spoke.—*Reuter.*

The Banning of the Independence Pledge

The original independence pledge had been allowed to be published and read all these years—and even when civil disobedience had not been revoked by Congress. That shows that in the opinion of the Government there was nothing unlawful or objectionable in it. This year the Congress secretariat issued it in a revised form. We read it when it was published. We found it to be argumentative. It criticized British rule. The criticism to be found there was a thousand times told tale, told by various persons and parties in somewhat different language, but the substance was the same. The wisdom of Government in banning such a document at a time when there is no civil disobedience and when Congressmen are contesting elections in a parliamentary mood, cannot be appreciated. Every politically-minded man, woman and child in India knows why independence is desired. The mere banning of a declaration or a pledge cannot extinguish the desire for freedom. On the contrary the ban may fan the flame.

What Civil Liberties Indians Enjoy

The Servant of India is the organ of the Servant of India Society, founded by Gopal Krishna Gokhale. It is the leading Liberal weekly of India and gives expression to well-considered views in a sober manner. It writes with respect to the confiscation of Mr. Masani's passport :—

The confiscation of Mr. M. R. Masani's passport by the Government is a typical instance of their suspicious attitude towards political workers in general. In every act of a political worker they apparently scent danger....

We do not enjoy Mr. Masani's confidence and have not the least idea as to his movements in the near future. But if he wants to leave India, we fail to see why the Government should at all stand in his way. Should he not be allowed the liberty of deciding for himself where to stay—whether in India or abroad—and how long? Should his intentions not be presumed to be harmless till experience proves them otherwise? To restrict his liberty of movement by an arbitrary deprivation of his passport is to reduce even such small modicum of civil liberty as is still left to the King's Indian subjects to a nullity. We hope the Government will know better than to withhold the passport from Mr. Masani.

Another instance of the deprivation of civil liberties is the Bangalore district magistrate's order forbidding Mrs. Kamaladevi Chattopadhyaya to address any public meeting. The Poona weekly writes:

In the course of an election propaganda tour Mrs. Kamaladevi Chattopadhyaya was due to address a public meeting at Bangalore on Saturday last. But the District Magistrate issued an order forbidding her to address any public meeting not only in Bangalore itself but within a five mile radius thereof for six months . . .

So far as the prohibition goes, it will be universally condemned as being most ill-advised and unjustifiable. Mrs. Chattopadhyaya's mission to Mysore was perfectly constitutional and peaceful and there was no reason to fear that her speeches in the State would have resulted in any disaster to it. Nothing untoward is known to have happened in any of the places visited by her before reaching Bangalore and need have been anticipated by the authorities of the State. The District Magistrate was, however, apprehensive that her speeches might bring about hostility between different classes of people in the State. This opinion must obviously have had for its basis ill-informed, prejudiced and one-sided police reports. It is greatly to be regretted that arbitrary official action based on such unreliable evidence should have been taken in a progressive State like Mysore.

The Servant of India next writes a note on the work of the Civil Liberties Union. It observes:

We are glad to find that the Civil Liberties Union of Bombay has started its work in right earnest. It has just brought out a small pamphlet in which is given a collection of concrete instances of ill-treatment of political prisoners as distinguished from detenus in some jails

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in Bengal. The information contained in the pamphlet is either first hand or supplied to Mr. S. N. Tagore, who was responsible for its collection, by political prisoners who had personal experience of jail life in Bengal. It covers five important jails and its compilation must have caused the compiler no end of trouble and inconvenience. He has doubtless rendered a distinct service to the cause of civil liberty by the publication of the pamphlet.

Again:

The publication is to be welcomed for the reason that it places before the public certain facts which its author knows to be true. These facts, even if a fraction of them were true, are doubtless very damaging to the reputation of the Bengal Government as a civilized and justice-loving Government. There are no vague allegations in the pamphlet, but it brings to light some instances of maltreatment by prison officials in sufficient detail to render an inquiry possible, and even to facilitate it, if the Government are so minded. In face of such damaging and pointed disclosures the Bengal Government simply cannot afford to sit quiet. They must institute independent inquiries into all the incidents referred to in the pamphlet and make the results public. If they choose to turn a blind eye to these revelations, they can do so only at their own risk, leaving the public to draw unfavourable inferences from their silence.

It is to be noted that Mr. Masani, Mrs. Chattopadhyaya and Mr. S. N. Tagore are all socialists. Therefore, even the enemies of *The Servants of India,* if any, cannot suspect it to have written these notes in a partisan spirit; for it is not a socialist organ.

"Women in Legislatures and National Politics"

The *Bulletin* of the National Council of Women in India writes:

It has been emphasized during decades of political agitation in India that the national political organizations of this country are out and out champions of fair play and progressive politics of the most democratic variety. It has also been stressed that the rise of the political movement in India has been caused by the urgency of putting every man in his rightful place in the political life of the nation. On the eve of the coming elections we find, and we notice it with regret, that our national organizations, Hindus as well as Moslems, are treading the path of "policy" rather than that of fair dealing and high democratic principles. Thus among women candidates for the Legislature we find women of outstanding merit and with fine records of political and social service being deprived of the support of these national organizations. Not only that, candidates are being put forward to oppose these prominent workers, who are comparatively unknown in the political and social fields of work. This is a regrettable state of affairs and, perhaps foreshadows a political life for India which will not be entirely free from "policies" of doubtful merit and from intrigues, cliques, power-snatching at any cost and a spirit of undemocratic behaviour with a view to create "leaders" rather than accept those who are natural leaders by virtue of ability and service. We therefore take this opportunity to warn our sisters against these harmful features of "Man's Politics" and we hope that women will not fail to prefer the higher principles of political life to what may be referred to as party politics.

This paragraph reminds us of the utter unjust treatment of Miss Jyotirmayi Gangu M.A., a tried and staunch Congress worker, Congress.

Women Workers and Poidih Colliery Disaster

The same organ of the National Council Women in India writes with reference to t Poidih Colliery disaster:

Sixty-eight women died with their men co-worke and this has increased the horror of the incident. is sad enough that men have to meet with sudden dea in the course of work which brings to them only a fe annas a day. But men are by nature inured to strugg and strife and are traditionally and, perhaps, tempe mentally prepared to risk suffering, pain and even dea Women, on the other hand, have their own peculi sorrows and painful duties which they can face a perform in endless progression without flinching. B the thought of women being suddenly blown to bits buried alive, somehow unsettles the strongest of stoi That in our country women have to risk their lives earn some ridiculous wage, is a shame on our econo life. With millions of unemployed and half emplo men living in a state of semi-starvation, we have to se our women out of their homes to work in dangero occupations! The reason, is that unless they do th they have nothing else to do. Such a state of affa only point out a fundamental lack of national econo organization. Surely, women can turn out some oth goods, instead of hauling coal, and yet survive as use members of society. The idea that sending women o of the coal mines is a good solution of the problem all wrong. Conditions must be created in which it w not be necessary for women to take up undergrou work. If this cannot be done, the offer of "Saf starvation as a substitute for a dangerous living is a eye-wash and not true economic reform. It is necess that mining should be made safer for all and unnecess for women. May we expect a move in this direction?

Congress, and Working the "Reforms"

Whilst the Liberal Federation is for wor ing the "reforms" for whatever advantage th can extract from it, the Congress is all for policy of wrecking the constitution. Preside Jawaharlal Nehru knows, however, as he h said in his Faizpur presidential address, that

"The constitution cannot be wrecked by acti inside the legislatures only. For that, mass action o side is necessary, and that is why we must alw remember that the essence of our freedom struggle l in mass organization and mass action.

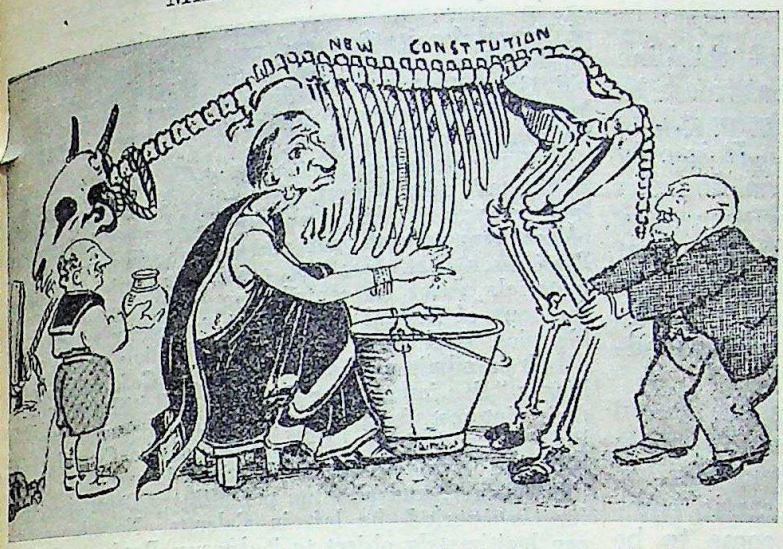
"Whether we are in a majority or in a minority the legislatures], the real thing will always be organized mass backing behind us. A majority withi that backing can do little in the legislatures, even militant minority with conscious and organized m support can make the functioning of the Act v difficult."

Not only can the constitution not wrecked by action inside the legislatur Congress activities inside the legislatures ca

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MILK OF HUMAN BLINDNESS



"We must extract the best out of a bad constitution."
—Sir Chimanlal Setalvad, President of the Western India Liberal Federation.

—*From Hindustan Times.*

not be entirely mere attempts to wreck it if Congress members are to try to redeem the pledges given in the Congress election manifesto. Hence both Congressmen and Liberals may have to act in the same way. This has been pointed out in our Note on the Congress Election Manifesto in our last September number, page 353, where we said :

> Congress activity in the Legislatures will not, as it cannot, be confined to mere opposition and resistance and prevention of the further curtailment of the civic and other rights of the people. As Congress wants to tackle the problems of poverty, unemployment and indebtedness, it will have to go in for constructive work, too, in the Legislatures, so far as may be practicable.
>
> The Congress manifesto holds out some hope to industrial workers. The improvement of their condition would require constructive legislation in many directions. The improvement of the condition of the peasantry also would require legislation relating to land tenure, land revenue and the like. The giving of protection to large industries with due regard for the producers of raw materials would also necessitate some legislation. The removal of sex disabilities cannot be effected, at least in some directions, without legislation.
>
> If members of the legislatures belonging to the Congress party were to bring in Bills for the purposes indicated above, that would be working the Act and a kind of co-operation. When we say this we do not suggest that Congressmen should not work the Act and co-operate in this way. Our object is only to point out that the fulfilment of the promises implied in the manifesto would require some constructive work to be done in the legislatures—mere opposition and a negative sort of work will not do.

Current Politics

There is a lesson in politics in the flight of those immense flocks of birds which traverse the skies with changes of season in different parts of the globe. These are great communities which have their problems of existence and sharply contrasted choice between life and death, peace and strife, danger and security, starvation and plenty, health and disease, from the endless variety that Nature provides in her storehouse of good and evil. The great flocks move along, apparently in an aimless way; but close observation enables one to discover that there is purpose, method and organization in their movement. The birds have their leaders, who by unerring instinct or, perhaps, intelligent planning, take the flocks along paths that are least dangerous, easy to negotiate and abound in suitable halting grounds. Faulty leadership would no doubt land these bird communities in endless trouble and suffering or perhaps exterminate them. But these great pathfinders are leaders by right of wisdom and ability and they seldom fail their followers as guides or in making quick decisions, strategic moves, and foraging for food.

In human communities the duties of leadership, of course, no longer generally include actual pathfinding in unknown territories. But the problems of existence are daily becoming more and more acute. Problems of defence, problems of health, of education, employment, housing, production, transport, conservation and utilization of resources, internal peace and security, justice, rights and obligations, exchange and finance, moral and mental progress; are ever present riddles—only to mention a few of man's everyday problems. The duties of human leaders are, therefore, more onerous than those shouldered by the vanguards of bird society. In the humans, mere natural ability does not usually suffice to make a sound leader. Prolonged training and culture alone would lend that tone to man's natural talents which would serve to guide a human community along the complex paths of modern existence.

But the methods adopted by men to select their leaders are often faulty. In some communities idealistic fads have attained the force of fanaticism and a false sense of human values overrides facts and common sense. In such communities the most prominent exponents of the established fads are being looked upon as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

leaders. They are naturally leading these communities deeper into some morbid "ism" or other.

In other communities, a way of thinking somewhat atavistic is glorifying what may be called the strong man cult. Mere strength to do *anything* is hardly to be admired. It is only when strength expresses the ability to do good and assure permanent progress that one may safely applaud it. Strength in a leader must be backed by a great *moral* purpose and the knowledge and ability to achieve it; or it would, sooner or later, drag everybody down into endless misery.

In yet other communities leaders are chosen by the multitude. As in a market the most advertised goods may surpass all others in sales, at least for some time, so in democratic communities the most advertised men come to be recognised as leaders. As in a market the most popular shop can foist on the buyers the worst of commodities, at least for some time, so in a democracy the most popular viewpoint can often enable a worthless pretender to come to the forefront as the false symbol of a truly great ideal.

In the choice of leaders men should first of all decide about their destination. Having done so they should judge each prospective leader in the light of ability and honesty of purpose alone: ability to guide men to that destination. Incapable leaders turn a Cause into a Creed. A Cause suggests an ultimately realisable effect. A Creed only produces immobile devotees who do nothing but chant their catch phrases without any reference to a purpose or any intention to achieve it.

A. C.

Removal of Bengal's Historical Records to Delhi

Sir Jadunath Sarkar, whose right to speak on a subject bearing on historical research need not be dwelt upon, has written the following letter to *The Statesman*, which has published it :

Sir,—May I, as the last remaining foundation member (1919) of the Government of India's Historical Record Commission, crave a little space for explaining the effect of the proposed removal of the East India Company's old historical records from Calcutta to Delhi? The other two original Presidencies, Madras and Bombay, have their Proceeding-books in which have been copied every letter sent out by them to the Government of India (ever since the creation of the post of Governor-General in 1773) and received from the same Central authority, besides many relevant letters from and to the sister Presidencies. All such documents concerning the old Bengal Presidency from its creation down to 1856, when Bengal was removed from the direct rule of the Governor-General and placed under a ruler of its own with his separate Record Office, or, in other words, every record relating to the history of Bengal for its first and most interesting century,—can be found preserved only in the Proceeding-books of the old Council of Fort William and are therefore claimed by the Government of India (now removed to Delhi) as its own property.

If the proposed removal of these old historical papers is effected, then Bengal, the earliest nursery of the British land empire in India and the feeder of the expansion of that empire with men and money, will remain the only Presidency that does not possess any original historical materials about its contribution to that expansion. Have the sons of Bengal shown such incapacity or lethargy in historical studies as to deserve to be thus penalized?

It is admitted that the old E. I. Co.'s records are no longer "live issues" for the modern British administrator; their interest is purely historical. I suggest that the Political and Secret Proceedings of the Council of Fort William down to 1818 (which include everything concerning Bengal), and also the old Military Department papers for that period, be left in Calcutta. No other province can legitimately object to it, because Bombay and Madras possess their own records in full *ab initio*, and the other Provinces came into being only after the Marquis of Hastings's re-shaping of the map of India, or later. (Even the old N.-W. P. was actually organized long after 1804).

If the Government of India is determined, on grounds of economy, to withdraw every assistant and duftary of its Records Department from Bengal, then the Proceedings volumes down to 1818 may be left at the discarded capital in the charge and care of the Bengal Government, and the Bengal public will see to it that the extension of the Bengal Government Record Office that will follow in consequence is sanctioned by its legislature. In the rare event of the Central Government requiring any of these old volumes for reference, they can be easily borrowed from the Bengal Record Office, and the proposed wrong to Bengal avoided.

Yours, etc.,
JADUNATH SARKAR,
Hony. M. R. A. S. and Corresponding Member, Royal Historical Society.

Calcutta, Jan. 24.

Nothing need be added to Sir Jadunath's letter to show how unjust it would be to remove the East India Company's old historical records from Calcutta to Delhi. Bengal and Calcutta would not complain of this injustice if it could be shown that the records in question would be utilized to a greater extent and to better purpose elsewhere than in Bengal and Calcutta, waiving the right which they have to these valuable historical materials. But it has not been shown that they would be better used elsewhere.

It is the duty of the Government of Bengal to see to it that these records are not removed from Calcutta. The Calcutta University, the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad and other bodies and institutions which have anything to do with historical research, ought to move in the matter. The press of Bengal should also take it up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

British and Russian Treatment of Turbulent Border Tribes

In a letter to the *Manchester Guardian* Professor Gilbert Murray of Oxford University has expressed the opinion that Russia's method of establishing peace, prosperity and mutual amity among previously turbulent tribes on her Caucasus border is superior to the British method of dealing with similar tribes on the North-West Frontier of India by means of "punitive expeditions."

The Soviet method is to wean such folk from their ancestral habits to civilized ways of living by developing the natural resources of their country, building schools and establishing effective health services. The professor writes further that public care for women and children would be more sensible and profitable in the long run and more creditable to the Government that uses it than "the British method of relying upon terrorism." He holds that the Soviet method carries a lesson for the British Government. There is the underlying assumption that the Soviet Government and the British Government have the same object in view. Have they?

Complete List of State Prisoners

Giving reply to a question of Pandit Govindballabh Pant in the Assembly on the 26th January, the Home Member gave a list of persons against whom orders of deportation issued under section 3 of Act III of 1864 were still in force. The list includes :

Messrs. Natvarlal Tapishanker Pandit (Chote Udopur),
Manharlal Rajaram (Wadhwan),
Lavanprasad Fulchand (Nawanagar),
Trikamlal Mansukhlal (Limbdi),
Valjibhai Govindhbai Desai (Jetpur),
Shivnandji Chaturbhuj (Wadhwan),
Mathalal Mansukhlal (Limbdi),
Fulchand Kasturchand (Wadhwan),
Ramashanker Jagannath Pandit (Baroda),
Virchand Bhikhabhai (Vanod),
Chhaganlal Nathabhai Joshi (Baroda),
Gouramma, wife of Venkatamaya (Mysore),
Narayanrao Sanjivarao (Mysore),
S. Venkatapathaiya (Mysore),
Audambar Vishwanath Bhimaji (Aundh),
Waman Vithal Salgaonkar (Savantvadi),
Parbhatsang Gumansang (Rajpipla), and
Dalpatram Dahyabhai Desai (Sachin).

The following is the complete reply to Mr. Amarendra Nath Chattopadhyaya's question dated the 11th February, 1936, regarding the number of State prisoners detained since 1905, province by province together with the period of detention :

The Hon'ble Sir Henry Craik : I lay on the table a statement containing such information as is available on the matter.

Statement showing number of persons dealt with as State prisoners since 1905 and period of detention.

(1) Released.

Year, Province concerned, Number detained, Approximate duration of detention :—

1907 Punjab—2 (6 months).
1908 Madras—1 (3½ years).
Bengal—9 (14 months).
1912 Madras—7 (6 months).
1914 Madras—4 (4 months in 3 cases and 3 years in one case).
Bombay—7 (10 years in two cases and 2½ to 3 years in 5 cases).
1915 Madras—4 (1¾ years to 5 years).
Bengal—10 (6 months to 4½ years).
1916 Bengal—63 (3½ months to 4½ years).
Punjab—3 (6 months to 2 years).
1917 Bengal—47 (6 months to 4 years).
Ajmer-Merwara—2 (2 years and 2¼ years).
1918 Bengal—18 (6½ months to 2¾ years).
1919 Bengal—8 (4½ months to 1 year).
Central Provinces—2 (7 months).
N.-W. F. P.—12 (5 months).
1920 N.-W. F. P.—2 (1 year and 10 months to 2 years).
1923 Bengal—17 (1½ years to 4½ years).
Punjab—1 (10 months).
N.-W. F. P.—1 (9 months).
1924 Bengal—32 (2 months to 4½ years).
N.-W. F. P.—1 (8½ months).
1925 Bengal—1 (1 month).
1927 Punjab—1 (1½ years).
1928 Punjab—2 (1 year and 2½ months).
1930 Punjab—3 (3 years to 3½ years).
1931 Bengal—1 (1 year and 10 months).
Punjab—2 (3½ months and 3 years).
N.-W. F. P.—4 (2½ years).
1932 Bengal—4 (1 year to 4 years).
Bombay—2 (4 months and 2½ years).
Punjab—1 (10 months).
1933 Delhi—2 (1½ and 2½ years).
Punjab—1 (1 year).

In addition, approximately 245 Moplahs were detained as State prisoners between 1922-24 in connection with disturbances in Malabar involving forcible conversions. These persons were all released gradually between 1924-31. They were detained for overt unlawful acts.

(2) Under detention at present :

Year, Province concerned, Number detained, Approximate duration of detention :—

1931 Bengal—11 (23rd to 25th November, 1931).
Punjab—2 (10th February and 21st May, 1931).
1932 Bengal—5 (1st & 2nd January, 1932).
Delhi—1 (26th April, 1932).
1933 Punjab—2 (4th April and 3rd October, 1933).
Burma—1 (30th April, 1933).
Delhi—1 (13th August, 1933).
1934 Madras—1 (10th September, 1934).
Punjab—1 (18th July, 1934).
1935 Punjab—1 (14th December, 1935).
Ajmer-Merwara—1 (23rd September, 1935).
1936 Punjab—1 (17th March, 1936).
Bengal—1 (8th April, 1936).

The above figures exclude political refugees

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and ex-Ruling Chiefs detained as State prisoners for reasons other than those connected with the maintenance of law and order in British India.

It is to be noted that all these State prisoners, except perhaps the Moplahs, have never been brought to open trial in connection with their alleged offences.

Bengal has been the heaviest sufferer. Are Bengalis the most turbulent people in India? Or are they the most—? What?

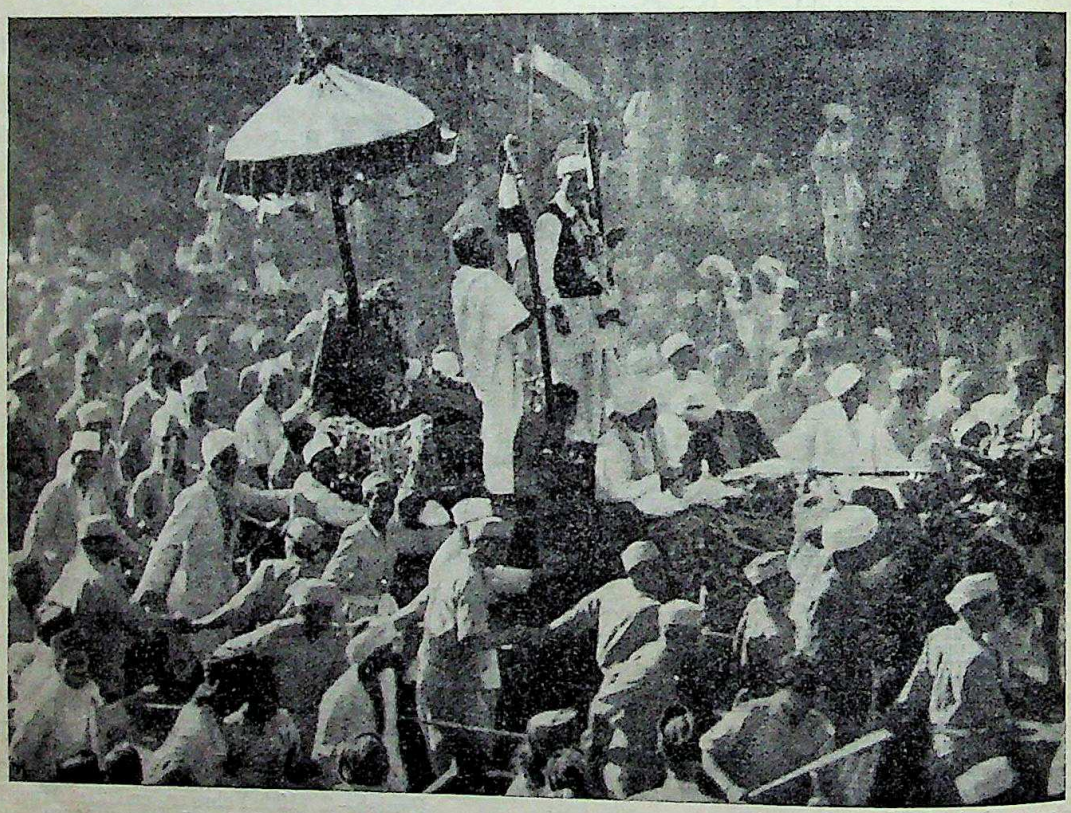
The First Village Congress

The vast majority of the people of India live in villages. We are a preponderantly rural population. It is the villages which produce food and feed the towns. From that point of view the urban areas are so many parasitic growths. Our civilization, too, is more rural than urban. Therefore, if our villages continue to be neglected, as they have been for decades past, that would mean death to the nation.

Our social activities and our politics, too, must take root in our villages as well as in our towns. If villagers are roused from their apathy, if the villages are made centres of living interest, if their inhabitants live to some high purpose, then alone can the nation live and grow from strength to strength.

The idea of holding a Congress session in a village, conceived by Gandhiji, was commendable from all points of view. The power of organization, capacity for tireless work and devotion and sacrifice of Maharashtra combined to make the idea a concrete reality at Faizpur. It was a new experiment, and naturally there were some defects in the arrangements, as there were even when previously Congress sessions had been held in cities and towns. But taking all the circumstances into consideration, including the unprecedentedly large crowds which flocked to the place, the first village session of the Congress was a remarkable success.

The conveyance, a *rath* drawn by oxen which carried the president Pandit Jawaharlal Nehru from the railway station to Tilaknagar, the improvised Congress town, was wholly in keeping with the idea of a village session.



Jawaharlal Nehru,
President-elect, driving in a cart drawn by six pairs of oxen

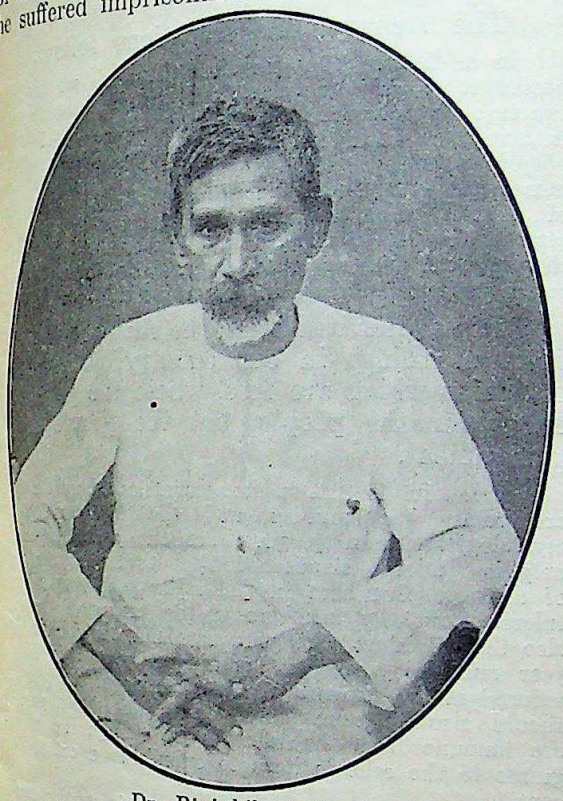
Dr. Bipinbihari Sen

The province of Bengal, particularly the district and town of Mymensingh, have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lost a most influential and selfless worker and leader by the death of Dr. Bipinbihari Sen. He was the most prominent leader of all national movements in his district and worked unceasingly for their success with great devotion. He was influential and popular with people of all classes, creeds and castes, from the poorest to the most wealthy. As dictator of the Bengal Provincial Congress Committee, he suffered imprisonment in 1932.



Dr. Bipinbihari Sen

He was one of the foremost medical men in the province and had an extensive practice. Even the poorest section of the community could count upon and actually received his help at all times in the form of free advice, medicine and diet. He was a member of the Bengal Council of Medical Registration for three successive terms, having been elected by medical graduates practising outside Calcutta.

He was a municipal commissioner of Mymensingh for about 30 years and elected chairman of its municipality for three terms. He rendered invaluable service to the town in these capacities in diverse ways, doing good to all classes irrespective of creed or caste. During the recent small-pox epidemic in the town he exerted himself vigorously in spite of protracted ill-health and visited the affected areas every day, to the incalculable benefit of the sufferers. His beneficent activities as a healer continued almost to the last minutes of his life. Only a few minutes before his death, he was engaged in giving medical advice to some ailing persons standing by his bedside.

He was inspired to and sustained in his manifold strenuous activities by his living faith in God. He was a member and secretary of the local Brahmo Samaj. He drew his last breath listening to one of his favourite hymns and lisping with his hands folded in prayer the sacred syllable "Om."

The vast concourse of people who followed his body to the cremation ground, the spontaneous closing of local shops, business houses, educational institutions and cinemas, and the immensely large condolence meeting testified to his popularity. Meetings for a similar purpose have been held in Calcutta and other towns also.

Acharya P. C. Ray on Famine in Bengal

Acharya Sir Praphulla Chandra Ray has issued a remarkable statement, with a map, on last year's famine in Bengal, which has not yet completely disappeared. He begins by stating:

> There was widespread famine in Bengal. It affected, according to Government report, 11 districts in Presidency and Burdwan Divisions and the population in its grip amounted to thirty lakhs, correct official figure being 30,81,951. The total population of these eleven districts is 175,58,684 and therefore population affected by famine comes to 17.5 per cent of the total population of the two divisions.
>
> Murshidabad, Birbhum, Bankura, Hooghly and Burdwan were severely affected. In the latter districts the drought came in the wake of a terrible flood. The Government of Bengal had to move in the matter of famine, or scarcity according to Government euphemism. Mr. O. M. Martin was appointed Additional Commissioner for relief operations. We do not at all envy his position. He was called upon to make bricks without straw.

Having been for years and still being at the head of a big and active relief organization, he knows his subject thoroughly well. He proceeds:

> The word "Famine" is anathema to our rulers. You may call it by some other name, call it "scarcity" or "acute distress" due to failure of crop or bad harvest. But "Famine" there cannot be.
>
> Rudyard Kipling, the Poet of Imperialism, has it:—
>
> "Take up the White Man's Burden
> Fill full the mouth of Famine
> And bid the sickness cease;
> Take up the White Man's Burden
> No tawdry rule of kings."
>
> But famine, epidemics and pestilence have become permanent factors in our land these days and there is an inborn and instinctive inclination to make light of acute distress by the authorities when the question of relief is concerned.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He then refers to the causes of the famine and says how Government faced the situation.

Due to repeated bad harvest year after year and to non-remunerative price of their produce, the cultivators are at the end of their resources. The condition is such that they cannot stand a single failure now. Consequent upon the two successive failures of crops in 1934 and 1935 we were in the midst of a disastrous famine the like of which we have not seen for a long time. The misery of the people passing through a slow process of death due to starvation could better be imagined than described. Cases of actual death were also reported in the press from different affected areas.

The relief that Government gave was neither thorough nor systematic, and the method of distribution was often very perfunctory.

The Acharya goes on to give a detailed account of the inadequate and unsatisfactory Government relief measures in his own district of Khulna. The work done by non-official private organizations and individuals is also briefly described.

He compares the measures taken in similar circumstances in the United States of America and England with those in our country.

In contrast with the state of affairs in India, the measures taken in England and America for the relief of distress may be cited. Thus a recent calamity in the United States was announced by Reuter in the following terms:—

> There are a few signs of abatement of the heat wave in the United States. The death roll has reached the grim total of 421. The Government are faced with a colossal relief task. It is estimated that over 20 million dollars are required to meet the food requirements in North and South Dakota and parts of Nebraska alone, while 95,000 families in Kansas will need assistance before the end of winter (*Reuter*, New York, July 11, 1936).

The outstanding feature being that immediately after the devastation what may be called "the first aid" was devised whilst in England the doles to the unemployed have become a prominent feature in the budget.

He then turns his attention to Britain.

With the nature of relief as stated above, pecuniary help administered to the unemployed in Britain may be well compared. We got the following statement from an well-informed writer :—

> "There are two millions of unemployed in England, and of them perhaps a million can never hope to get jobs again; but not only is the thought of revolution an absurdity, but a good portion of the unemployed vote for Conservative instead of Labour. One reason is the fear of the middle classes that Labour is not "experienced" enough to form a successful Government. Another is the social insurance and paternalistic legislation of modern England, the country buys off unrest by paying £2,000,000 per week to support the unemployed."

Then again ex-King Edward himself visited the scene of acute distress of the unemployed some time ago in South Wales. Reuter wired from London on the 19th November, 1936, regarding the visit thus :—

> "The second day of the King's tour of the distressed areas in South Wales was marked by the same absence of formality and facility for exchange of friendly remarks between the monarch and his subjects as yesterday.
>
> "The derelict steel works, idle coal pits and display of brave cheerfulness of the unemployed population obviously deeply impressed the King who in typical remarks at Blaenavon this morning declared : 'Something must be done to find work for willing hands.' . . . .
>
> "Before his departure His Majesty said : 'I have had a most interesting two days. Now we must see what we can do.'"

The Acharya's observations follow:

In a distress like one through which we have just passed it is only the State aid extended lavishly that can save the people from utter ruin. And if the peasantry is saved the State is benefited. But the help that the people got was utterly inadequate and not at all commensurate with the requirements of the situation. Cries of distress filled the air. Wail was raised from the remotest corner of villages in different districts. Philanthropic and humanitarian organizations rushed to the scene and carried succour as best as they could.

It was inevitable that he should contrast the state of things in our country with those in countries which are free, where the government exists for the people, not the people for the government.

The point is that in free countries where the people are really the masters and the Ministers, as the etymological meaning goes, are the servants, adequate help is rendered simultaneously with the commencement of distress. But here in India the people exist for the rulers. Thus the members of the Executive Council and also the Ministers take good care that their Rs. 64,000 a year and the huge cost of migration to the hills are secured at the expense of the miseries of the people. It should also be remembered that this highly paid staff are immune from the salary cuts, though the miserable grants to the schools have to submit to a cut of 10 per cent.

The fact is that the top-heavy administration swallows up the major part of the revenues. Thus in Bengal while the total revenue amounts to about 36 crores, the Imperial Government alienates more than two-thirds leaving barely one-third for the province; in other words the elastic portion, *e.g.*, Customs, Income tax etc., are seized upon by the Central Government and the non-expansible portion *e.g.*, land revenue, excise, amusement tax etc., are earmarked for the needs of the people and of the 10 to 11 crores, about 2½ crores fall to the share increasing demands of the Police Department in the name of "law and order" and after meeting the inordinate high salaries of the high officials, very little is left for the people's needs.

If we advert for a moment to the taxation system in this country, we find that the Imperial Government comes first, then the Provincial Government and last the local self-government bodies.

The philanthropic man of science concludes

Today the whole peasantry are over head and ears in debt. They are bankrupt. A single failure of crops or a flood requires relief operations, to such a hopeless pass they have come to. Distribution of agricultural loan or gratuitous relief or opening of relief centres in the affected areas may be stop-gap measures. But they must not be the permanent feature. They cannot be saved

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

unless the existing order of things is changed and the people are given facilities to stand on their legs.

Claims of British Shipping Rebutted

A powerful rejoinder to the claim of the British shipping interests that trade negotiations between India and Japan should be used not for the benefit of Indian shipping but for the benefit of Empire shipping, which virtually meant British shipping, was made by Mr. Gordhandas Morarji, the incoming Vice-president of the Indian Merchants' Chamber, at the annual general meeting of the Chamber held recently.

Mr. Morarji, making a survey of the transport and industrial problems with particular reference to Indian shipping, said :

"Indian shipping has no position whatsoever in the overseas trade of India and while the Government of India in spite of their repeated assurances have not taken a single step to assist Indian shipping securing entrance in the overseas trade of this country, it is amazing that British shipowners like Lord Essendon and Mr. Shaw should demand that the trade negotiations between India and Japan should be used not for the benefit of Indian shipping but Empire shipping which really means British shipping in this case. The necessity for utilising the bargaining and purchasing power of a nation for strengthening its shipping industry, not only as a matter of profit to individuals but as a source of economic strength, for a nation, is more and more recognized in important maritime countries. It is, therefore, imperative that the bargaining power of Indian shipping should not be used for strengthening the hold of British shipping over India at the cost of its economic and shipping interests."

After pointing out how British shipowners often denied space for cargo to Indian shippers, how their anti-Indian policy sacrificed India's yarn trade with China to suit their own selfish interests and how the P. & O. Company, largely patronized by the people and the Government of India, have systematically refused to employ a single cadet of the training ship "Dufferin" as an officer on their steamers, Mr. Morarji described the rate-cutting and other methods of unfair competition of the British Companies in Indian waters. He observed that all important maritime countries of the world had recognized that the coastal traffic of a country belonged to its nationals by right, and concluded :

"Mr. Shaw will have to realise what India needs and what India demands both as a matter of right and for the development of her national interests is the direction that the ownership, management and control of its shipping shall be in the hands of its own nationals—whether it is in the coastal trade or in the Overseas Trade of India—and you will all agree with me that it is the duty of the Government of India not to yield to the interested cry of the British ship-owners that Empire shipping is in danger and not to take any steps which may retard directly or indirectly the development of national shipping actually owned, controlled and managed in the contemptuous phrase of Mr. Shaw 'by the native-born Indian.'."

The committee of the Indian Merchants' Chamber also have protested against Mr. Shaw's proposal that "the Government of India should be pressed in its negotiations with Japan to use its bargaining power to the full in support of Empire shipping," which practically means British shipping, not Indian shipping.

Ph. D. for a Thesis in Bengali

The Ph.D. degree has been conferred by the Calcutta University on Prof. Biman-bihari Majumdar of B. N. College, Patna, for a thesis, written by him in the Bengali language, which embodies a historical and critical survey of the materials for a biography of the Vaishnava prophet Sri Chaitanya to be found in works written before 1757 A.D. in Sanskrit, Bengali, Assamese, Oriya and Hindi. The thesis is a bulky volume of 900 pages. This is the first time that any scholar has received a doctorate for a thesis in Bengali.

Oxford Shakespeare Prize Won by an Indian

For the first time in the history of the award, an Indian student has won the Charles Oldham Scholarship here.

He is Mr. G. J. Padmanadh of St. Catherine's Society, Oxford, who received the Scholarship for 1936.

The Scholarship, which is by open competition, is awarded each year for the study of some aspect of Shakespeare. In 1936 the subject was a special study of the Sonnets.—*Reuter.*

Mahatma Gandhi's Award in Ahmedabad Mill Dispute

As arbitrator Mahatma Gandhi has given his award in the Ahmedabad dispute between mill-owners and labour. He has recommended that no cut in wages of labour should be made till the mills have ceased to make any profit and are obliged to fall back upon their capital and till the workers have reached a level of renumeration adequate for maintenance. It is an eminently equitable principle that Gandhiji has laid down. It is to be hoped that both the parties—particularly the capitalists, will accept his recommendation. The capitalists sometimes make huge profits, which they do not share with the workers. And the workers generally live from hand to mouth at the best and are half-starved at the worst. On the other hand, the capitalists live luxuriously. So there is no case for reducing wages when profits go down to some extent.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Congress Victories in Elections

We wrote in our last December number :

"On the whole we should be glad if the Congress were able to capture the majority of the seats in the provincial legislatures, and, in due course, in the central or federal legislature also. Congress members are likely to fight for India's freedom more strenuously and courageously and in a more organized manner than the followers of any other party or parties. And it is freedom —political and economic—which matters more than anything else." P. 705.

It gives us much pleasure to see the Congress candidates winning most seats in all provinces where the elections have been already held and the results announced. It is hoped in the remaining areas also the results will be similar.

We wish to repeat, what we said in the December number, that we do not think every Congress candidate is preferable to every non-Congress candidate.

Discipline and Justice

It has been reported that at Cawnpore, on the 24th January last,

Addressing a huge meeting held at the parade grounds, Pandit Jawaharlal Nehru trenchantly criticized the growing spirit of indiscipline in Congress ranks and expressed his determination to root it out at all costs, irrespective of personalities. Even if Mr. Gandhi was insubordinate to the Congress dictates, said Pandit Nehru, action would be taken against him as well. All Congressmen should abide by the decision of the governing body of the Congress, however unpleasant and difficult it was to follow in individual capacity. The weakness of the Congress heretofore, Pandit Nehru remarked, was that no action was taken for insubordination to Congres mandates or for indiscipline.

Mr. Gandhi has declared that he is not a Congressman—not even a 4-anna Congress-member, as he put it. Hence, Mr. Nehru's minatory words do not affect him in any way. The mention of his name only serves to give a heroic cast to them. But if ex-officio membership of the Congress be inescapable by past presidents of that body, the words may furnish occasion for a characteristic smile in the wizened face of the Mahatma. Though it may seem an incongruous freak of fancy to connect the name of the de facto dictator of that body with insubordination to it, we do not say that it is impossible for him to disobey the Congress. For the man who dared to be 'civilly' disobedient to the mighty British Empire may not be afraid of starting a similar movement against its would-be rival, if necessary.

If ex-officio membership of the Congress be inescapable by past presidents of the Congress, such membership is also their inalienable right. We say this not merely in order to lay dow an abstract proposition. Pandit Madan Moh Malaviya is an ex-officio member of the Congre because he had been its president more th once. Now, he has actually done that for doi which some other members of Congress ha been deprived of their membership—he h supported the claims of at least one candida not nominated by a provincial Congress Co mittee against those of a rival candidate chos by that Committee. As Mr. Nehru would puni even an insubordinate Gandhiji, he might n hesitate to punish an insubordinate Malaviya Hence arises the question whether an ex-offic member of the Congress can be deprived of h membership.

And there is, of course, a previous questio —whether an ordinary member can be deprive of his membership for going against a decisio of the Congress Parliamentary Board or of provincial Congress Committee with regard nomination of candidates for election to legi lative bodies. Can this be done according any article of the Congress constitution? so, we should like to know that article. An are these decisions mandates?

Discipline is a good thing. But it is goo both for individual Congress members as we as for Congress Committees. If Congress Com mittees have been guilty in connection with th selection of candidates for election—we kno of at least one such instance, should n disciplinary action be taken against the offend ing party or parties? Discipline should b based on justice. It is absurd to take dis ciplinary action against persons who have bee sinned against.

The 'insubordination' which Mr. Nehr spoke of is not confined to any particula province. 'Disciplinary action' appears have been taken in most provinces. What the cause of this epidemic of 'insubordination' Are the 'rebels' to blame? Are they alone blame? Or are the Congress Committees als to blame?

Indian Sculpture

Mr. K. N. Dikshit, whom we congratula on his elevation to the office of Director-Gener of the Archaeological Survey of India, gave very informative broadcast talk on India sculpture on the 23rd January, beginning wi the earliest example discovered at Mohenjoda and Harappa, about which he said :

Of all the fine arts, sculpture is one in which th degradation and decadence of modern Indian Art is mo apparent in contrast with the heights attained in th

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

early history of this country. The beginnings of this art are to be traced to the ancient Indian civilization exemplified in the cities of Mohenjodaro and Harappa in the Indus Valley. The lime-stone statuette of a bearded nobleman from Mohenjodaro is at present the earliest example of Indian sculpture, and as a portrait statue it must be considered as fairly advanced in technique. Other examples include a fine torso from Harappa in which a surprising amount of modelling skill and anatomical observation is manifest. This early advance of art on Indian soil does not however seem to have been followed up, and it is after a gap of over two thousand years that we again meet the products of the master artists of the third century before Christ under the imperial patronage of the Mauryas.

We may here incidentally express a hope that Mr. Dikshit will do his best to promote the training of students in archæology, both in British India and the Indian States. Those Indian States which have enlightened rulers and prime ministers may do much in this direction.

Diploma Course in Journalism

LUCKNOW, JAN. 6.

The Executive Council of the Lucknow University has decided to prepare a detailed scheme for a diploma course in journalism at the University and has constituted a committee for the purpose. The preliminary memorandum already prepared on the subject by Mr. B. Singh Paul will soon be examined by the committee before its submission to the local Government.—*A. P. I.*

At least all the older Universities should have courses in journalism.

Educational Conference at Gwalior

Professor Diwan Chand Sharma, who attended the All-India Educational Conference at Gwalior during Christmas, has made the following statement to the press on the conference:

The 12th session of the All-India Educational Conference held at Gwalior during the Xmas week was a great success. It was a most well-attended conference to which delegates came from all parts of India including the Indian States.

Regarding the Maharaja of Gwalior and his education minister the professor writes:

His Highness the Maharaja of Gwalior, who opened the exhibition as well as delivered the inaugural address, took a keen interest in the Conference and showed a very clear grasp of the educational problems of the day. Rao Bahadur Mulye, Education Minister of Gwalior, who was the Chairman of the Reception Committee, devoted himself heart and soul to the success of the Conference.

The presidential and other addresses are next referred to.

The presidential address delivered by Pandit Iqbal Narain Gurtu struck the right note about educational reorganization. The conference was addressed by many other distinguished educationists such as Principal Diwan Chand of Cawnpore, Messrs. Wood and Abbott, the two experts, who have recently come to India, Mr. Menon from Cochin and Mr. Ali Akbar from Hyderabad.

The statement concludes with indications of the work done at sectional meetings and the open session.

The sectional meetings on Moral and Religious Education, Educational Research and Experiment, Child Training, Vocational Education, Primary Education, University Education, Education for Health and other subjects stimulated much healthy and progressive thinking about the several aspects of the educational problem in India. At all these meetings well thought-out papers were read, which were followed by interesting discussions and the formulation of the policy in the shape of resolutions. The open session of the Conference discussed and passed several resolutions calling upon the teachers in India to combat illiteracy and giving the lead in the matter of reorganisation of education which is occupying the attention of educationists all over India. The most interesting feature of the open session was the symposium on Educational Reorganization in which distinguished ladies and gentlemen took part.—*A. P. I.*

The Pardah or Seclusion of Women

The custom of observing purdah or the seclusion of women is losing its hold even in provinces and among communities hitherto purdah-ridden. An example of this process has been reported in the press from Karachi.

KARACHI, JAN. 7.

The *nikah* ceremony was performed today of Miss Shirin Tyabali Mandviwalla, daughter of a magnate of Karachi and Mr. Fakruddin Ibrahim Tawavalla of Bombay.

Miss Shirin is a cultured lady possessing reformist views on social matters.

A couple of months ago in the course of an address welcoming Lady Graham she declared that Muslim ladies should look forward to the day when *purdah* would be discarded and Muslim women would take their proper share in the social life of the country. An echo of this speech was heard at today's marriage ceremony when local representatives of Mullaji Saheb, it is understood, asked her to retract her declaration in regard to *purdah* as a preliminary to his sanctioning the marriage.

Just before the time fixed for *nikah*, however, the Borah religious head expressed himself agreeable to officiate at the marriage without imposing any condition provided the invitation to the sixteen reformist members of the community, who had been excommunicated, was withdrawn. The bride and the bridegroom's people emphatically refused to do so, whereafter the *nikah* was performed by the brother of the bride, Mr. Ghulamali, amidst scenes of great enthusiasm and rejoicing.

Bengal Government's Anxiety for Welfare of Bengal Youth

CALCUTTA, JAN. 7.

The Government of Bengal have appointed a committee, consisting of Sir Manmathanath Mukherji (Chairman), Justice Ameer Ali, Major-General Lindsay and Rev. Milford, to study the problem of welfare of youth as an aspect of nation-building (?) and to consider by what stages that objective could be reached.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It may be recalled that at the conclusion of his speech at the St. Andrews Day Dinner, the Governor of Bengal referred to the importance of the problem and announced his intention to set up a small body of men to study it with this assurance that the Government in future would not be unwilling to spend some portion of their augmented resources for so worthy a task.

—*United Press.*

The anxiety of the Bengal Government for the welfare of Bengal's youth will make young and old in Bengal anxious.

Will the Bengal Government in future "spend some portions of their augmented resources" for providing escorts and body-guards in plain clothes for our young men and women for their safety? Perhaps for a similar purpose walled citadels and island harbours may also be provided for them.

Dr. Laubach's Tribute to Santiniketan

Dr. Frank C. Laubach, Ph.D., secretary for the World Literacy Committee, New York City, and inventor of Key Method of Education, who is at present visiting India to study methods of teaching illiterates and to meet educators in this field of work, paid a short visit to Santiniketan and met the poet. Interviewed by the 'United Press,' he said, in part:

'To have looked into the wonderful eyes of Rabindranath Tagore and to have heard his ideals of freedom and service from his own lips was to comprehend why he has influenced the whole world. His lovely spirit, soaring toward the highest the universe knows, sends an aroma over the institution.

'But the Institute is at the same time one of the most practical I have seen anywhere. Young men are selected from the villages with a view to reconstruct their own homes and communities. So their subjects are all practical:

'Carpentry, Book-binding, Lacquer work, Gardening, Weaving, Boy Scouting, Village Civics, Literacy, Literary Association and Co-operative Movements.

When they get back to their villages they organize a committee for the uplift programme, one member for health and sanitation, another for arts and crafts, another of education, another for agriculture.

'Thus this lovely institution has discovered the secret of combining the real and the ideal. It reminds one of Plato's school, more than any modern institution. Mexico has a far more practical programme, but does not have a great poet at its heart, such as Tagore is and Plato was.

'At last I have come across a school which is attempting to reveal and to lift every aspect of Indian life from labour to art.

'Tagore has done another service for Bengali which needs to be performed for all India. He has gone back to the simple rich words of the heart. Few writers in India have yet discovered the power which lies hidden in the common words of everyday conversation. It is the tradition to write in a classical style which only the learned can comprehend. Indian writers will not reach India, not to mention the whole world, until they learn to write plain, simple, direct, strong, and heart-moving, Bengali, Hindi, Tamil, Telugu, Marathi, Urdu and other languages.

Indian Science Congress President's Address on The Indian Village

The very interesting address which R. Bahadur T. S. Venkataraman, the sugarcane expert, delivered last month at Hyderabad (Deccan) as president of the Indian Science Congress, had for its subject "The Indian Village—its past, present and future." The concluding paragraphs of his address show that what he wants done has been the aim of the village reconstruction department of Tagore's Visva-bharati for years. For example, he said:

For permanent results the urge for rural improvement should be implanted in the village itself. This could be achieved only by improving the chief natural agent for such work—*viz.*, the villager—and making it attractive to him to live and have his being in the village itself. Endeavours that are town-centred and take to the village for temporary periods, for lectures, demonstrations or shows—however honest or energetic—have an outside flavour to the villager and do not, therefore, get permanently assimilated into village life.

Summing up, he said in conclusion:

Though there are drawbacks associated with urban life the town has its own good points which need extension into the village to keep rural life in tune with the changes around us. At the same time, the countryside has advantages like open spaces and absence of congestion which can never be reproduced in the town.

Life activities that were village-centred in the past are increasingly getting town-centred to the disadvantage of the former. In the interests of the country as a whole relationship of mutual help needs to be established between the two. The town should extend to the village the greater knowledge, quicker living and the manifold amenities of the modern age. Contributions from the countryside are of equal importance. It alone can produce the raw materials of commerce and industry and thus help in the growth of towns and cities. It alone can supply adequate and wholesome food to the millions of our land, whether resident in the village or town. Lastly, the countryside alone can imbue the urban 'business' civilization with the deeper character and larger humanity which are nurtured in the villager through his more direct and constant contact with the great forces of Nature and life. Our duty then is clear: namely, to improve the village, the nucleus of our country life, and infect its chief agent, the villager, with a chosen culture of the virus of modern age through education and industrialization.

Calcutta University Unemployment Relief Scheme

The scheme which the Calcutta University has formulated in collaboration with industrial, mercantile and other business organizations for dealing with the problem of unemployment will be only a slight palliative if properly worked. Nevertheless it ought to be taken advantage of. For a solution of the unemployment problem to an appreciable extent we must look to the rousing of a spirit of enterprise among our people, to the throwing open of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

existing careers to our youth and to the opening up of fresh avenues of employment for them. All this can come about in full measure only with the attainment of self-rule but may be worked for *pari passu* with the struggle for freedom, so far as practicable. The whole educational system should be so reconstructed as to give opportunities for turning aside to vocational training at the primary, secondary, collegiate or university stage, to those who want or are obliged to give up academic education for such training.

There ought to be economic planning and organization on a national scale instead of mere tinkering with middle-class employment. Self-rule can make that possible.

Pandit Jawaharlal Nehru's Election Tours

Pandit Jawaharlal Nehru has been displaying wonderful and unsurpassed energy and endurance in his election tours in different provinces. Railways and motor cars have on occasion been too slow for him, and so he sometimes travelled in aeroplanes.

Perhaps of greater importance than the success of Congress candidates at the elections, which is not negligible, due in part to his presence and speeches, is the rousing effect which his tours are producing on the mass of the people.

Official Interference in Elections

On the 29th January, the Legislative Assembly at New Delhi passed the following resolution moved by Dr. Khan Sahib :

"This Assembly recommends to the Governor-General-in-Council to take immediate steps to secure that public servants do not interfere directly or indirectly in the ensuing elections to the reformed legislatures but unruly conduct, demonstrations which are likely to cause breach of the peace, singing of provocative songs and slogans and pronouncing religious ban against any candidate or persuading voters to vote or not vote in the name of religion, should be stopped by the local authorities with strong measures."

Probably this resolution will share the fate of many others passed by the Assembly but not given effect to by Government. In any case, it has come too late to influence elections in some provinces.

Indo-Burman Cultural and Economic Bonds

At the Orient Club dinner at Rangoon last month, Lord Linlithgow, the Governor-General, said in the course of his speech :

I welcome your recognition of the fact that the political separation of India from Burma is wholly consistent with the maintenance of those other ties of common interest by which the two countries are linked. It would be the greatest pity if the political severance of Burma from the Indian Empire was to result in any severance of those bonds alike of culture and of economic interest which have united India and Burma up to now. I feel confident that it is to the interest of both countries to maintain their present close economic and cultural connection and I am sure that it is the path of wise statesmanship to endeavour to secure that the connection should be confirmed and strengthened.

Now that the political separation of Burma from India is an accomplished fact it is quite easy for British imperialists to pose as advocates of Indo-Burman cultural and economic connection. But the British imperialists' case for the separation rested not a little on their false assumption and statements that the Burmese were an entirely distinct people who had no historical or cultural or other ties with India. Take the following passage from a communication despatched some time ago by the Burma Government to the Government of India :

"Burma is an entirely separate country from India, and the Burmans are an entirely separate people. They are not bound to India by any ties of common race or common language or common sentiment."

And who does not know also that the separation had for one of its main objects the securing of the economic exploitation of Burma as a monopoly for Britishers by the discouragement and, if possible, the elimination of Indian economic enterprise there ?

Lord Linlithgow's words would lead one to conclude that Burma was separated from India in order to strengthen the cultural and economic connection between the two countries !

Professor Saha on the Claims of Physics and Physicists

Presiding over the Indian Physical Society at Hyderabad (Deccan) last month, Professor Meghnad Saha dealt in his address mainly with the object, contribution to civilization and social mission of the science of physics and the future of the profession of physicists in India.

Quoting from Professor Gordon Childe, he remarked that the great Industrial Revolution through which the world was now passing was mainly due to discoveries in physics. In fact, as Prof. Saha showed the science of physics had given birth to nearly all of those ideas, processes and agencies which had brought man to a better and deeper understanding of the material universe; to the harnessing of forces of nature, to the various processes of engineering such as civil, mechanical, electrical. It had revolutionized methods of communication by discoveries of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the steam engine, and the internal combustion engine which had given birth to the automobile industry and rendered aviation possible. A good many other processes like illumination, radio, refrigeration and countless other arts which were now revolutionizing modern life, not only in its material aspect, but also in intellectual economic and social relationships were due to discoveries in the physical science. Up to this time there were no signs of exhaustion in the possibilities of new discoveries, and to the extent to which these discoveries might not affect human life.

Passing on to the subject of the proper teaching of physics,

Proceeding with his theme, Prof. Saha showed by facts and figures that in all progressive countries of the West, in America and in Japan, greater importance was being attached to the proper teaching of physics in elementary and advanced schools, in universities and in professional schools and colleges. Large amounts were being spent on research grants in universities, research institutions, both public and private, and in research stations belonging to industries like electrical engineering and wireless which owes their origin to researches in physics. He also pleaded for greater efficiency in the teaching of physics in the schools and colleges.

There is some official profession of anxiety for the educated unemployed and of a desire to find employment for them. The following words are an apt commentary on them :

Prof. Saha found in the course of his travels that no trained physicist in Europe and America ever remained unemployed.

Prof. Saha further said that the physicists in India had got a very small number of appointments at their disposal. He pleaded for greater employment of trained physicists in industries, electrical works, the broadcasting departments, the geological and other Government scientific services. He said that even hospitals—which these days made use of a large number of physical things, such as X-rays, ultra violet therapy apparatus—would find a trained physicist much more useful than a doctor, who does the work on the rule of thumb basis. There seemed little doubt that a doctor and a physicist researcher could jointly do much better work for the human welfare.

Prof. Saha further pointed out to the apathy shown by the Government towards recruitment of the right type of trained physicists and as an example quoted the case of the research department of the All-India Radio, where people without experience in radio research had been taken though the right type of trained people turned out by the radio laboratories of various universities were available.

On the subject of scientific research he said :

In England the amount spent on research on all sciences by the industrialists was, according to Julian Huxley, about five million pounds. The corresponding figures for America was about 300 million dollars. The Government in England gave a grant of 1.3 million pounds for giving small doles to professors for buying apparatus for their research work. This amount was only supplementary to the usual laboratory grants.

Regarding industrial research in universities in particular Dr. Saha said :

In this country the criticism was being made that the universities were doing only academic work. There was no need for justifying the work of the university because their main function was to train the students in the fundamentals of sciences. If they neglected this work for industrial research, they would be neglected their duties, the effect of which would be seen in the falling of standards and inefficiency in industrial work itself. Any industrial research could be only supplementary to the ordinary routine duties, and the university professors would be quite willing to do the work if they were given grant for the work.

An English company had set an example to Indian industrialists by giving a grant to the Punjab University for carrying on research work in basic as well as industrial science under the guidance of Prof. Bhatnagar. The Indian industrialist ought to follow this example and the Indian public men instead of indulging in useless and mischievous criticism of universities should assist in getting grants for them.

Sir P. C. Ray has proposed that the Bengal Chemical and Pharmaceutical Works Limited should make an annual grant of Rs. 15,000 for research. If that firm gives effect to his recommendation, it will be not only a patriotic act but may very probably contribute indirectly to make its products still more popular and add to its profits. We do not know whether the results of the researches carried out with the help of similar grants in other countries are a monopoly of those who have made the grants.

Detenus Not To Be Released

In reply to a question put by Mr. Amarendranath Chattopadhyaya in the Assembly, Sir Henry Craik said that "although the situation regarding terrorism has improved, the improvement would not justify general release of persons detained because of their connection with terrorism, in view of the fact that such release had in the past been followed by recrudescence of the movement."

Has it ever been proved that the recrudescence was brought about by the released detenus ?

If the situation regarding terrorism did not improve, the detenus would not of course be released : if it has improved, then also they are not to be released. Improvement or its opposite has the same bearing on their fate. What then can lead to their release ? Nothing !

That they were collectively or individually connected with terrorism has never been proved in any court. Yet they are punished. If any one's terroristic act is proved by open trial, he is imprisoned for a definite term. But men and women against whom nothing has been proved have to undergo imprisonment for an indefinite length of time. How should this sort of punishment be characterised ?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

India & King Edward VIII's Abdication

In the Assembly,

There was a reference to King Edward's abdication when Sir M. Yakub said that there was a widespread feeling of resentment in India because she had not been consulted on the question of abdication. He asked whether the Government proposed to communicate this feeling of resentment to the Secretary of State, declaring that it was the Indians' unanimous desire that on important matters affecting her prestige and position in the Empire, she should be consulted and should have a voice like other partners of the commonwealth.

Who are the nincompoops who felt this 'resentment'? What is the 'prestige' of a subject country? Prestige indeed! Is India a partner of any 'commonwealth' that Sir M. Yakub spoke of other partners of the commonwealth?

Brazenfaced Selfishness

Mr. Alan Chorlton, M.P., has in the course of a letter to the *Manchester Guardian* advocated a united Lancashire demand for the grant of an export bounty by the British Government. Evidently Lancashire feels emboldened by a reduction in the tariff on the imports of British piece-good into India. Mr. Chorlton claims the following advantages for the suggested export bounty:

. . . .a moment's clear reflection would show how a prosperous cotton trade would go far to mitigate the evils which the other subsidies are intended to avoid. Think of the coal to be consumed in factories now idle, the shipping laid up which would be used again in transporting goods abroad, the additional food bought by those with wages to spend, thus saving the dole, the lowering of import costs to the consumers caused by the improvement of the trade balance through increased exports, surely a catalogue of advantages not to be minimized by any professional apologist or protagonist of the policy of drift.

It is nothing to Lancashire that such an export bounty would go a great way to ruin India's struggling cotton industry.

Conference of Indian Soap Manufacturers

The fourth annual conference of Indian soap manufacturers was held in Calcutta last month under the presidentship of Sir Hari Sankar Paul. He said in the course of his address:

A protective tariff of Rs. 20 per cwt, on imports in soap has very much helped the indigenous soap factories out of a critical situation created by the dumping of Japanese imports. But the real danger that threatens the indigenous concerns is the establishment of soap factories in India by non-national capital and management. Their skill, superior knowledge, and efficiency in the technique of production, age-long experience and above all their large capital combined with the facilities of banking they enjoy, place them on a vantage ground to overawe the struggling Indian interests who must now rise equal to the occasion and exert their best to hold their own and forge ahead. Our countrymen have now a clear duty before them. The soap industry wherein several crores of Indian capital are sunk and that has given work to over a lakh of Indians with prospects of adding more to the number can rightfully expect the patronage of our countrymen at this hour of need. It can ill afford to miss the patriotic urge that would develop in them the 'Buy Indian' sentiment. On the other hand a scheme must be evolved to promote greater marketing facilities for the products of Indian factories. Your association should make strenuous attempts towards a general curtailment of the cost of production by arranging common and collective advertisement and centralized purchasing of raw materials.

Coming to raw materials, I am constrained to remark that the Government has been doing distinct disservice to the cause of indigenous soap industry by pursuing the regretted policy of imposing high import duties on the raw materials like palm oil, palm kernel oil, caustic soda, aromatic chemicals, etc. Relief can reasonably be claimed in this respect from the Government, particularly in view of the exclusive nature of these imports.

The following resolutions were passed at the conference:

This conference of the Indian soap manufacturers urges on the Government that in any trade agreement with Japan or any other foreign country, the present rates of duty *viz.*, 25 per cent *ad valorem* or Rs. 20 a cwt. whichever is higher, on toilet soaps should be maintained as a necessary anti-dumping measure.

This conference of the Indian soap manufacturers is strongly of opinion that as the bulk of the supply of essential oils and aromatic chemicals comes from the continent, in no future trade agreement with U. K. imperial preference should apply in respect of the above articles.

This conference of the Indian soap manufacturers views with alarm the contemplated move on the part of the railway administrations in India (1) to enhance railway freight and (2) to suppress the motor bus traffic and urges on the Government and the central legislature to oppose any such move as highly detrimental to Indian trade and industries.

Impressions of the Indian Economic Conference at Agra

Dr. Manoharlal, ex-Minister of the Panjab and ex-Minto Professor of the Calcutta University, is a leading economist. He has given his impressions of the last Indian Economic Conference at Agra as follows:

He considered the attendance at the conference fair and representative of various shades of opinion. Questions of tariffs, ratio and exchange were the subjects of lively discussion both from the theoretical viewpoint as well as of practical application to India. The protectionist view was more emphatic than that in favour of free trade.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The exponents of the latter view based their plea mostly on theoretical grounds, whereas the majority considered that under the present conditions of India continued protection was necessary. It was also felt that many of the factors on which the policy of discriminating protection was based constituted restrictions and that the policy was being worked under conditions which were too rigid for real good of India. Questions of exchange and ratio were related to the problem of devaluation and the discussion seemed to favour devaluation without which measures of support to trade were likely to prove inadequate.

Problems of national income and transport also formed a subject of discussion. A great deal of support was given to the continuance of facilities for motor transport and in the matter of rail-road competition the rivalry between the central and provincial governmental view was emphasised, though the necessity for co-ordination was admitted. The question of income was also considered and its connection with agriculture. No opinion was expressed on the Reserve Bank's recent report on agricultural credit, as the report had not been considered yet. On the whole the conference proved very useful in affording an opportunity for scientific treatment of economic problems.

Educationalists Against Control of Admission to Universities

At the All-India Educational Conference at Gwalior, Professor H. P. Maiti of the Calcutta University said :

It would be wrong to control admission to the Universities by intelligence tests alone, firstly because here was not truly standardized tests, secondly, because the tests gave only a rough measure of intelligence, and traits other than intelligence were equally valuable considerations for higher education, and thirdly because adequate facilities for vocational training with assured employment in industries on a much larger scale than at present should be provided before such a control was exercised.

Judging from the speeches in the University Education Section, the consensus of opinion on the subject was also against the proposed control of admissions to the Universities.

Bengal's New Director of Industries

Mr. A. T. Weston, Director of Industries, Bengal has been granted leave for the period from the 2nd February, 1937, to the 9th May, 1937, preparatory to retirement.

Mr. S. C. Mitter, Deputy Director of Industries, has been appointed to act in his place with a view to his eventually succeeding to the permanent vacancy on Mr. Weston's retirement.—(*Press Note.*)

This is a commendable appointment.

Cultivation and Use of Indian Medicinal Plants

Mr. N. K. Majumdar writes in *Roy Weekly* :

Major B. D. Basu, I.M.S., has drawn the attention of the public with regard to the necessity of the study of the medicinal plants of the country in his monumental work, "The Indian Medicinal Plants" (Basu & Kirtikar). There we find that the attempts on the part of the Government of India for the resuscitation of the medicinal drugs of India commence with the Pharmacopoeia of India so far back as 1867 under the authority of the Government of India. Thereafter in 1895 on the recommendation of the Indian Medical Congress the Government of India appointed a committee by the name of the Indian Drug Committee with the avowed purpose of encouraging :

(*a*) The systematic cultivation of medicinal plants indigenous to India.

(*b*) The use of drugs of known therapeutic value in medical depots.

(*c*) Scrutinizing the manufacture of stable preparation of certain drugs.

The foundation of the School of Tropical Medicine in Calcutta may be said to be another attempt in the said direction.

Mr. Majumdar quotes the following observations of Major B. D. Basu from the work named above :

"It is perfectly true that Indian Drugs ought to be largely studied by the medical practitioners in the country. European medical men have fully admitted this truth and some of them have laboured earnestly and assiduously to accomplish this object. It is easy to understand that the efforts of foreigners must necessarily be imperfect and unproductive of adequate results."

"In India foreign and indigenous systems should be read together, if full benefit is to be derived from either."

Mr. Majumdar concludes :

Regard being had to the importance of the matter a systematic enquiry should be launched by the foundation of a suitable Board under Government auspices, for the purposes noted hereinabove. Capable workers will not be wanting to discover the use of the medicinal plants from the adepts. The adepts as a matter of course must be in the list of workers in order to accomplish this object. If this is done there is no doubt that a new chapter will be added to the Pharmacopoeia of India.

In closing, I may submit that the duty in this connection is solely cast upon the educated classes to move in this matter without delay.

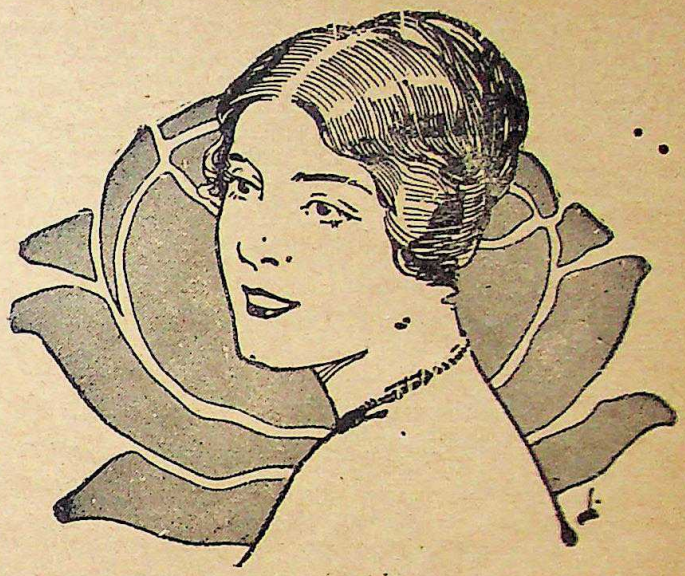
PRINTED AND PUBLISHED BY MANIK CHANDRA DAS, PRABASI PRESS, CALCUTTA
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Insist on Calso products.

Nature's Beauty in
Blooming Rose

Your Beauty in **CALSO'S PEEYA**—a lovely trim of Soap, Snow & Cream.



CALCUTTA SOAP WORKS

PROGRESS!

FINER WORK IN ..... PROGRESSIVE METHOD

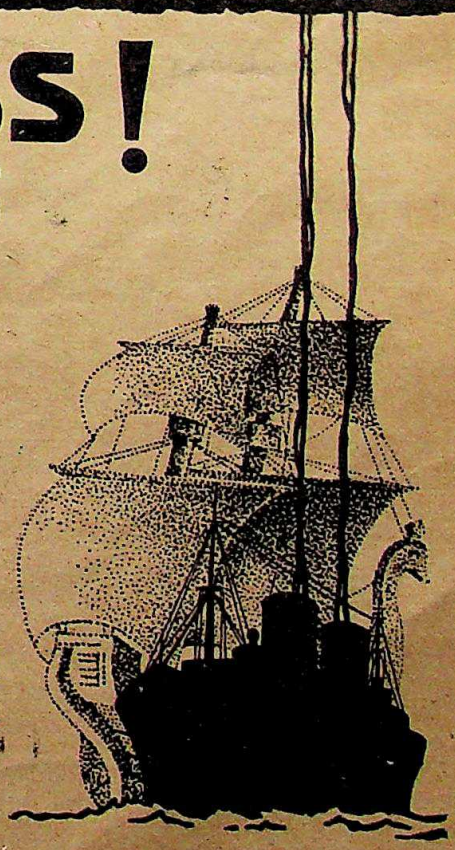
Having always fostered the Spirit of Progress we are able to combine high class work with speed of out put.

Particularly is this seen our production of Process Engraving Works.

Up-to-date plant and progressive ideas combine to produce finished results, the quality of which is unchallengeable.

Ring up 3793 B.B.

Specialist in Tri-colour reproduction and makers of line, Half-tone Blocks & Fine Art Printers.



BENGAL AUTOTYPE Co
213, CORNWALLIS STREET = CALCUTTA

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOLDEN BOOK OF TAGORE

An Unique Document of International Fellowship

Some of the Contributors: Mahatma Gandhi, Romain Rolland, J. C. Bose, Albert Einstein, Jane Addams, Ramananda Chatterjee, Johan Bojer, Thomas Mann, John Masefield, Theodore Dreiser, Maurice Materlinck, W. B. Yeats, Selma Lagerlof etc., etc.

Only a Limited Number of this Rare First Edition with 30 valuable reproductions in colour and monochrome, including some unique portrait studies of the Poet are available. **Price Rs. 20 Post Free.**

Apply to **"MODERN REVIEW" OFFICE, 120-2, Upper Circular Road, Calcutta, India.**

IMPORTANT FOR THE CULTURED

The Renaissance of Indian Art has now become an accomplished fact. Even the Western World of Art has given recognition to it.

Special Offer

CHATTERJEE'S PICTURE ALBUMS form a series of Seventeen numbers, each containing 16 coloured reproductions. *Of these Nos. 1 and 10 are out of print.* The other Fifteen numbers—*which are all independent*—are priced at Rs. 2 each, postage As. 6. The usual price for these Fifteen numbers is Rs. 30 *plus* postage Rs. 2.

A small number of these sets of 15 are yet available. *So long they are available,* our readers are given the following offer:

The Full Set of Fifteen for	**Rs. 18-8.**	**Post free in India**
Any Ten Numbers for	**Rs. 13-4.**	**" " " "**
Any Five Numbers for	**Rs. 7-0.**	**" " " "**

12½ per cent of the above values should accompany V. P. P. orders in stamps. Rebate to the same extent will be given for delivery taken by hand.

Only A Few Sets Left

CHATTERJEE'S Albums are of Great Value—Historical and Artistic.

THE ARTISTS REPRESENTED IN THIS SERIES INCLUDE

Abanindranath Tagore—The Master
Nandalal Bose—Acharya, Kalabhawan, Santiniketan
Sukhalata Rao—The famous painter-authoress
Gaganendranath Tagore—The Master and creater of a School
Asit Haldar—Principal, Lucknow School of Arts
Jamini Prakash Ganguli—Late Vice-Principal, Calcutta School of Arts
Sailendra Nath De—Vice-Principal, Jeypore Art School
Abdur Rahman Chughtai—The foremost Musalman Painter
Samarendranath Gupta—Principal, Mayo School of Art, Lahore
Sarada Ukil—The famous painter of Delhi
Mukul De—Principal, Govt. School of Art, Calcutta
M. V. Dhurandhar—Vice-Principal, School of Art, Bombay
Molaram—(Old Master)

Surendranath Kar—Teacher, Kalabhawan, Santiniketan
Pratima Devi—The Gifted daughter-in-law of the Poet
Bireswar Sen—School of Arts, Lucknow
Deviprasad Ray Chowdhury—Principal, Govt. School of Arts, Madras
Khsitindranath Majumdar—Indian Society of Oriental Art
Mahabir Prasad Varma—Maharaja Burdwan's Court Painter
Dhirendra Kumar Dev-Varma, Ranada Charan Ukil, Sudhangsu Chowdhuri } Painters of the India House, London
Manindrabhusan Gupta—Instructor, Govt. School of Art, Calcutta
Ramen Chakravarty—Head Master Govt. School of Art, Calcutta
Late Suren Ganguli
Late Upendra Kishore Ray Chowdhuri

The Modern Review Office, 120-2, Upper Circular Road, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A NEW BOOK by Dr. J. T. SUNDERLAND

Evolution and Religion

Prabuddha Bharata writes:

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious-minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity. The author has shown too that although there is a class of evolutionists who find no necessity of a God or the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover, he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

Also highly praised by INDIAN MESSENGER, THE HINDUSTHAN TIMES, THE D. A.-V. COLLEGE UNION MAGAZINE, THE TRIBUNE, THE HINDU, THE GUARDIAN, THE SUBODHA PATRIKA, THE BOMBAY CHRONICLE UNITED INDIA AND THE INDIAN STATES and others

Price Rs. 2. Postage extra.

Dr. Rajanikanta Das, M.A., M.Sc., Ph.D.

Special Economist, International Labour Office, League of Nations: Formerly Lecturer in Economics, New York University: Sometime Special Agent, Department of Labour, United States Government.

PLANTATION LABOUR IN INDIA

Price Rs 3. Postage Extra.

The Times of India, May 26, 1931:—

"……it is the first systematic attempt to bring together all the available information on the subject of plantation labour and as such this book ought to find a place on the shelf of every serious student of the Indian labour problem."

MUSSOLINI AND THE CULT OF ITALIAN YOUTH

An exposition based on the speeches of Benito Mussolini

By P. N. ROY, M.A., *Lecturer in Italian at the University of Calcutta*

Prof. Roy is a fine scholar and has interpreted the Italian Superman from a study of original material. *The Mysore Economic Journal says*:

"A study of Mussolini, the sabre rattling exponent of Fascism is attempted by Mr. Roy on the basis on the dictator's numerous speeches. Whatever Mussolini's failures may be, he rejuvenated Italy which was crumbling to pieces after the agony of a prolonged war. His new cult infused confidence and gained the allegiance of Italian patriots who were keen on saving the glory of *Italia* from the dust of imminent and destructive civil warfare. This book gives Mussolini's own interpretations of Fascism, which the author has carefully compiled and edited for the benefit of Indian readers who are anxious to learn something about the masterful matter of the Italy of to-day. The book is well illustrated with appropriate pictures of the many-sided activities of the *Duce* in his native country."

Profusely Illustrated. Cloth Gilt with Jacket, Price Rs. 3-8

To be had of—

The Modern Review Office, 120-2, Upper Circular Road, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THIRD EDITION OF

RUIN OF INDIAN TRADE AND INDUSTRIES

By MAJOR B. D. BASU, I. M. S.

IN THIS EDITION THE BOOK HAS BEEN ENLARGED
ITS GET-UP HAS BEEN GREATLY IMPROVED
BUT THE PRICE HAS BEEN REDUCED FROM Rs. 2-8 TO Rs. 2 PER COPY
POSTAGE EXTRA.

The Khalsa Review writes :

".....Even those who now criticize and taunt at the poor standard of Indian labour and Indian Industries will have to concede that India was once a great industrial country.....Major Basu's book is replete with facts and figures. Whatever the Major says he supports his assertions from records of contemporary history and official statements....."

The Young Builder writes :

"This is a revised and enlarged edition of the well-known book from the pen of the late Major Basu, whose name is a byword for accuracy of historical facts and figures. It lays down the "ghost" that in the pre-British period India was *only* an agricultural and *not* a manufacturing country. The author tells the tragic tale of the ruin of indigenous trade and industries by a number of penalties, prohibitions and privileges.....India is at the threshold of great political, industrial and economic charges. Major Basu's narrative, dispassionate and documented as it is can serve a twofold purpose at the present time : first, it should serve as a brake on England's natural but not righteous desire to keep the country indefinitely as a special preserve for Lancashire and Manchester, and, secondly, it may be an eye-opener to those who, believing, of course wrongly, that India having been in the past an agricultural country exclusively, should continue to be such in the future.

Also highly praised in AMRITA BAZAR PATRIKA, ADVANCE, THE HINDUSTAN REVIEW, THE MODERN REVIEW, THE BOMBAY SENTINEL, ANANDA BAZAR PATRIKA, FORWARD, RANGOON DAILY NEWS, THE SEARCHLIGHT, THE DAILY HERALD, THE INDIAN EXPRESS, THE INSURANCE & FINANCE REVIEW, THE HINDU, ETC.

Buy A Copy at once :

India's Educated Men, Including Students,

Derive their knowledge of the British period of Indian History mostly, if not wholly, from the Works of British Authors.
But these are one-sided and misleading.

For a True Account of the British Period of Indian History,

Read Major B. D. Basu's Historical Works

The Chief of them are :

I.	Rise of the Christian Power in India	Rs.	15-0
II.	India Under the British Crown	"	10-0
III.	Consolidation of the Christian Power in India	"	1-8
IV.	Ruin of Indian Trade and Industries	"	2-0
V.	History of Education in India Under the Rule of the East India Company	"	2-8
VI.	The Story of Satara	"	10-0

The Modern Review Office, 120-2, Upper Circular Road, Calcutta
or Dr. L. M. Basu, 49, Leader Road, Allahabad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just Published *Just Published*

TALES OF BENGAL

By SANTA DEVI & SITA DEVI

Price Rs. 2. :: Postage extra.

Some Opinions of the Press:

.....This slim volume of stories will please and interest the Western reader more than Sarat Babu's work. In the first story, "The Ugly Bride," one discovers in Santa Devi the ease, spontaneity, and humour of our own practised lady novelists. There is a delicate bite of irony in it, and the pathos is unforced.....

That quarter of an hour with Tarasundari and the ugly bride in the third-class carriage is worth a score of heavy-doctored romances.

Edmund Candler, in the **Nation and the Athenaeum.**

.....The late Mr. J. D. Anderson, a leading authority on Bengali literature, thought highly of the work of these gifted sisters....."Loyalty" is a touching and pathetic tale, and "The Wedding Dress" is full of quaint interest.

F. R. Scatcherd in the **Asiatic Review.**

"Yorkshire Observer" says :

.....The works have substantial literary merits.... ..."The Ugly Bride" and "The Letter" are perhaps the gems of the collection.

"Manchester Guardian," says :

.....Mostly lively in manner, modern in tone, ...the humour and the energy of the narrators, in which one feels the rush of the new spirit...

"The Times Literary Supplement" of London says :

These remarkable pictures of Bengali life written by the daughters of the independent and critical political journalist, Babu Ramananda Chatterjee, were noticed at some length by us on November 13, 1919, and the half-dozen tales here given, three by each of the sisters, represent the best kind of Bengali literature, picturing Hindu social life with humour and pathos.....

Mrs. Margaret E. Cousins, B. Mus., writes in "Stri Dharma" :

They are born story-tellers who have the gift of making us identify ourselves with a character in each story and by the accurate description of details of environment or character drawing cause us to live in the tale. The writing and style is strikingly good, giving the pleasure of refinement and of mastery of craft..... The book is a piece of real literature and will form a salutary antidote to the sentimentality and coarseness which one finds in many of the stories now being written in India on Indian themes.....

"The Hindu" writes :

There is an immense field for the writer of fiction in India. This book of short stories shows what can be one by honest writers.

"The Hindustan Times" writes

.....The plots are simple and effective, and a humorous twist at the end of the "Ugly Bride" adds to its merit.

The Young Builder writes :

Have already elicited high praise from such papers as "The Nation and The Atheneum," and "The Manchester Guardian." They will be read with great interest from cover to cover, being full of charm and pathos.

The Twentieth Century writes :

Both the sisters have won their spurs in the field of Bengali literature and are a force to reckon with.

They display consummate skill in weaving plots and characterisation.....

The Leader writes :

.....Their stories bear evidence of imagination and sympathy.

The Guardian writes :

.....These half a dozen stories are delicate pieces which should fascinate Indian readers also, while..... they have enraptured foreign readers. .....They are a valuable addition to our literature.

The Tribune writes :

Inasmuch as all great Art is suggestive, we can safely saw that "Tales of Bengal," is a vital and extraordinary book. It glows and glitters on every page. .....In Bengal, it seems, Chatterjee sisters are playing the same role at present which was played by W. M. Thackeray during the last century in England.

Advance writes :

Sjta. Santa and Sjta. Sita Chatterjee occupy a high place in the Bengali literature as story-writers. .....We have no doubt that the book will be appreciated as it deserves to be.

Bombay Chronicle says :

Humour, irony and pathos have all been very effectively utilized to good purpose and the descriptions of life in Bengal are wonderfully life-like and colourful.

THE MODERN REVIEW OFFICE,

120/2, Upper Circular Road, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In Praise of

THE CAGE OF GOLD

By SITA DEVI

Translated by Principal A. E. BROWN

Rs. 2-8

Swarajya, Madras, says :

".....From every point of view it must be declared a decided success.....

The Book is translated into excellent English by Mr. A. E. Brown."

The Civil and Military Gazette, Lahore, says :

".....Its plot is good and the incidents are well told....."

The Vedic Magazine, Lahore, says :

".....The interest of the story is kept up to the end. The get-up of the book is beautiful and the printing neat and correct."

Stri-Dharma, Madras, says :

"We hope she will write many ; for they will find a ready mart. .....her books are always salutary.

There must be many girls in India, whose fate is mirrored in the unfolded story of Urmila, and it will hearten them up to read of her struggle and her triumph."

The Bombay Chronicle says :

".....The story is interesting from the first page to the last."

The Rangoon Times says :

"It is charmingly written and is of absorbing interest, holding the reader's attention from the first to the last page."

The Young Men of India :

".....The characters are clearly drawn, with many a touch of humour.....The interest of the story is well sustained."

The Hindustan Review says :

Principal Brown of the Wesleyan College has rendered the English translation admirably.....

The prattle of children is delightful to the ears. The tender manner in which Urmila finally over-rides her scruples which gripped her is singularly charming....."

The Quarterly Journal of the Mythic Society says :

"The plot of the novel is very interesting and laid partly in Bihar and partly in Calcutta....."

The Rangoon Mail says :

".....To read a book of this type is an education of the heart....."

Public Opinion says :

".....There are touches of beauty scattered all over her two hundred pages....."

THE MODERN REVIEW OFFICE, 120-2, Upper Circular Road, CALCUTTA.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

THIS maiden Novel by the greatest Novelist of the 19th century was published serially in the "Indian Field" in 1864 in English. Then it disappeared from the public eye. It has at last been rediscovered and is ready for the admirers of Bankim and the readers of fiction. It will show how great was the master in his craft even in a foreign language.

Sir Jadunath Sarkar, M.A., D.Litt. :

"..his characters are already living entities and not mere dummies. Above all, his gift of gentle raillery peeps through in this very first fiction. The reader's attention is here held captivated and he is led to the very end of the volume without a break,—as in the Master's most mature work." (The *Amrita Bazar Patrika*, 15 Dec. 1935).

The Bombay Chronicle :—"The novel deals with village life in Bengal ; the love, romance, intrigue, jealousy and superstition of the Indian villagers are all faithfully portrayed in a story that is as human as it is full of incident. The vividness with which he describes Indian scenes—be it the village maidens at the well or the verdant fields or the atmosphere within the Zenana—is incomparable. The novel is a glorious addition to Indian fiction. (29. 12. 35)

The Indian Review :—"The plot is skilfully interwoven...The story abounds in piquant situations, brilliant dialogues and clever character-sketches. (April 1936).

BEAUTIFULLY PRINTED AND BOUND.

PRICE RE. 1/8/- ONLY. Postage- /6/- (Annas Six) only.

The Modern Review Office, 120-2, UPPER CIRCULAR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HISTORY OF ORISSA.

BY R. D. BANERJI

76432

In two volumes of Royal 8vo. format. Printed on the finest antique paper and illustrated by numerous plates.

Both Vols. I and II OUT **Price Rs. 20 per Vol.**

Half-Morocco Binding, Rs. 25 Per Volume

This book, which was written by the late MR. R. D. BANERJI just before his death, is the finest history of Orissa yet published. The illustrations are all specially engraved on two-hundred screen plates.

From **The Servant of India** :—

"The second volume of this posthumous work fully maintains the standard of the first. The difficult task of arranging and presenting in a readable form the sordid and disjointed history of a land during its decadence and painful death, has been attempted with considerable success, though the author has had to digress very often to state and explain unused, forgotten or discovered original sources, on which that presentation is based.

"The chapters on Maratha and British administrations afford much food for reflection to the administrators and citizens of India today. Marathas, Oriyas and Bengalis, Indians and Europeans in India, Hindus of different denominations and Muslims, have all poignant lessons to learn, mistakes to avoid, wrongs done to atone for. Appendix V shows the archaeologist Mr. Banerjee to have been an impartial student of modern history as well, and he has rightly drawn attention to the failings of the people of Bengal from the days of Clive to those of Macaulay."

Just Out **CANONS OF** *Just Out*

ORISSAN ARCHITECTURE

By NIRMAL KUMAR BOSE

Fully Illustrated with 46 Plates.

A scientific study of the forms and engineering methods used by the architects of ancient and mediæval Orissa. Seven rare palm leaf manuscripts have been used in this work. Original texts, English translations and notes.

PRICE Rs. 10. POSTAGE EXTRA.

Opinion of Mr. E. J. Rapson :—

As the author explains in his Introduction, Indian architecture has hitherto been studied chiefly from personal observation and by means of comparison with the forms of Western architecture. In recent years, however, the importance has been more fully recognised of bringing to bear on the subject the information embodied in the Sanskrit *Silpa-Sastras* and the traditional lore which has been handed down from generation in the families of Indian craftsmen.

The object of the author has been to illustrate the existing monuments of Orissa and to describe their characteristic features with the aid of all these three sources of knowledge—observation, technical literature and tradition. He has produced a valuable work of reference. The usefulness of which is enhanced by a Dictionary of architectural terms.

All lovers of history and literature should order their copies straightaway from

THE MODERN REVIEW OFFICE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ADVERTISEMENT
IN
VISHAL BHARAT
BRINGS MORE BUSINESS

There are 15,00,00,000 Hindi-speaking people in India.

&

VISHAL BHARAT is the best medium of advertisement to reach this vast multitude.

BECAUSE :—

It is the most influential monthly in Hindi ;

Competent Critics have voted it to be the best magazine in Hindi language ;

It is patronised by educated and higher middle classes of Hindi-speaking Society,—that is by people who are the best customers of Advertisers ;

It is very popular among ladies and reaches inside the Zanana of numerous Indian homes where English papers cannot reach ;

&

Its Special Numbers are widely circulated and very popular.

VISHAL BHARAT *will bring out two SPECIAL NUMBERS in 1937 :—*

1. SPECIAL LITERARY NUMBER (साहित्यांक) in April '37.
2. SPECIAL WOMEN'S NUMBER (महिलांक) in October '37.

RESERVE YOUR SPACE IN ADVANCE

RATES OF ADVERTISEMENT FROM

Manager—**VISHAL BHARAT,** 120-2, UPPER CIRCULAR ROAD, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

REGISTERED No. C. 4

LIGHT PORTRAITS

IN THIS, the first of a series of albums designed to form a national portrait gallery for India, the publishers have brought together the following figures of our contemporary life :

U. RAY
RABINDRANATH TAGORE
SIR J. C. BOSE
MADAN MOHAN MALAVIYA
RAMANANDA CHATTERJEE
MAHATMA GANDHI
SIR P. C. RAY
ABANINDRANATH TAGORE

DATE OF PUBLICATION

THE PUBLICATION of this album is being unavoidably delayed on account of other urgent and unusual demands on our plant. The printing of a work of the standard contemplated requires all the care and time that we could give to it and cannot be hurried. We have, therefore, decided to postpone publication rather than sacrifice quality, and have fixed the end of February as the definite date by which the album will be made available.

PRICE RUPEES TWO : POSTAGE EXTRA

BOOK YOUR ORDER IMMEDIATELY

BHARAT PHOTOTYPE STUDIO
Photo Engravers, Designers, Art Printers and Presentation Card Manufacturers
Phone: C. 8. 3401 72/1, COLLEGE STREET, CALCUTTA

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOBIN CHANDRA DAS'S

FAMOUS

BAGHBAZAR

ROSSOGOLLAS

Leave a taste in the mouth which makes one crave for more and more!

GUARANTEED WHOLESOME AND FRESH

For despatch to friends Rossogollas will remain fresh in our Vacuum tins for over a month.

NEARLY A CENTURY'S REPUTATION FOR QUALITY

NOBIN CHANDRA DAS & SONS

164, Upper Chitpore Road,
Baghbazar, Calcutta.

Phone No. Burra Bazar 952.

A GIFT of **SWEETS** to **FRIENDS ABROAD** is **EVER WELCOME** for **INDIAN SWEETS** are **FAMOUS**

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A New Easy Way to

MASTER ENGLISH

No more bother about memorizing definitions or intricate grammatical rules. The English language can now be mastered easily and quickly.

Grenville Kleiser, the well-known author of over a score of standard works, has discovered a new method which is embodied in his famous Correspondence Course in Practical English and Mental Efficiency. It is so simple and interesting that it gives you a command over the English language in the shortest time possible. It requires just half an hour of your spare time every day and enables you to

Enlarge Your Vocabulary by Thousands of Expressive Words;

Use the Right Word in the Right Place;

Avoid All Mistakes of Grammar and Idiom;

Write Tactful and Forceful Letters, Essays, Advertisements, Articles, Stories, Speeches, Petitions, Memorials, etc.;

Become an Engaging Conversationalist and Attract Attention in Social Gatherings;

Be a Person of Culture, Power, and Influence;

Earn More Money, Get Better Position and Achieve Greater Success.

All lines of business, all trades, all professions, arts and sciences are represented among Mr. Kleiser's students who number more than 100,000 all over the world. Write for full particulars to-day to The Tutorial Institute, opposite Edward Park, Delhi, 5, or

POST THIS COUPON.

Enclose 2 annas in stamps for postage, etc.

THE TUTORIAL INSTITUTE
Opp. Edward Park, DELHI, 5.

Send me full particulars of the Kleiser Correspondence Course for attaining Mastery of English. Enclosed two annas in stamps for postage, etc.

Name.....

Address.....

.....

Age..... *Occupation*.....

Be A Good Speaker

Learn to speak convincingly—at home—in spare time—devoting only 15 minutes a day. The Kleiser Mail Course in **Public Speaking** enables one to conquer timidity and fear, gain poise and self-confidence, develop power and personality, grip and hold attention, argue effectively, converse entertainingly, sway others by forceful speech, earn more and achieve more.

Write for full particulars, enclosing 2 as. stamps, to :—
Public Speaking Department,
THE TUTORIAL INSTITUTE, Delhi, 5.

Is Your Health Slipping?

Are you feeling "Stale"—"Run-down"—"Resistance low"—Power and Endurance diminished? If so, take up McGovern's "Twelve Weeks to Health Course". It will put you into healthy condition with plenty of pep—clear and ruddy complexion, weight what it should be, brain keenly alert. Original and new method for better health, free from starvation, dieting, noxious medicines or exhausting exercises.

Write for full particulars to :—
Health Course Department,
THE TUTORIAL INSTITUTE, Delhi, 5.

April—1

Be A SUCCESSFUL WRITER

WRITE IN SPARE TIME FOR PAYMENT AND ENJOY AN ADDITIONAL INCOME.

Have you ever considered taking up Journalism and Short Story Writing as a spare-time occupation?

Take a course of training with the Metropolitan College of Journalism. By the comprehensive and intensely practical specialised training provided, you will learn how to use your ideas—how to get more of them, how to turn them into "copy" that editors are anxious to buy.

SEND FOR INFORMATIVE BOOK

Write NOW for a FREE copy of the College Prospectus—"Modern Journalism, Story and Play Writing." It gives full particulars of the expert Postal-Training Courses conducted by the College. Enclose two annas in stamps for postage.

Metropolitan College of Journalism
(of ST. ALBANS). Indian Headquarters, Delhi, 5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Drink TOSH'S TEA

A. TOSH & SONS.

TEA MERCHANTS, CALCUTTA

Head Office:

11-1, Harrison Road, CALCUTTA

Branch: 233, Fraser Street, RANGOON

Indira & Other Stories

By the Great Novelist

BANKIM CHANDRA CHATTERJEE

Translated into English by the Cambridge Professor J. D. Anderson, D.LITT.

Re. 1-8. Postage extra.

Illustrated.

The Garden Creeper

A Very Striking Transitional Novel

By SANTA DEVI and SEETA DEVI

ILLUSTRATED.

Price Rs. 2-8. Postage extra.

Two Novels by the Gifted Novelist

SEETA DEVI

The Knight Errant

Rs. 2-8. Postage extra.

The Cage of Gold

Rs. 2-8. Postage extra.

THE MODERN REVIEW OFFICE,
120-2, Upper Circular Rd., Calcutta.

— PHOTO —

ENLARGEMENT

BROMIDE :—20″ × 16″,

Life-like, Artistic by English experts, Rs. 5 only.

Send Photo with Re. 1 advance to —

PHOTO ENLARGING WORKS, Ajmer, E.K.

Wanted Students

No matter where you live or what you do, we can make you an **Accountant** for Govt., Railway, Municipal, District Boards, Mercantile Services, etc. **Splendid Prospects** for our students. Apply for free Prospectus No. 236-B and Calendar, 1937, to the **Dean.**

The India School of Accountancy

Post Box 2020, **Calcutta**

LEPROSY

can be successfully treated with

ANTILEON '60

Ask for free booklets and literatures. Far better than all known remedies.

Prices:—Bottle 60 Pills Oral Rs. 10, Post free.

Antileon '51. Box 6 × 1 c.c.

Amponles 'Injektic' Rs. 2-4.

P. BANERJI

MIHIJAM, E.I.R.

Perfect Sight

Restored by Sellers Regd. Lotus Brand Genuine 'Lotus Honey,' the safest surest and most high praised natures cure for Eye diseases, Cures even Cataract. Beware of IMITATION, Insist on SELLERS. Literature free. O. N. MOOKERJEE & SONS—19, Lindsay Street, SMITH STANISTREET & Co., LTD.,

Frank Ross & Co., Ltd., Calcutta

KING & CO.

HOMEOPATHIC CHEMISTS,

90-7-A, HARRISON ROAD, AND 45, WELLESLEY STREET, CALCUTTA.

Only purest medicines from Bœricke and Tafel of America are stocked. Rates—ordinary mother tinctures 8 as. per dr., 1 to 12th dil. at 4 as. a dram, 13 to 30th dil. at 6 as. a dram, 200th dil. at As. 12 a dram.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Master English

this easy way

and make sure of Success

IN every field of endeavour the outstanding men are those who speak and write with clarity and force. They may be known as silent men but when they *must* talk they *can* do so! Their words then bite like chisels into the brains of other people *and their will is carried out.*

WHY MOST PERSONS MAKE MISTAKES

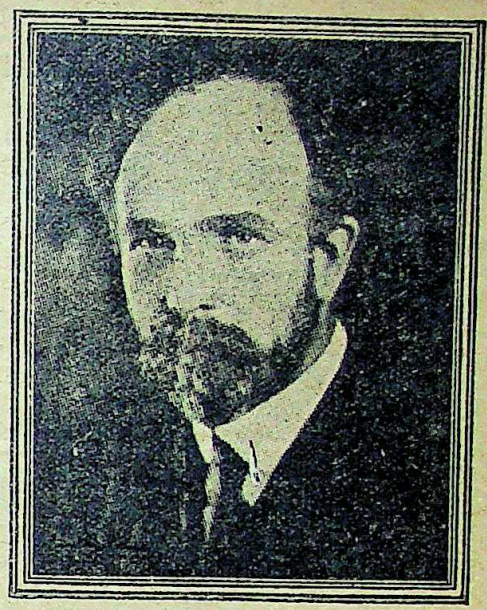
What is the reason so many persons are deficient in the use of English and find their careers stunted in consequence? It was discovered by Sherwin Cody's scientific tests. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

WHAT SHERWIN CODY HAS DONE

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so. It is usually found in teaching English though that wrong methods are adopted. By means of unique exercises it has been overwhelmingly proved that *Mr. Cody's pupils have learnt more in five weeks from his system than similar pupils have learnt in two years, by other dry-as-dust methods.*

THE SELF-CORRECTING METHOD AND PERSONAL SERVICE

The basic principle of Mr. Cody's New Method is habit-forming. Anyone can learn to write and speak fluently by constantly using the correct forms, but how is one to know in each case what is correct. Mr. Cody solves this problem in a simple unique sensible way. There are no hard and fast rules to memorize and in a short time you will come to use the correct forms and the right words. A personal interest is also taken in each student and any difficulties that arise are dealt with carefully and promptly by a staff of qualified instructors.



SHERWIN CODY

WHAT STUDENTS SAY—GREAT BENEFITS

A RAIS states :—"The Course is the key for writing correct, concise, appropriate and forceful English. I was for a period of seven years at the Aitchison Chief's College, Lahore, under the tuition of European Professors and for about the same period in England yet I am glad to have studied your Course."

A MINISTER writes :—"Your Course has been of great help to me in both writing and speaking. I have learnt more from this Course in less than a year than in all my previous schooling, and all the books that I have read on the subject."

FREE—BOOK ON ENGLISH

Those who are interested can find a detailed description in a fascinating little book "How You Can Master Good English in 15 Minutes a Day." Unquestionably it tells you the most interesting story about education in English that has ever been written. If you are efficient in speech it will give you greater confidence; if you are deficient surely you want to know it. Write to-day.

POST THIS COUPON NOW

THE METROPOLITAN INSTITUTE
Alipore Road, Delhi, 2.
Branch : 102-2, Clive Street, Calcutta.

Please send me without any obligation on my part, your new free book *"How You Can Master Good English in 15 Minutes a Day."*

Name.....

Address.....

.....

Age.....*Occupation*.....

ALL CORRESPONDENCE IS CONFIDENTIAL

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Best Book on Diet & Drugless Cures

Dr. L. N. Choudhuri's (Retd. Civil Surgeon)

THE IDEAL DIET
FOR PERFECT HEALTH & REJUVENATION

Fully Illustrated. 142 pp. Strong Binding. 2nd Edn.

Price 14 Annas only (v. p. extra)

To be had from:

Mrs. P. RAY, 3B, SHAMANANDA ROAD, BHAWANIPUR, CALCUTTA,

and all leading Booksellers.

Phone: B. B. 2198

IF IT IS JEWELLERY—
IT WOULD PAY YOU TO CONSULT:—
T. C. ADDY & Co.,

QUALITY—
Diamonds,
Precious Stones,
Gems for Planets,
Birthday Stones

— FOR —

Latest Diamond Articles of distinction, Gold Articles, Original Designs, Sketches, & Estimates for remounting your own stones.

A Staff of Expert Designers and Mounters are always at your Service.

SPECIALITY—
Platinum Mounting,
Diamond Setting,
Enamelling,
Engraving.

22, Mohanbagan Lane, CALCUTTA.

Prof. G. B. Mitra's
DIFFERENTIAL CALCULUS

Appreciated by students from Karachi to Rangoon and Srinagar to Colombo.

".....It deals with the subject in a clear and systematic manner and should prove a great help to ambitious students who aim at thoroughness."—PROF. S. B. BELEKAR, Robertson College, Jubbulpur.

Price Rs. 4. *Free specimen pages on request.*

BASU MITRA & Co., 24 Chakrabere Rd. South, Bhowanipur, Calcutta

PRINTING

is not only a thing of necessity but it has greater intrinsic aesthetic value also:

And for this reason you should equip your trade with the most up-to-date machines and materials.

Machines:—For News, Job and Art Printing there are no rivals in the field to our—

PHŒNIX RECORD VORWARTS

Materials:—Our S. & G. Types & Borders give more than MILLION IMPRESSIONS without appreciable damage to the face. We always hold heavy stocks of Printing Machines, Types, Borders, Paper Cutting, Perforating and Stitching Machines, Roller Composition, Inks, etc., etc.

Please Apply to:—

INDO-SWISS TRADING CO.,

'Phone: Cal. 4171 — 2 Church Lane, CALCUTTA — Tele: AROGYAM

FREE

378 JEWELLERY DESIGNS
64 PAGES CATALOGUE
P. GOPALASWAMI NAIDU & SONS
SAINT THOMAS' MOUNT P. O.

FREE!!

Gold Talisman (Govt. Registered) given by a sage in the palace of Maharaja of Tipperah. Infallible cures any disease and fulfils all desires.

SHAKTI BHANDAR

(ESTABLISHED 1928)

P. O. Auliabad (Sylhet), Assam.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ROCHETONE

ROCHETONE

ROCHETONE

FREE—

With a Foreword by
ndranath Tagore
8vo. xxxii+241. Price Rs. 4-8,
oreign 10 shillings.]

Tagore writes :
ou·se, which the stream of India's
as followed through the ages, has
these lectures in all its major and
by my esteemed colleague and
Kshitimohan Sen We have seen
is stream and how essentially it is
natural genius for *sadhana* which
ndian people has been discovered
by Prof. Sen."

Luzac & Co.,
46, Great Russell St., London.
for
n :
ntal Book Agency,
Ghose Lane,
ta.

Queen's Necklace—	Do.	1	2
Ninety-three—	Do.	1	2
Romola—George Elliot		1	2
Adam Bede—Do.		1	2
Silas Marner—Do.		1	2
Vicar of Wakefield—Goldsmith		1	2
Notre Dame—Hugo		1	2
Anna Karenina—Tolostoy		2	4
Tale of Two Cities—Dickens		1	2
Old Curiosity Shop—	Do.	1	2
Oliver Twist—	Do.	1	2
Last Days of Pompei—Lytton		1	2
Cloister & the Hearth—C. Reade		1	2
East Lyne—Henry Wood		1	2

POSTAGE EXTRA IN ALL CASES.

GOLDQUIN & CO., LTD.
College Street Market, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BASU MITRA & Co., 24 Chakraberia Rd. South, Bhowanipur, Cal.

PRINTING

is not only a thing of necessity but it has greater intrinsic aesthetic value
And for this reason you should equip your trade with the most up- and materials.

Machines :—For News, Job and Art Printing there are no rivals in t

PHŒNIX **RECORD** **VORW**

Materials :—Our S. & G. Types & Borders give more than MILLION without appreciable damage to the face. We always hold heavy sto M chines, Types, Borders, Paper Cutting, Perforating and Stitching Composition, Inks, etc., etc.

Please Apply to :— **INDO-SWISS TRADING CO.,**

'Phone : Cal. 4171 2 Church Lane, CALCUTTA Tele

FREE

378 JEWELLERY DESIGNS
64 PAGES CATALOGUE
P. GOPALASWAMI NAIDU & SONS
SAINT THOMAS' MOUNT P. O.

FREE!! Gold Talisma given by a sa Maharaja of cures any disease and fulfils all d

SHAKTI BHA

(ESTABLISHED 19

P. O. Auliabad (Sylhe

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Headaches

Avoid Aspirins—
& Avoid Heart
Troubles USE—

AMRUTANJAN

CURES ALL ACHES & PAINS

Sold Everywhere
AMRUTANJAN LTD.
Post Box No. 6825, CALCUTTA. :: Phone B. B. 2053.

CALCUTTA OPTICAL CO
THE PREMIER OPTICIANS
45, AMHERST STREET, CALCUTTA

A NEW PUBLICATION ON INDIAN CULTURE
THE ADHAR MOOKHERJEE LECTURES, 1929.

Medieval Mysticism of India

by
Prof. Kshitimohan Sen, Sastri, M.A.

With a Foreword by
Rabindranath Tagore

[Pages Demy 8vo. xxxii+241. Price Rs. 4-8, Foreign 10 shillings.]

In the Foreword Tagore writes :
"The long course, which the stream of India's cherished ideal has followed through the ages, has been traced in these lectures in all its major and minor branches by my esteemed colleague and friend, Professor Kshitimohan Sen. We have seen how deeply is this stream and how essentially it is India's own. The natural genius for *sadhana* which is latent in the Indian people has been discovered in these lectures by Prof. Sen."

Luzac & Co.,
46, Great Russell St., London.

Sole Distributors for India and Ceylon :
The Calcutta Oriental Book Agency,
9, Panchanan Ghose Lane,
Calcutta.

Books Just Arrived

	Rs.	As.
Sense & Sensibility—Jane Austin	1	2
Sarter & Resarter—Thomas Carlyle	1	2
Twenty Years After—A. Dumas	1	2
Three Musketeers— Do.	1	2
Queen's Necklace— Do.	1	2
Ninety-three— Do.	1	2
Romola—George Elliot	1	2
Adam Bede—Do.	1	2
Silas Marner—Do.	1	2
Vicar of Wakefield—Goldsmith	1	2
Notre Dame—Hugo	1	2
Anna Karenina—Tolostoy	2	4
Tale of Two Cities—Dickens	1	2
Old Curiosity Shop— Do.	1	2
Oliver Twist— Do.	1	2
Last Days of Pompei—Lytton	1	2
Cloister & the Hearth—C. Reade	1	2
East Lyne—Henry Wood	1	2

POSTAGE EXTRA IN ALL CASES.

GOLDQUIN & CO, LTD.
College Street Market, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WONDERFUL TALISMAN

IF NOT BENEFITED, MONEY REFUNDED.

LAKSHMI KAVACHA. It gives sound health, immense wealth, vast learning, son, high fame, good friends, respect everywhere, etc. Success in lottery, race, examinations, trade, business, recovery from fatal diseases. It has miraculous power in bringing all kinds of luck and prosperity. Rs. 4-0. Specially prepared and giving immediate effects, Rs. 22-12. MOHINI KAVACHA. It has wonderful power to subdue any man and woman without delay. Rs. 9-10. Special Rs. 38-4. OPINION: Mr. V. D. Jacob, Electrical Storekeeper, Power House, Achampet, Hyderabad (Deccan): "One LAKSHMI KAVACHA I bought from you, within 6 months it worked wonder of wonders, it raised me in wealth like a rocket....."

N.B.—*We avoid unnecessary correspondences. Foreign orders will be booked with full advance.*

DAIBABAL ASRAM, (M) HATKHOLA, CALCUTTA.

! GOLDEN BOOKS

(A) Moral Quotations from Shakespeare: Exhaustively drawn from all his **37** plays and includes (1) and (2) of **P. W.** Series below.

Contains **Shakespearean Gems of Wisdom**: reminds one of one's fresh, gay school days: all oft-quoted quotations are there: printed on thick highly glazed paper. Every lover and admirer of Shakespeare requires it. Price Rs. 1-4-0. Postage extra.

(B) Five Precious Books of Pocket Wisdom Series: (1) Short Moral Quotations from Shakespeare, (2) Longer Moral Quotations from Shakespeare, (3) **Thought Gems**, (*out of stock*) (4) **Golden Proverbs**—contains about 2000 choice proverbs. Price of each of these 4 books is only As. 6. Postage, etc. extra., (5) **Golden Thoughts for the Year**—one thought a day. Price As. 2. Postage, &c. extra.

These Five books improve the language (**English**) of students, very very quickly. But the moral and spiritual aspect of education—self-analysis, self-purification, self-realisation—is their great aim. They mould **character** and lead to truth, virtue, wisdom and higher planes of life.

Questions on English History (from 1485—1924) carefully chosen and systematically arranged in an order, will be sent free on application.

Address :—Mr M. VENKATASIAH, B. A., Krishnaraja Mohalla, Mysore

Tele: SIMILICURE, Cal. Post BOX 643, Cal.

HOMŒOPATHIC MEDICINES

and other requisites fresh from their Home of origin.

BIOCHEMIC TRIT. & TAB: OUR MACHINE MADE:

M. BHATTACHARYYA & CO

ECONOMIC PHARMACY, 84, CLIVE ST., CALCUTTA

"THEIR MEDICINES ARE THE BEST."

S. N. RAY & CO.,

The

Regular Homœopathic Pharmacy

85-A, Clive St., Calcutta

Importers of Boericks and Tafels Homœopathic medicines, Biochemic original Tablets and other specialities. Fresh and genuine medicine five pice and ordinary Mother Tinc. 4 Ans. per dram.

8 S. W. Ct.

START A FRESH LIFE WITH

MADAN MANJARI

THE BEST TONIC & STIMULANT.

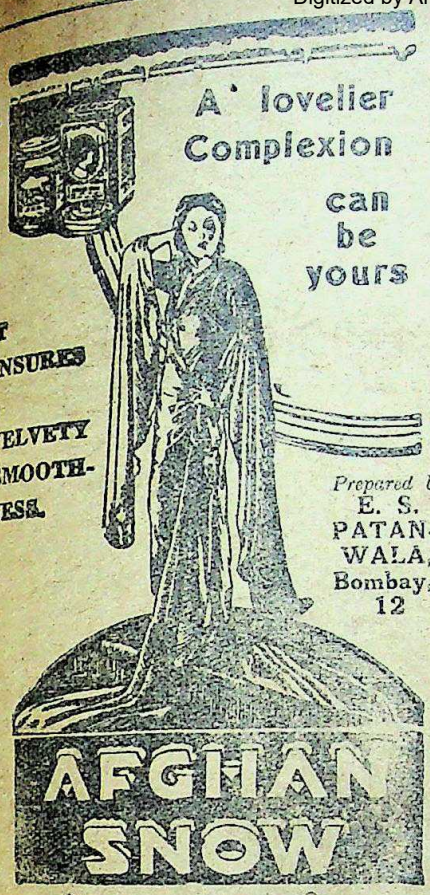
It is an invaluable companion to the weak and aged. The debilitated will find a source of strength in it which nourishes brain and makes life worth living. Price **Re. 1** for 40 Pills.

Rajvaidya Narayanji Keshavji,

177, Harrison Road, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sole Agents: PATANWALA Ltd., Bombay, 3.
Branch: 71, Canning Street Calcutta.

WHEN you buy medicinal requirements for your own or your patients' use, you unconsciously lean on the dealer's reputation—essentially so, when the requirements are Homœopathic.

IN the field of Homœopathy, ROY & CO. has stood the test of time and trial for a period of nearly half-a-century.

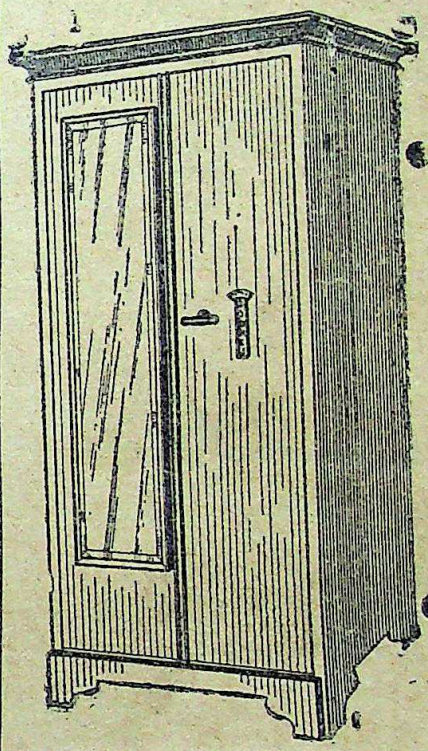
INSURE YOUR INTERESTS by buying your requirements from

ROY & CO.,

HOMŒOPATHS.
176, Princess Street, BOMBAY.
Sole Agents for Bombay Presidency, for
BOERICKE & TAFEL
of Philadelphia.
"THEIR MEDICINES ARE THE BEST."

IT PAYS FOR ITSELF

What a shock you get when you find your favourite dresses and expensive clothes kept in wooden almirahs or ordinary steel cupboards, eaten up by moths, white-ants and other insects, or ruined by dust and flames of fire, and have to get new things at great unnecessary expense. You can cut out all this waste and worry.



GODREJ
Triple-Patent
STEEL
ALMIRAH
with
"Channel Grip"
is an
IDEAL
WARDROBE.

It fully protects the nice and expensive dresses against the ravages of moths, white-ants and other insects, or loss through fire and burglars.

IT IS THE BEST INVESTMENT

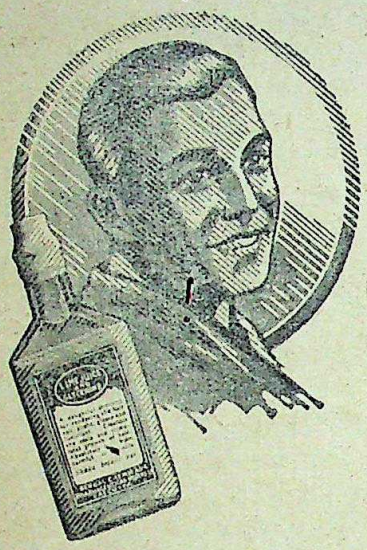
The "CHANNEL GRIP" in the doors of Godrej Triple-Patent Steel Almirahs is so strong and secure that burglars cannot pull the doors open, nor can insects, dust or flames of fire pass inside. No other Almirahs or Cupboards have this "Channel Grip" in their doors. It is a PATENT GODREJ DEVICE.

GODREJ & BOYCE Mfg. Co., Ltd.

Head Office & Works:—Lalbaug, Parel, BOMBAY.
CALCUTTA:—102, Clive Street.
DELHI:—168, Chandni Chowk.
MADRAS:—164, Broadway.
HYDERABAD (Dn.):—1239, Abid Rd.
Agencies:—Ahmedabad, Karachi, Lucknow, Bangalore, Coimbatore, Trichinopoly and Rangoon.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



LIME JUICE AND GLYCERINE

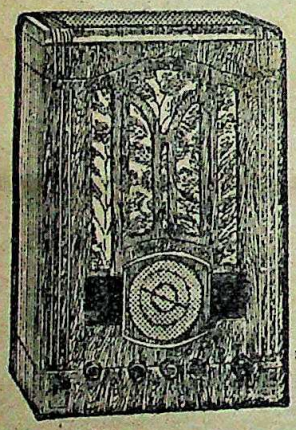
Superfine Non-greasy & Delightful

HAIR CREAM

Dresses Obstinate Hair To Perfection

In 4 oz. & 6 oz. Phials

BENGAL CHEMICAL :: CALCUTTA



"His Master's Voice"

American 6 VOLT CAR BATTERY OPERATED RADIO

for SHORT and MEDIUM WAVES.

Ideal for Moffusil

Model B. T. 6-5.

Price without Battery ... Rs. 275. 6 volt Battery 37-8.

At last a RADIO SET to work in a place, where there is no Electric current. No high tension battery required only a 6 volt car battery will bring SHORT WAVE and MEDIUM WAVE STATIONS. (From 16 to 540 meters) in your rural home.

Write for Illustrated List.

DISTRIBUTORS: **M. L. Shaw Ltd.,** 5-1, Dharamtala Street, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

JUST ARRIVED

THE WORLD'S UNBORN SOUL (Latest book) By Sir S. Radhakrishnan 1-8

THE ABDICATION OF EDWARD VIII—A Record of all Published Documents by J. Lincoln White. The public announcement of the crisis, which culminated in the abdication of King Edward VIII sent a shock of surprise through the subjects of the Crown in Great Britain and the Empire.

Events moved with bewildering swiftness and the facts, as they emerged, were grossly distorted by rumour.

The aim of this book is to give a clear, detached, orderly record of the crisis. All published documents and recorded speeches are printed. The book is history written on the spot, but with the true historian's detachment. Crown 8vo, cloth. Re. 1-14

THE ANATOMY OF FRUSTRATION (The latest book) by H. G. Wells Rs. 5-10

COLLECTED POEMS & PLAYS by Rabindranath Tagore Rs. 9-6

CONTEMPORARY INDIAN PHILOSOPHY edited by Sir S. Radhakrishnan and H. J. Muirhead "A book edited by two such thinkers testifies its own worth. It deals with art and psychology..... The whole thing is a glowing testimony to the freshness and vitality of Indian thought, in the twentieth century."—*London Mercury*. Demy 8vo. Rs. 12

KANT'S METAPHYSIC OF EXPERIENCE by H. J. Paton "A work which no student of Kant can be without.... ...The work is written in charming literary style. Altogether it is a noble contribution to our national philosophical literature."—*Expository Times*. Demy 8vo. Two vols. Rs. 22-8

THE PHILOSOPHY OF RELATIVITY by A. P. Ushenko This book sets out to expound an original theory of events, change and space-time, and to offer a new explanation of perception. But in order to ramify his belief in the objective reality of space and time, the author digresses into problems of general interest, such as the cognitive significance of Art and Zeno's Paradoxes. He also defends his theory in an appraisal of the fashionable views of logical positivism and pragmatism. The work contains an exposition of Einstein, a step-by step deduction of the main equations of both the Special and the General Theories of Relativity which does not require of the reader a knowledge of advanced mathematics. Demy 8vo. Rs. 7-14

THE GOVERNMENT AND MISGOVERNMENT OF LONDON by Dr. W. A. Robson, B. Sc. (Econ.). LL.M., Ph.D. A new work by Dr. Robson is something of an event Here moreover he boldly and constructively enters a controversial field of the widest public interest.

The proper government of London is one of the most important national problems of the day. The Metropolitan Region contains a population larger than any one of fifteen European nations and it is at present struggling along with obsolete municipal machinery from the "horse and buggy age." This book will be the first comprehensive exploration and analysis of the position.

The book will be quite indispensable to the local government officer, councillor, and student. It will also attract the citizen and in particular the citizen of London, who realizes that London government (public health, public assistance, education, amusements, building, roads) probably moulds the outlines of his life more intimately than any other single political factor. Cr. 8vo. Rs. 5-10

THE POSITION OF WOMEN IN THE U. S. S. R. by G. N. Serebrennikov Rs. 5-10

THE CONDITION OF BRITAIN by G. D. H. Cole and M. I. Cole. 480 pages, 12 diagrams Rs. 5-10

FREUD AND MARX: A DIALECTICAL STUDY by R. Osborn. With an Introduction by John Strachey Rs. 6-6

SAVAGE CIVILISATION—A History of Chaos by T. H. Harrison. Superbly illustrated with 99 plates and cuts Rs. 12

THE IRISH REPUBLIC by Dorothy Macardle With an Introduction by President de Valera Over 1,000 pages Rs. 18-12

THE POST-WAR HISTORY OF THE BRITISH WORKING CLASS (Latest book by Allen Hutt, author of "The Condition of the Working Class in Britain," and "This Final Crisis" Rs. 5-10

MEN OF MATHEMATICS—The Lives and Achievements of the Great Mathematicians by E. T. Bell, Professor of Mathematics at Stanford University, California and former President of the American Mathematical Society. Demy 8vo. 736 pages. About Rs. 7-14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A PEOPLE'S FRONT FOR BRITAIN (Latest book) by G. D. H. Cole Rs. 5-10

TWENTY YEARS AFTER (1917-1937) (Latest book) by Maurice Hindus, author of "Under Moscow Skies." "Humanity Uprooted," "Red Bread," "Broken Earth" and "The Great Offensive" Rs. 5-10

GUIDE TO THE PHILOSOPHY OF MORALS AND POLITICS (Latest book) by C. E. M. Foad. 592 pages, Rs. 4-8

A TEXT BOOK OF MARXIST PHILOSOPHY by the Leningrad Institute of Philosophy, Translated by Arthur Moseley and edited by John Lewis Rs. 7-14

SCIENTIFIC PROGRESS (Sir Hally Stewart Lecture, 1935 by Sir James Jeans, F. R. S.; Sir William Bragg, F R. S.; Prof. E. V. Appleton, F. R. S.; Prof. E. Mellanby, F. R. S.; Prof. J. B. S. Haldane, F. R. S.; Prof. Julian Huxley. "The book can be recommended as a simply and interestingly written authoritative account of the present position on the most important scientific fronts."—*Listener*
La. Cr. 8vo. Rs. 5-10

YOU AND THE UNIVERSE by Paul Karlson. "Dr. Karlson has written a popular account of some of the important facts and ideas of modern physics with clarity, vivacity, and.....humour.....The book will appeal to the reader's imagination yet it gives facts accurately. The verbal illustrations and analogies are often surprisingly good and serve vividly to bring home to the readers the gist of the matter..... The plates.....are excellent and the book must be pronounced a success."—*Listener*. Illustratad, Demy 8vo. Rs. 9-6

THE FINAL STRUGGLE—Countess Tolstoy's Diary for 1910, Preface by Count Sergius Tolstoy, Translated and with an introduction by Aylmer Maude. "The tragedy of Tolstoy which is now for the first time fully disclosed to us by the piety and love of truth of his son Surgey...the most moving and tragic book that I have read for very many years."—David Garrett in *The New Statesman and Nation*. Demy 8vo. Rs. 9-6

MILITARISM AND FOREIGN POLICY IN JAPAN by Eric Causton "...The author's treatment of his theme is throughout objective and detached...a documen[illegible] study of permanent value, all the more welco[illegible] because it helps us to judge to what extent Japa[illegible] foreign policy is likely to retain its present milita[illegible] characteristics."—*Fortnightly Review*. Demy 8[illegible] Rs. 5-[illegible]

THE NILE IN EGYPT by Emil Ludwig. This is the seco[illegible] volume of Emil Ludwig's great "biography of t[illegible] Nile." The first volume dealt with the sources a[illegible] the upper reaches—with the river, the fauna, a[illegible] the men. In the second volume each section o[illegible] the river is shown to have had its peculiar influen[illegible] on the peoples who inhabited its banks; and the[illegible] peoples, of necessity, worked their will upon th[illegible] river. Six hundred miles of the historic river a[illegible] six thousand years of history are passed in revie[illegible] the Egypt of the Pharaohs, the Christian Egypt o[illegible] saints and anchorites and warring sects, the Egy[illegible] of the Moslem conquest and the Turkish decadence the brief adventure of Napoleon; the digging of th[illegible] Suez Canal, and the Intervention of England. He[illegible] is a geographical and historical pageant, in whic[illegible] Pharaohs, Early Christian theologians, Saracen[illegible] conquerors, Turkish viceroys, French marshals an[illegible] British proconsuls emerge as distinct figures. In *The Nile* Dr. Ludwig has expended his genius as biogra[illegible]pher upon his greater subject. Profusely Illustrated Med. 8vo. Rs. 1[illegible]

THE NILE From the source to Egypt by Emil Ludwig "Th[illegible] geographical aspect of the Nile, its ethnology, [illegible] history, its abounding life of plant and animal; a[illegible] this together with the way in which modern engine[illegible]ing has multiplied the benefits of nature, is M[illegible] Ludwig's theme...this biography of an eternal riv[illegible] is far more impressive and exciting than the bio[illegible]graphies of most transient men."—*Evening Standard*. Profusely Illustrated. Med. 8vo. Rs. 1[illegible]

HISTORY OF POLITICAL THOUGHT IN GERMANY FRO[illegible] 1789 to 1815 by Reinhold Aris "Admirable, volunta[illegible] learned, thoughtful and clear. It is in essence th[illegible] story of a great position awaking from a long slee[illegible] commencing to think for itself, to modernize [illegible] institutions, to formulate its ideas of the pattern o[illegible] society and the duties of the State."—From th[illegible] Preface by G. P. Gooch Rs. 1[illegible]

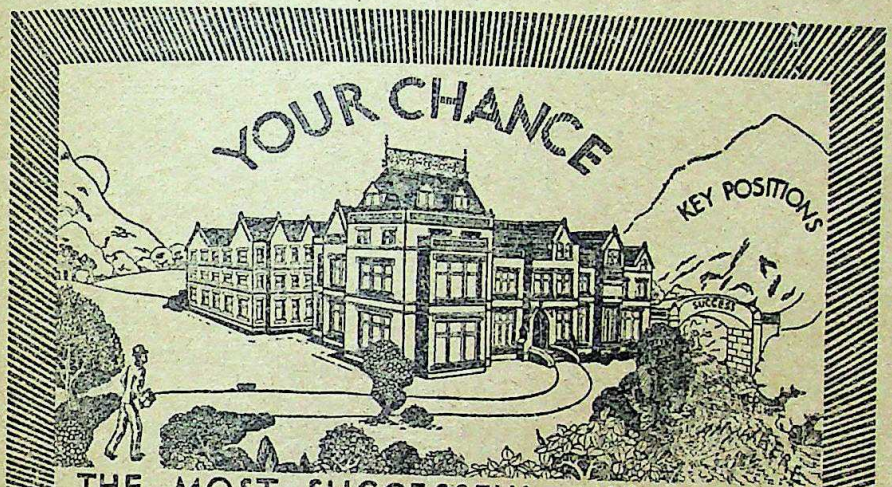
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OPEN LETTER TO Mr. SOMEBODY AND HIS SON.

Dear Sir,—The natural desire of most parents is to give their children a fair chance in life in the form of a good College Training, also there are many young men who would like to GO TO COLLEGE but for some reason are not able to do so. Let us tell you here and now, you can get a Complete College Training without having to GO anywhere, and at a reasonable monthly fee for tuition. For well over 30 years we have been training students for all the key positions, by post, in all parts of the world. Distance is nothing when you are studying by your own fireside. The nature of our business makes us keep in touch with employment requirements, therefore we specialise in preparing students for the good positions which we know exist, and for all the worth-while examinations. Write to us for free particulars of any subject which interests you, or if your career is not decided, write and tell us of your likes and dislikes, and we will give you practical advice as to the possibilities of a vocation and how to succeed in it. You will be under no obligation whatever; it is our pleasure to help.

J. H. Bennett



THE MOST SUCCESSFUL AND MOST PROGRESSIVE COLLEGE IN THE WORLD.

DO ANY OF THESE SUBJECTS INTEREST YOU?

Accountancy Examinations
Advertising and Sales Management
A.M.I. Fire E. Examination
Applied Mechanics
Army Certificates
Auctioneers and Estate Agents
Aviation Engineering
Banking
Boilers
Book-keeping, Accountancy and Modern Business Methods
B.Sc. (Eng.)
B.Sc. (Estate Management)
Building, Architecture and Clerk of Works
Cambridge Senior School Certificate
Civil Engineering
Civil Service
All Commercial Subjects
Commercial Art
Concrete and Structural Engineering
Draughtsmanship. All branches
Engineering. All branches, subjects and examinations
General Education
G.P.O. Eng. Dept.
Heating and Ventilating
Industrial Chemistry
Insurance
Mathematics
Matriculation
Metallurgy
Mining, all subjects
Mining, Electrical Engineering
Motor Engineering
Motor Trade
Municipal & County Engineers
Naval Architecture
Pattern Making
Police, Special Course
Preceptors, College of
Pumps and Pumping Machinery
Radio Service Engineering
Radio Communication
Road-Making and Maintenance
Salesmanship, I.S.M.A.
Sanitation
Secretarial Examinations
Shipbuilding
Shorthand (Pitman's)
Structural Engineering
Surveying
Teachers of Handicrafts
Telephony and Telegraphy
Transport Inst. Exams.
Weights and Measures Inspector
Welding
Wireless Telegraphy and Telephony
Works Managers

If you do not see your own requirements above, write to us on any subject.

A qualification gained through a British College is an asset in seeking and keeping the Best Appointments.

STUDENTS IN INDIA

can secure immediately on enrolment a good supply of lessons, and **therefore** start at once. You do the papers in their order and dispatch direct to Sheffield for examination and correction. They are then sent back with more work, and in this way a **continuous stream of work** is always in transit. **Distance makes no difference.**

WRITE DELHI TO-DAY. FULL PARTICULARS BY RETURN. BEGIN WORK AT ONCE.

Write to Dept. 191, The Bennett College Agency, Alipore Road, Delhi,

CC-0. In Public Domain.

Digitized by Arya Samaj Foundation Chennai and eGangotri

BANISH YOUR
DRINKING WATER
TROUBLES
BY USING
HYGIENIC HOUSEHOLD FILTER

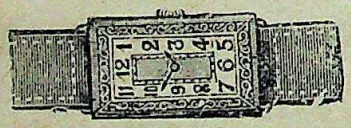
It is a necessity for every village home.

Highest Recommendations from Directors of Public Health.

Hygienic Household Filter Co.
60, Shikdar Bagan Street, Calcutta.
'Phone 1634 B.B.

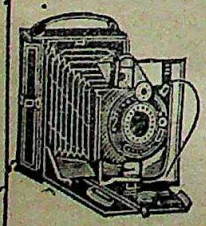
LEVER WRIST WATCH at Rs. 2-10

GUARANTEED 5 YEARS



Most comfortable, fashionable, accurate and durable, fitted with Rascope Lever Machinery given away at this cheap price Nickel case **Rs. 2-10,** Superior quality **Rs. 3-4** and Gold-plated case **Rs. 4-8,** Rectangular **Rs. 7-8.** Three watches, postage free. Nine watches, one watch of the same quality free. Disapproval money back.

Folding and Box Camera



These Folding and Box Cameras are of extremely simple construction and can be easily handled. Complete with detailed instructions, 4 films, one dozen printing papers and chemicals. Price **Rs. 2-12.** Folding Camera **Rs. 5.** Superior **Rs. 7.** Packing postage extra but free if ordered three at a time.

BHARAT UNION TRADING CO.
Post Box No. 2394 (Sec. M.R.) Calcutta

AVAIL OF

Insurance and banking facilities, from one and the same Institution—

The Central Bank of India LIMITED

OFFERS
INSURANCE BENEFIT
TO ITS
SAVING BANK'S DEPOSITORS
AT
CHEAPEST POSSIBLE PREMIUM RATES

No medical examination.
No worry and expense of remitting premiums.
Monthly payment of premium without extra charges.
CASH CERTIFICATES: Rs. 92-12-0 deposited now will bring Rs. 100 after three years, which yield a rate of interest @ 2½% compound.
HOME SAVINGS: 1½% per annum.
CURRENT ACCOUNTS: ½% per annum.

For further particulars please apply at any of our Branches

CALCUTTA OFFICES:
100, CLIVE STREET, 71 CROSS STREET,
10, LINDSAY STREET, 133, CORNWALLIS STREET.
8A, RUSSA ROAD.

Bonus Year 1937

All With-Profit Policies effected in this year will participate in proportionate Declared BONUS.

CALCUTTA INSURANCE LTD.
86, Clive Street, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Yes—thanks to PELMANISM I got the job. It's a good one."

Father: *"Now tell us all about it. Did you see the Managing Director?"*

Son: *"Yes, and so did several others before me."*

Father: *"And what happened then?"*

Son: *"Well, after a long talk over what I had been doing and what he was really looking for, he asked me if I had made any special effort recently in the way of studying. I told him that I had just completed the Pelman Course and that he could rely on my having a really good memory, initiative, concentration, judgment, energy and salesmanship."*

Father: *"Did he know about Pelmanism?"*

Son: *"He did—said it was a fine training and that a friend of his, a Cabinet Minister, recommended it, not only to young men, but for everyone, and said it would be a good thing if it were compulsory in every school throughout the country."*

Mother: *"I always said Pelmanism was your best investment. Look at the thousands of testimonials they publish, and the way in which people like Sir Herbert Barker, Canon Hannay, Baroness Orczy, Lord Baden-Powell, Dame Sybil Thorndyke, and hosts of business leaders speak of it, and I read the other day that the famous journal, 'Truth,' in a special investigation of the New Pelmanism had written that it embraces a complete exposition of the technique of living."*

Father: *"What about salary?"*

Son: *"I am getting nearly DOUBLE my present salary, and prospects of more to come. If I hadn't been a Pelmanist I should never have had the pluck and confidence to ask for it."*

"Truth" says—"Pelmanism" can be of assistance to everyone—irrespective of age and position.

THE NEW PELMANISM

The famous Pelman Course which for the last 35 years has enabled 500,000 men and women to double their efficiency and greatly increase their earning power, has now been improved and enlarged. Instead of the 12 "Little Grey Books" which have guided so many thousands of readers to success and happiness there are now no fewer than 15 embracing all the latest discoveries in Practical Psychology. The new Pelmanism is a modern Course for the modern mind and it deals with modern problems in a modern up-to-date way.

"The Science of Success."

Read in "The Science of Success" just what New Pelmanism is and what it does. Read how Pelmanists have changed their lives for the better and have set their feet firmly on the path to success.

POST THIS COUPON TO-DAY.

.....

To THE PELMAN INSTITUTE,
Indian Headquarters, Delhi, 15.
Branch: 102-15, Clive Street, Calcutta.

Please send me a free copy of "The Science of Success" and enrolment forms showing how I can enrol for a course of Pelmanism on the most convenient terms.

Name .....

Address .....

.....

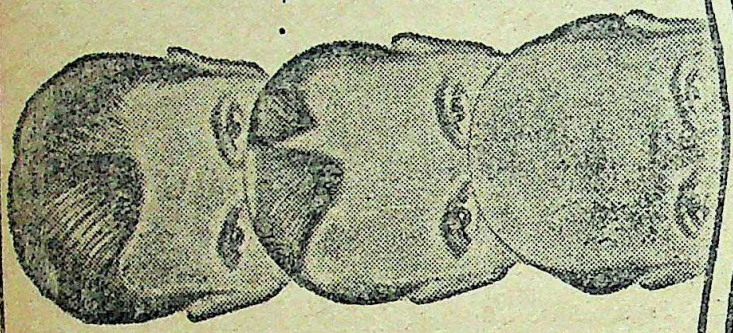
Occupation .....

All Correspondence is Confidential.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DON'T LET THIS HAPPEN TO YOU



At the first sign of hair falling begin using Vitex. "VITEX" revitalizes and stimulates the hair bulbs into vigorous growing activity. Vitex eradicates dandruff, stops hair-falling and grows new healthy hair even on bald patches. It takes only three minutes a day, yet in that short time it performs wonders.

Vitex treatment is easy to follow and is equally beneficial to both men and women.

VITEX Rs. 5 per bottle.

VITEX

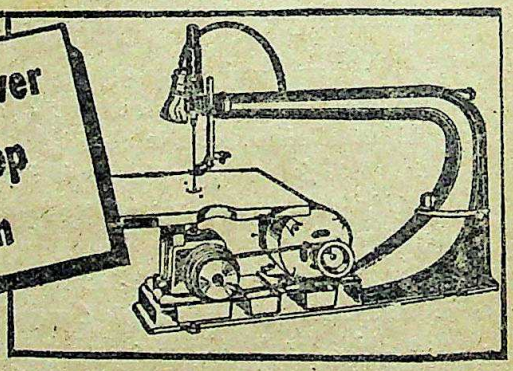
THE WORLD'S BEST HAIR GROWER

PEARLINE (Paris) P. O. Box 493, Bombay.

Agents for Calcutta: Messrs. Kemp & Co., Ltd., 10, Clive Row.

SILKI-SOFT Shampoo:—Washing the hair with the best of soaps makes the hair brittle and weak. Silki-Soft shampoo thoroughly cleanses the hair and scalp removing all dust, scurf and dandruff leaving the hair soft and lustrous like silk. Silki-Soft Rs. 1-6 per box.

Have a Real Driver Home Workshop of Your Own



Lathes
Jig Saws
Bench Saws
Band Saws
Motors

Drill Presses
Shaper
Jointers
Bench Grinders
Motor Grinders

Flexible Shafts

Complete line Tool Accessories

Buy the power tools which thousands prefer—DRIVER. Selected because of their dollar for dollar value, many added features of convenience and safety, and modern design. Driver Power Tools and Accessories are made especially to meet to-days Craftsman's needs. Tools range in price from $10.50 to $45.00. Come in now and look our complete line over. We will be glad to explain and demonstrate them.

DRIVER Power Tools

DEALERS NAME HERE

49 li. x 2 cols. (7B)

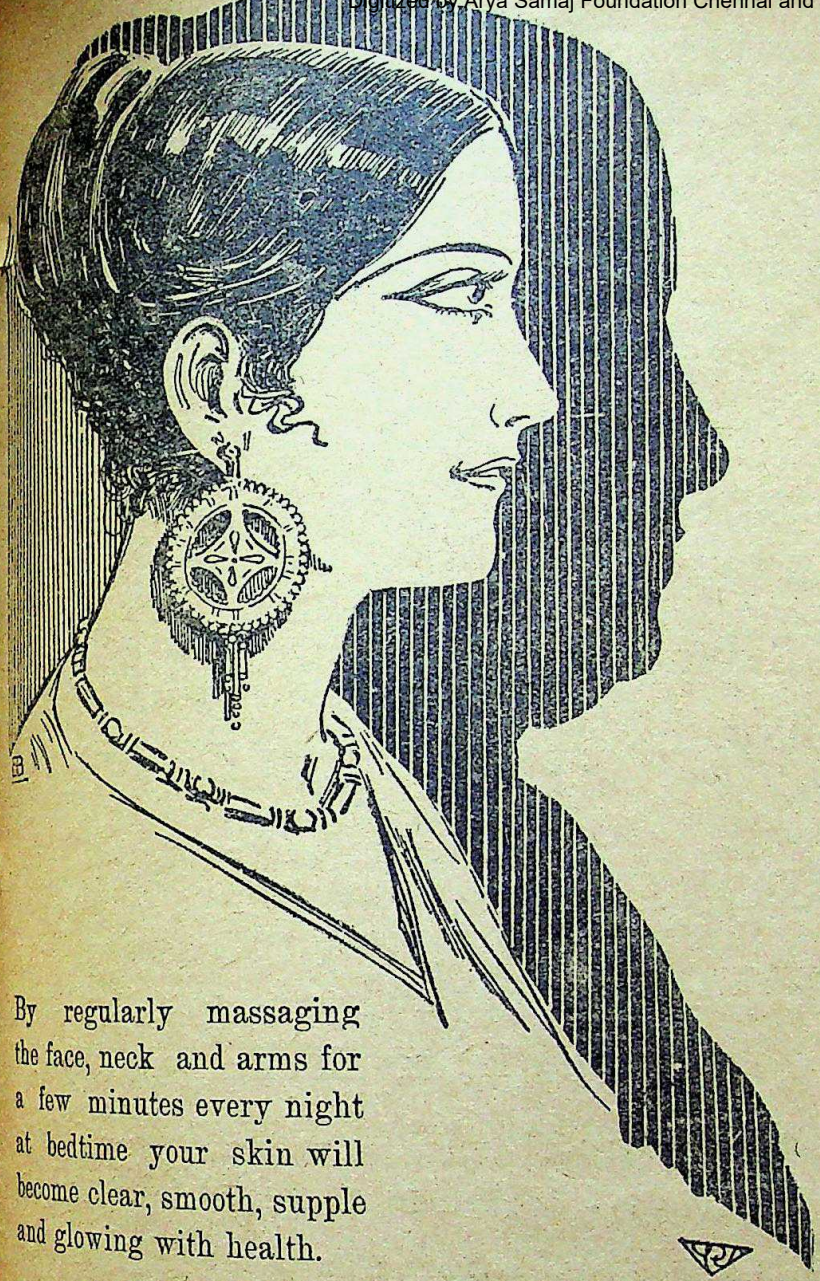
Messrs. BATLIBOI & Co., Forbes Street, Fort, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Agents for Calcutta: Messrs. Kemp & Co., Ltd., 10, Clive Row.

SILKI-SOFT Shampoo:—Washing the hair with the best of soaps makes the hair brittle and weak. Silki-Soft shampoo thoroughly cleanses the hair and scalp removing all dust, scurf and dandruff leaving the hair soft and lustrous like silk. Silki-Soft Rs. 1-6 per box.



ARE YOU GROWING OLD ?

DON'T

let the shadow of age darken your happiness. Look and feel young and beautiful. Keep your husband your lover always. Be happy and care-free yourself and keep him as happy as you are.

OATINE CREAM

will help you, first to become beautiful, then to remain beautiful.

OATINE SNOW

used every day will preserve and protect that perfect beauty from sun, dust and rain.

By regularly massaging the face, neck and arms for a few minutes every night at bedtime your skin will become clear, smooth, supple and glowing with health.

OATINE CREAM nightly and OATINE SNOW daily.

These two comprise all that is necessary for developing, preserving and maintaining Beauty almost indefinitely.

If you are not already familiar with the quality of Oatine products, cut out this coupon and post it to us with six annas in stamps.

COUPON—Send me trial samples of Oatine Cream, Snow, Soap, Powder Base, a full-size Shampoo powder, and the Oatine Beauty Book, for which I enclose 6 annas in stamps. C.M.R.

Name .....

Address .....

THE OATINE CO., 17, Prinsep Street, CALCUTTA. C.M.R.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CALCUTTA CLINICAL RESEARCH ASSOCIATION, LTD.

6, Chowringhee Road,
CALCUTTA

A House of Service.

Manufactures: All kinds of vaccines, uniform in sterling quality, reliability and efficacy.

A FEW NEW PRODUCTS:

(1) ARSENO-TYPHOID—A renowned remedy for Filaria, unrivalled in fighting this dreadful disease. It is also a very nice cure for Leprosy.

(2) LACTOLAN — The milk product of the day — very efficacious in infection.

(3) MALORA — The unique medicine for all kinds of Malarial fever.

Good terms to respectable agents and Druggists.
Ask for our descriptive price lists and agency terms.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WONDERFUL ASTROLOGER

Consult the Greatest Astrologer & Palmist in India Prof. R. C. **Bhattacharyya, Jyotisarnaba, M.R.A.S (Lond.)** of Continental fame, President, All India Astrological & Astronomical Society (Estd. 1907) and son of world-renowned Astrologer and Palmist Prof. Basanta Kumar Jyotirbhusan F.T.S. for your past, present and future, foretold miraculously. Praised by the High Court Judges, Magistrates, Commissioner of Dn. Maharajas, Nawabs and many other noble personages of India and abroad. Free prospectus on request.

ANNUAL LIFE READING (Monthly information) Rs. 4, Detail Rs. 8, Whole Life Reading Rs. 75, (Ordinary) Detail Rs. 150, Questions are solved from Rs. 2 to Rs. 25 each. Charges Payable full in advance. (Foreign 1sh. 6d.=Re. 1.)

WONDERFUL TALISMAN.

If Fails, Money Refund Guaranteed.

(DHANADA)—Wearer is sure to acquire immense wealth, high fame, good health, son, success in undertakings, prosperity in service and business etc. Rs. 7-10. Special, giving immediate effects. Rs. 29-11.

MOHINI TALISMAN—Wearer of this will acquire the unique power of bringing any desired person under control, Rs. 4-9. Special Rs. 34-2.

A FEW OPINIONS.

The Hon'ble Mr. Justice Sir A. H. Cumming, Kt., C.S., J.P., High Court, Calcutta—He made some wonderful predictions about me which were proved to the last letter.

The Hon'ble Chief Justice Sir Manmatha Nath Mukherjee, Kt., M.A., B.L., High Court, Calcutta. He was also able to recount many of the events of my life with marvellous and astonishing accuracy.

The Hon'ble Khan Bahadur Mr. M. A. Momen, C.I.E., M.L.C., Commissioner, Chittagong Divn. His power of Calculation seems to be wonderful.

Mr. K. Rupchaul, China,—Everything you foretold is taking place with surprising exactness.

Mr. B. J. Fernando, Proctor S. C. & Notary Public, Hurdstof, Colombo, Ceylon,.....Somewhere in 1928 and 1929, I got marvellous effects from your Kavachas. I have had transactions with you for the last 10 years for about Rs. 2000.

Mr. F. J. Gandhi, M.A., B.Com ; LL.B., Advocate; High Court, Allahabad,—I was one of the many users of your Kavachas (Brihat Dhanada) since the 2nd Sept., 1933. Though a skeptic at first, the wearing of it was slowly yet steadily leading me to believe in the power of the charm. 31st May, 1935.

Mrs. F. W. Gillespie, Detroit, Mich, U.S.A.—I am wearing your special Dhanada Talisman of Rs. 29-11, and so far my luck have been with me a great deal better than in the past.

President—ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY, (Regd.),
Hd. Office:—105 Grey St., (M.), Calcutta.
Phone No. B.B. 3685.
Br. Office—47, Dharamtala St., (M.), Calcutta,
Phone: Cal. 5742.

AN IDEAL PROTECTION.

WITH

IMMENSE VALUE IN RETURN

HINDUSTHAN'S UNIQUE SCHEME OF PROGRESSIVE BENEFIT POLICY OFFERS MAXIMUM COVER AT MINIMUM COST, EASY CONVERTIBILITY FROM "LIFE" TO "ENDOWMENT" WITHOUT THE SERIOUS DRAWBACK OF HEAVY LUMPSUM PAYMENT, AT THE OPTION OF THE POLICYHOLDERS.

JUST **THE POLICY** FOR THOSE WHO ARE ON THE THRESHOLD OF THEIR CAREER: SOLVE YOUR INSURANCE PROBLEM BY EFFECTING A POLICY OF P. B. A. POLICY.

BONUS

PER THOUSAND PER YEAR:

ON ENDOWMENT Rs. 23
ON WHOLE LIFE Rs. 20

BUSINESS POSITION

Policies in Force	(over)	1,200 Lakhs
Life Fund	(over)	1,98 ,,
Total Assets	(over)	2,21 ,,
Claims Paid	(over)	1,25 ,,
Premium Income	(over)	52 ,,

HINDUSTHAN

CO-OPERATIVE INSURANCE SOCIETY, LIMITED

HINDUSTHAN BUILDINGS, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

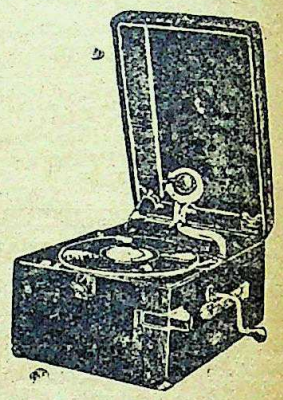
Digitized by Arya Samaj Foundation Chennai and eGangotri

HIGH IN QUALITY
LOW IN PRICE
BEST IN SERVICE

A.M.P.&V.S. LTD.
HINDUSTHAN PRODUCTS
MADE IN INDIA

ORIGINAL IN DESIGN

HINDUSTHAN
GRAMOPHONE



HERE IS ONE FOR YOU

Model No. Double Spring 110 Seasoned Teakwood Cabinet, Walnut Polish, Best English Make WORM Drive GARRARD Motor, All up-to-date fittings and Complete with Hindusthan SENIOR Sound Box.

Price Rs. 70
In Coloured Rexin Rs. 72-8

NO MORE DRINKING WATER TROUBLE

For supplying PURE DRINKING WATER to Mines, Tea Gardens, Factories, Institutions and Small Villages

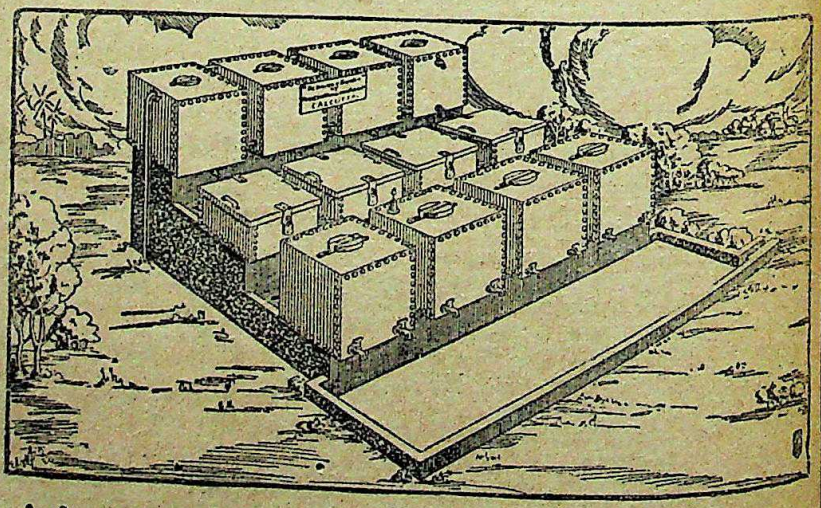
INSTALL OUR PATENTED

Hygienic Rural Filter

THE ONLY WAY TO SOLVE DRINKING WATER PROBLEM

Already installed several of 2,000 gallon output per day under Union Boards of Manikganj, Lakhipur, Sandip, Chaumuhani, etc.

Approved by the Director of Public Health, Bengal, and the Sanitary Board, Bengal.



Hygienic Household Filter Co.,

60, Shikdar Bagan Street, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDUSTRY PUBLICATIONS

MERCANTILE AND MAIL ORDER LETTERS AND METHODS

By K. M. Banerjee, Editor of "Industry."

If you intend to make your letters pay better, know the ideas that have increased the pulling power of the other men's letters. The book will tell you how to make a letter win, it reveals hundreds of well tried and thoroughly experimented ideas. It contains fifty model letters from office file—those that did actual business, and numerous others for illustration **Price Rs. 3/-.**

HOW TO DO BUSINESS.

The book contains Chapters on How to Start Business, Finance, How to Secure, Buying a New Business, Partnership, Legal Technicalities, Joint Stock Co., How to Form, Problems of Office Management, Bankers. How to Use Codes. Filing System, Business Organisation, Buying & Selling, Hire-Purchase System, Stock, Price & Profit; What to do when return drops, How to deal with complaints, Publicity, Commercial Economy, Ideas of Improvement. Divided in 4 parts, 142 Pages, Card Board Bound, 2nd. Ed. **Price Re. 1/-.**

CLERK'S MANUAL.

It is a comprehensive manual for the guidance of clerks in all sorts of office works containing elaborate treatment of office correspondence (1) Inward Correspondence, (2) Indexing of correspondence, (3) Copying, Indexing, and Despatching, (4) Filing Correspondence, Docketing and Multiplying, (5) Letters and how to write them, (6) Writing telegram, (7) Precis-writing, (8) Invoices—inward and Outward, (9) The accounting, (10) The Banking, (11) Books maintained, (12) A glossary of Mercantile Terms, (13) A set of six appendices containing Business grammar, draft letters, Hints on Indexing and precis writing and various other matters which everyone doing office work so much require to know. By N. A. Fischer A.C.I. Bound in Card Board Cover. Nicely Printed 3rd Edition **Price Re. 1/-.**

THE RETAIL TRADE

It is an exposition of Methods which build up Retail Trade. It has 17 chapters as (1) Peculiarities of the Trade, (2) Key to Retail Selling, (3) Starting a Shop, (4) Policy behind a Store, (5) How to Keep the Store, (6) How to Display, (7) Selling Methods, (8) How to Increase Turnover, (9) Cash or Credit Business, (10) Handling Complaints, (11) Collecting Dues, (12) Stock Taking, (13) Buying Methods, (14) Prices and Profits, (15) Keeping of Accounts, (16) Packing and Delivery, (17) Secrets of Success. Nicely printed. Card Board Bound.

Price Re. 1/-.

CHEMICAL INDUSTRIES OF INDIA

CONTENTS:—Possibilities of Chemical Industries in India, Raw Materials, General Processes, Sulphuric Acid and Sulphates, Hydrochloric Acid, Zinc and other Chlorides, Potassium Chlorate, Chlorine, Bleaching Powder, Nitric Acid, Ammonia and Ammonium Compounds, Tannic and Gallic Acid, Citric Acid, Acetic Acid, Tartaric Acid, Carbonic Acid, Hydrogen Peroxide, Sodium Silicate, Alum, White Lead, Zinc Oxide, Manganese Dioxide, Ferrocyanides.

Well-printed in Antique Paper, Bound in Card Board Cover.

Price Re. 1/8/-

NEW CUSTOMERS: HOW TO CREATE—HOW TO HOLD.

By K. M. Banerjee. Learn the modern methods of attracting new customers, learn to know the purchasing minds, learn the secret of human needs and how to develop them, find the capacity of the purchasers, learn the customer-winning talks. This book will give you all the modern new ideas for creating new customers and developing new business. **Price Rs. 2/-.**

WIDE WORLD ENGLISH CORRESPONDENCE.

By K. M. Banerjee. The book contains letters on all subjects. The Section 1 treats with the commercial correspondence regarding inland and foreign commerce, export, import and correspondence with Customs House. The Business Correspondence regarding Government Post and Telegraph Office, Railway and District Board Offices. Letters of recommendation and certificates, Newspapers and Press correspondence. The Section 2 treats with the family correspondence giving letters of Introduction, Congratulations, Condolence, Friendship, and Relationship, Society, Favour, Advice, Excuse, Investigation. Notes accompanying gifts, Letters concerning House, Money. The Section 3 treats with the school correspondence between (a) Guardian and the School (b) Student and the School (c) Student and Guardian. The Section 4 details many forms, Commercial, private and School. Forms of Bills, Credit Notes, Promissory Notes. Limited liability concern forms, agreements of lease, mortgages, ejectment forms, Will and Conveyance etc., Forms of Address to Nobility, Common Abbreviations, Service Rules and many legal Definitions. Invaluable to everyone. 9th Edition. **Price Re. 1/12/-.**

CAREERS OF AGENTS & MIDDLEMEN

It will give you in detail: The career of Ad-men.—Organisation of a Commission House—Salesmanship—Career of Middlemen—the Insurance Agents—System of Selling Insurance—Ship Broker—Clearing and Forwarding Agents—Career of Shroffs—Foreign Agency—Stevedoring as a line and various other chapters. **Price Re. 1/-.**

SUGAR IN INDIA.

ITS CULTIVATION, MANUFACTURE & TRADE.

By H. H. GHOSH, F.R.E.S. (LOND.), M.A.E.S.

CONTENTS:—Historial Retrospect, Botany of Sugar Cane, Sugar Canes of India, Cultivation of Sugar Cane, Various Methods of Cultivation, Chemistry of Sugar Cane, Extraction of Cane Juice, Chemistry of Cane Juice, Small-scale Sugar Manufacture, The Factory, Methods of Juice Clarification, Curing and Refining of Sugar, White Sugar Manufacture, Trade in Sugar, Out-look in India and abroad.

Over 300 pages, fully illustrated, neatly printed and cloth bound. **Price Re. 3/8.**

MANUFACTURE OF RUBBER GOODS.

Reveals the secrets of manufacturing various rubber goods such as rubber toys, rubber baloons, rubber erasers, rubber shoes, rubber sheets, rubber tubes, rubber tyres, rubber corks, pencil tips, vulcanization, etc., rubber stamps, rubber solution, ebonite, etc. **Price Re. 1/8.**

MECHANICAL INDUSTRIES.

There are many marketable articles which one can manufacture by help of small machines. This book reveals a number of such manufactures with detailed descriptions and illustrations of machines.

In the contents there are chapters on:—Coming Machine Age—Sheet Metal Articles—Safety Razor Blades—Wire and its Manufacture—Barbed Wire—Wire Mattresses—Wire Nail—Safety Pin—Hair Pin—Paper Clip—Brass Hinges—Brass Tubes—German Silver Spoons and Forks—Aluminium Wares—Combs—Motor Car Mudguards—Barrels—Foot Rules, Buckets, etc. **Price Re. 1-8.**

MANUFACTURE OF CONFECTIONERY

A handbook comprising detailed descriptions of manufacture of foreign and Indian Confections. Table of Contents, Introduction—Raw Materials—Factory Equipments—Manipulations—Fondants—Drops and Lozenges—Caramel—Toffee—Nougats—Chocolate—Bonbon—Jams and Jellies—Preserved Fruits—Indian Confections, etc, **Price Re. 1/8/-.**

PROBASHI BOOK STALL, 21, OLD COURT HOUSE STREET, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GUIDE TO LIFE ASSURANCE

By J. C. MITRA, F. S. S. (LOND.), F. R. E. S.

With a Foreword by SIR DEVAPRASAD SARVADHIKARY, KT., C.I.E., M.A., LL.D,
Formerly Vice-Chancellor, University of Calcutta.

The principles involved in the business of Life Assurance are of the utmost importance to the student and the general reader to whom the book will be very useful as a comprehensive guide on the subject. It is almost indispensable to the Directors, officers and other indoor and outdoor workers of Assurance Companies.

All the important aspects of Life Assurance with its origin, history, types and development are given in the book, and the author deals in a wide and authoritative manner with its every phase. While the book contains all details and explanations of intricacies of the science of life assurance required by students preparing for their Degree examinations in different Universities, it meets all requirements of the general public interested in Life Assurance.

Enactments of the Indian Legislature on Insurance and Rules made by the Governments thereunder with necessary notes, explanations and rulings have been included in the book and an exhaustive index has been added for facilities of reference. In brief every requirement of the student and the public has been anticipated and a descriptive treatment has been given to all matters appertaining to Life Assurance.

The Statesman (Calcutta) says:—"——The layman no less than the practising agent will be able to learn much from this book."

Hindusthan Times (Delhi) says:—"——It deals with every aspect of the work from Policy to Accounts."

The Hindu (Madras) says:—"——will supply a real want among students and salesmen who wish to select as a career what until recently was the Cinderella amongst profession."

Nicely bound in cloth and covered, Price Rs. 3 only.

GUIDE TO

Marine, Fire & Accident Insurance

BY

Prof. J. C. MITRA F. S. S. (Lond.), F. R. E. S.

A book complete in about 300 pages (Demy 8 p.) being a text book for students and those having any thing to do with the above insurances. It combines the result of long researches of the author into the science of the above with the economics of their Principle and Practice and gives details of every phase of the business. All the intricacies of the subjects are lucidly explained and made easy even for those who are not initiated in these branches of Insurance.

It is the only book on the subjects in India embodying all forms of Insurance in a composite volume, (except Life Assurance which has formed the subject of another book) and while meeting the requirements of the students preparing for their degree examinations, it will make the general readers thoroughly concurrant with these forms of Insurance and supply them all information about their origin, history, types and development.

Various notes and rulings of Law courts have been included in the text and for facilities of reference on exhaustive index has been added to the book. In brief every requirement of the reader has been anticipated and necessary treatment given to it for his benefit. Any one having any thing to do with the business of Marine, Fire and Accident Insurance will find the book to be invaluable, it being a compendium in one volume of all classes of Insurance. Price Rs. 2/8/- only. Postage Extra.

PROBASHI BOOK STALL. 21, OLD COURT HOUSE STREET, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5,000 DIABETICS

WILL SOON BE

ON THE ROAD TO RECOVERY!

If you are a Diabetic sufferer, why not be one of this number! For here is a definite assurance of recovery at a minimum of expense. The only condition attaching to it is the requirement that you Act At Once and apply for a valuable Treatise, which will be sent you FREE, as part of a big Curative Crusade that is being vigorously waged against this baneful disease. Testified to by thousands, the new drugless method of treatment described in the Treatise is so simple, convenient and easy to follow, that—

YOU TREAT YOURSELF ... AT HOME ...

—without the aid of physicians—without submitting to painful Injections, and the strength-sapping process of Fasting. The results will amaze you! Gradually you will feel the vital powers coming back, your body being built up anew, your health being restored once more. But, there is no time to consider, rather, it is the time to ACT!

FREE!

—this priceless treatise on Diabetes and its Treatment, according to the new unique, drugless home-treatment way, is FREE to the first 5,000 Diabetics who apply for it on the subjoined Coupon. (Letter requests and applications from non-sufferers will not be responded to). Get your COPY NOW, and place yourself on the road to Recovery AT ONCE.

EDITION LIMITED TO 5,000 COPIES ONLY!

TESTIMONY

Your medicine is very good for Diabetes —Dr. K. S., L. M. P., Patiala. Patient recently turned up a greatly changed man —Dr. R. C., B. A., L. M. S., Kendrapara. Unexpected results charmed me—Dr. S. D., Kalna. Already doing a lot of good—Dr. B. K. S., Post Marybong. All patients have derived great benefit—Dr. N. N. D., Khulna. Found it very efficacious—Dr. E. R. W., L. M. S., Trichur.

VENUS

RESEARCH LABORATORY,
P.O. BOX 587, CALCUTTA.

FILL IN—CUT OUT—POST TO-DAY!

To Venus Research Laboratory, P.O. 587, CALCUTTA.

Date.....

Please Post at once the Valuable Book on DIABETES, which you are giving FREE to the first 5,000 Diabetics who apply for it.

NAME.....

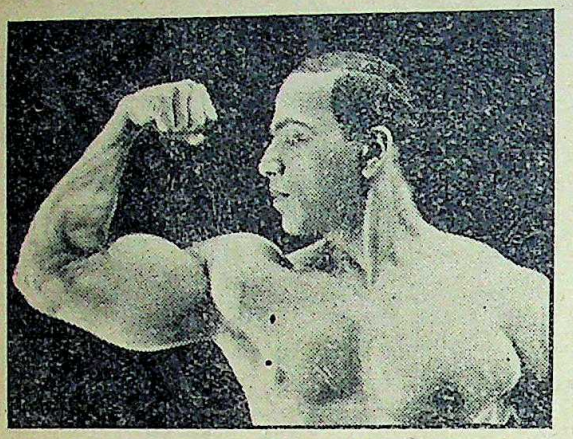
ADDRESS.....

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IMMUNITY FROM DISEASE

IS THE ACID TEST OF
HEALTH AND STRENGTH.



My System being based on principles of Yogaic Asanas, Surya-Namaskars and Modern Methods of training assures soundly functioning internal organs as well as a lissom exterior.

Write for my Prospectus Book **PERFECT PHYSIQUE** illustrated with 40 full page classical and muscular poses of my pupils and myself on art paper. **Price 8 As. by M.O. (Overseas 1 Sh. B.P.O.)**

SURYA-NAMASKAR Book with 15 big poses of myself. **Price 8 As. by M.O. (Overseas 1 Sh. B.P.O.)**

K. V. IYER, D.Ph.E. Bangalore City, (India)

V.P.'s Not sent. School addresses not entertained.

---

900 Copies sold within one month of Publication

POPULAR EDITION.

THE NATIONAL PUBLICATIONS SOCIETY'S FIRST BOOK

Indian Constitution Vol. I.

PROVINCIAL AUTONOMY

By K. T. SHAH

Editorial Board :—

JAWAHARLAL NEHRU,
NARENDRA DEV,
K. T. SHAH.

A very useful book for the Legislators, Publicists and Students of Indian Constitution. Complete with relevant Sections.

450 Pages, Antique Paper,

Boards Re. 1-8. Cloth Rs. 2.

Extra for Postage As. 7.

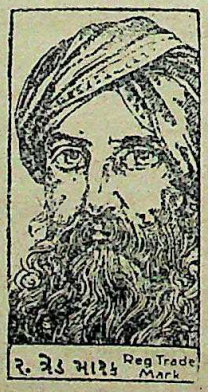
VORA & CO., PUBLISHERS, LTD.
8, Round Building, Kaladevi Road, Bombay, 2.

On sale at all leading Bookstalls, Booksellers supplied at Trade Rates.

Startling Predictions IN YOUR Horoscope

YOUR REAL LIFE TOLD FREE

Would you like to know without any cost what the Stars indicate for you, some of your past experiences, your strong and weak points, etc. ? Here is your chance to test FREE the skill of Pundit Tabore, India's most famous Astrologer who by applying the ancient science to useful purposes has built up an enviable reputation. The accuracy of his predictions and the sound practical advice contained in his Horoscopes on Business, Speculation, Finances, Love-affairs, Friends, Enemies, Lotteries, Travels, Changes, Litigation, Lucky Times, Sickness, etc., have astounded educated people the world over, GEORGE MACKEY of New York believes that Tabore must possess some sort of second-sight



To popularise his System Tabore will send you FREE your Astral Interpretation if you forward him your full name (Mr. Mrs. or Miss), address and date of birth (English Calendar) **all clearly written** by yourself. No money required but you may, if you like enclose 4 annas Stamps to help cover postage and misc. costs. You will be amazed at the remarkable accuracy of his statements about you and your affairs. Write now as this offer may not be made again. No personal interviews, all consultation by mail only. Address : **PUNDIT TABORE,** (Dept. 341-K). Upper Forjett Street, Bombay VII.,

---

THE UNFAILING STONE-AMULET FOR PILES PRESCRIBED BY A SANNYASI.

The introduction of this unfailing stone-amulet for piles has been made to the public since thirty years. After putting on this amulet, the patient suffering from chronic or acute piles feels his trouble to be quite subsided within twenty days, and is completely cured in a month. Many patients who suffered from chronic or acute piles, after putting on this amulet and being cured, have given us certificates. Many after observing its wonderful effect in curing the cases of internal and external piles, have given us certificates, unreservedly praising it. The price of this amulet is Rs. 3-8 only and it can be got at the following address :—

SRIMATI LAJJABATI BOSE,
6, College Square, Calcutta.

CATARACT "EYE-SUN" (Regd.)

A safe, sure and easy home treatment for Cataract, imperfect sights etc. No risk of operation. World wide reputed and tested. Success always guaranteed by manufacturer. Price Rs. 2/- Stockists :—

M. Bhattacharjya & Co., Calcutta.

Free ! Free !! Free !!!

Abla Sanjivani Pills

For all sorts of female complaints.

Mrs. KAMALABAI PHARMACY (G.M.C.)

Kalyan Bhuvan, Jijibhai Lane, Parel, Bombay 12.

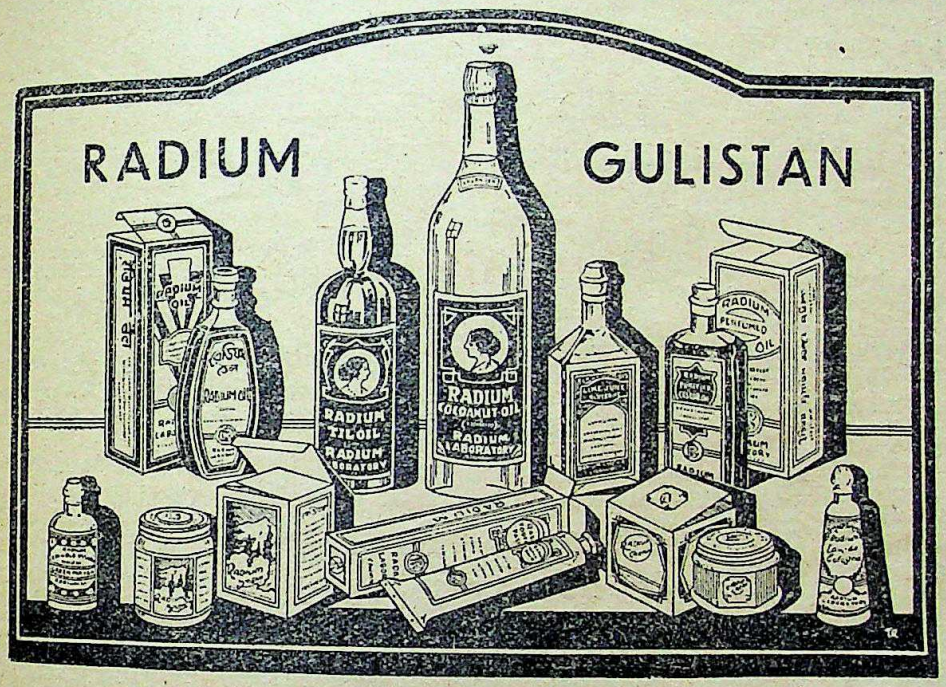
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

YOUR DUTY—

Those who are in the habit of using cosmetics like Snow and Cream and scents like Eau-de-Cologne will find the products of the Radium Laboratory in no way different from those of foreign make. Under the circumstances, I consider it their duty to encourage Swadeshi enterprise on this behalf.

— RABINDRANATH TAGORE.



Radium Snow, Radium Cream, Radium Castor Oil, Radium Oil, Radium Cantharidine Oil, Radium Til Oil, Radium Cocoanut Oil, Radium Eau-de-Cologne, Radium Tooth Paste, Radium Rose-water, Radium Lime Juice Glycerine.

It is a positive pleasure to state that the various toilet preparations of the Radium Laboratory are of the highest standard in appearance, quality and get-up. Special commendations might be made of "Radium Tooth Paste" for efficacy in all dental troubles and to Radium Eau-de-Cologne" for its lasting mild aroma and soothing effect. These stand very good comparison with the best of their kind of any foreign make.

(*Sd.*) TATINI DAS,
Principal, Bethune College.

Dr. H. K. SEN, M.A., P.R.S., D.I.C., D. SC. (London), Professor of Applied Chemistry, University of Calcutta, observes—

I have examined "Radium Castor Oil" manufactured by Radium Laboratory. This is made of pure vegetable oil. There is no mineral oil in it nor any ingredient harmful to the hair.

For some time, I am regularly using "Radium Oil." The smell is sweet. It is actually a brain-soother and hair-grower

(*Sd.*) H. K. SEN.

RADIUM LABORATORY : : : CALCUTTA

Office: Phone No. 2183 BZ.

Laboratory: Phone No. 3062 BZ.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Now on Sale— **Dr. SUNDERLAND'S NEW BOOK**

EMINENT AMERICANS

WHOM INDIA SHOULD KNOW

PRICE PER COPY Rs. 3. PER V. P. P. Rs. 3-9.

For Modern Review Subscribers: Rs. 2-8, post free; Per V.P.P. Rs. 2-10

The Christian Leader writes:

Dr. Sunderland's selections of Americans for his miniature Hall of Fame, and his comments on the men and women selected, are just what we should expect. He has singled out for description and sympathetic interpretation men and women of prophetic power and pioneering spirit, Lincoln, Emerson, Garrison, Lowell, Paine, O. W. Holmes, Channing, Whittier, Lucy Stone, Julia Ward Howe, Horace Greeley, C. A. Eliot, Charles F. Dole, and of the living, Alice Stone Blackwell. Would that we might be understood and judged as a people by such courageous and devoted servants of justice, truth and peace!

The stories of these heralds of a larger faith provide Dr. Sunderland with occasion and material for the service he has for so long been eager to render to the cause of friendship between Indian and American Liberals.

The Christian Register of Boston says:

It would be difficult, if not impossible, to find anywhere else such charming sketches of so many eminent Americans within the covers of one small book. The subjects of these brief sketches seem to come alive under the skilful pen of Dr. Sunderland. The lives of Lincoln, Emerson Garrison, Lowell, Paine, Longfellow, Holmes, Channing, Lucy Stone, Alice Stone Blackwell, Whittier, Charles F. Dole, Julia Ward Howe, Horace-Greeley and President Eliot of Harvard, most of whom properly may be found in the Hall of Fame, form the substance of the book. Selections from the writings of each person are included, together with the chief events of their lives.

Without exception we may say that these eminent Americans were genuinely interested in the political and personal freedom of all sorts and conditions of men.

The book is a splendid series of vivid essays. It should appeal strongly to American readers, as well as to the people of India for whom it is intended. One of its happiest features is Dr. Sunderland's interpretation of the philosophical and religious viewpoint and the description of the moral and spiritual character of each individual sketched.

Fredrick Lewis Wel...

Also highly praised by—THE HINDU, BOMBAY CHRONICLE, SIND OBSERVER, HINDUSTHAN TIMES, GUARDIAN, INDIAN MESSENGER, FORWARD, THE HINDUSTHAN REVIEW, THE UNION MAGAZINE, THE TRIBUNE, THE INDIAN REVIEW, UNITY, THE TWENTIETH CENTURY OF ALLAHABAD, ADVANCE INDIA OF MADRAS, UNITED INDIA AND THE INDIAN STATES, THE SEARCHLIGHT, THE SERVANT OF INDIA, THE LEADER AND MANY OTHERS.

The Modern Review Office, 120-2, Upper Circular Road, CALCUTTA

NEW (2nd) EDITION

INDIAN MEDICINAL PLANTS

By MAJOR B. D. BASU, M.R.C.S. (Lond.), I.M.S.; Lt.-Col. K. R. KIRTIKAR, F.L.S. I.M.S.

Revised, Enlarged and Greatly Re-Written

By Rev. FATHER E. BLATTER, S. J., Ph. D., F. L. S. and

Rev. FATHER J. F. CAIUS, S. J., F. L. S., M. S. C. I. (Paris)

With the Collaboration of Dr. K S. MHASKAR., M. D., M. A., D. P. H., D. T. M. etc.

Complete in 8 volumes

Letter Press, Size 7"×10", in 4 Vols.
Price Letter Press 4 Vols. Rs. 120.

Plates, size 10"×12½", in 4 portfolios
Price Plates, 4 Portfolios, Rs. 200

PRICE COMPLETE SET Rs. 320

This book contains Botanical descriptions, vernacular names and names in foreign languages so as could be available, properties, uses and habitats of over 4,000 plants used in medicine by the medical profession all over the world. The work is useful to Botanists, Medical Men, Drug Manufacturing Chemists, Forest Officers and all those interested in the development of the economic resources of India.

It contains illustrations on good English art paper of above 1,300 medicinal plants, on above Royal Quarto sized (10"×12½") black and white lithographed plates, kept loosely to facilitate comparison with the description contained in the text, in beautifully cloth-bound, nicely printed portfolios in 4 volumes.

The letter press is in 4 volumes of over 3,200 pages, printed on thick English Antique paper, bound.

To be had of:

Dr. L. M. BASU, M.B.; Sukumari Ashram; 49, Leader Road; Allahabad; U.P.; In...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just Published

EIGHT PORTRAITS

THIS sumptuous album is now ready and on sale. In this the first of the series, the publishers have brought together the following figures of contemporary India :

Upendrakishore Ray-Chaudhuri	Madan Mohan Malaviya . .
Rabindranath Tagore . .	Abanindranath Tagore . .
Ramananda Chatterjee . .	Sir Praphulla Chandra Ray .
Sir Jagadis Chunder Bose .	Mohandas Karamchand Gandhi

THE PORTRAITS will be accompanied in each case by a short biographical essay summing up the character and achievements of the personages concerned. Altogether, in the quality of the reproductions, the excellence of typography, and the beauty of the get-up, it is a superb volume sure to be prized by discriminating collectors.

THE ORDERS already placed are now being executed in rotation. Those who have ordered the album and will not receive it by the 15th of March will kindly repeat their orders, as in that case it may be assumed that we have not received their letters and register the orders.

PRICE RUPEES TWO : POSTAGE EXTRA

BOOK YOUR ORDER IMMEDIATELY

BHARAT PHOTOTYPE STUDIO

Photo Engravers. Designers. Art Printers and Presentation Card Manufacturers

Phone : B. B. 3962 72/1, COLLEGE STREET, CALCUTTA Gram : Mezzotint

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rise of the Christian Power in India

Second Edition, Revised and Illustrated.

A Big Volume of 1011+xvi pages of about the size of *The Modern Review.*

With 120 Illustrations and Four Maps

The Portrait of Sivaji, in colours, is from an old painting in the Bibliotheque Nationale, Paris.

Stout Cloth Binding *Strong Pictorial Jacket*

PRICE RUPEES 15/- ; POSTAGE AND PACKING Rs. 1-8
PER V.P.P. Rs. 16-12.

Has been praised in **The Tribune, The Hindu, The Hindustan Review, The Indian Literary Review, The Sind Observer, The Indian Review,** and **The Mysore Economic Journal, The Modern Review, The Young Builder, The Daily Herald, The People, India and the World, The Leader, Unity** (of America), **The Christian Register** (of America), **The Servant of India, and The Japan Chronicle.**

Major B. D. Basu's

India Under the British Crown

Praised in **The People, The Modern Review, The Leader, The Servant of India, Advance, The Hindustan Review, The Mysore Economic Journal, The Indian Nation, The Amrita Bazar Patrika, etc.**

Price Rs. 10. Postage Extra

HISTORY OF EDUCATION IN INDIA UNDER THE RULE OF THE EAST INDIA COMPANY

SECOND EDITION

By MAJOR B. D. BASU, I.M.S. (Retired)

Excellent printing & get-up. Cloth, gilt letters. *Price Rs. 2 As. 8 net.*

Highly praised by—THE TRIBUNE, THE HINDUSTHAN TIMES, FORWARD, THE HINDU OF MADRAS, THE GUARDIAN OF MADRAS, NEW ORISSA, and others.

The Second Edition of this Remarkable Book has been recently Published. It is an improvement on the First.

To be had of:

THE MODERN REVIEW OFFICE, Calcutta Or of Dr. L. M. BASU, 49, Leader Road, Allahabad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BENGAL BANK LIMITED.

Estd. 1926.

2, CLIVE ROW, CALCUTTA.

INCREASE YOUR FIXED DEPOSITS TO FALL BACK UPON IN TIMES OF NECESSITY.

RATES

2 YEARS	5%
1 YEAR	4%
6 MONTHS	3%

Telegram: Bank, Cal.

Telephone: 2073, Cal.

The Indian Story Teller, A monthly journal of Tales from Indian Classical literature and stories of modern life, is being regularly issued from January 1937. Annual subscription Rs. 2-4. Single Copy As. 3.

The following are the English Translation, from the original Sanskrit texts :

THE MAHABHARATA

By Mr. P. C. Roy, C.I.E., Complete in 11 bound Vols. Pages about 5000. Price **Rs. 40**, postage extra. Instalment system :—One volume every month per V.P. for **Rs. 4**, postage extra.

THE RAMAYANA

By Mr. M. L. Sen, B.L., Complete in 3 bound Vol. Pages about 1600, Price **Rs. 8**, postage extra.

OUR FAMOUS MYSTERY SERIES

Romantic and thrilling incidents from start to finish

The Mysteries of Calcutta : By Mr. D. N. Paul, author of Mysteries of the Mogul Court and Darbar. Complete in 3 bound Vols. Price **Rs. 4-8**, postage extra.

The Mysteries of the Mogul Court : Complete in 2 Vols. Price **Rs. 4-8**, postage extra.

Mother and Daughter: By Mr. R. P. De. A faithful picture of Hindu domestic life of Bengal. A beautiful novel. Cloth bound. Price **Rs. 1-4**, postage extra.

The Legends of Vikramaditya : By Mr. P. V. Jagadisha Ayyar. A delightful reading from start to finish. Beautifully illustrated. Cloth bound. Price **Re. 1-4**, postage extra.

DATTA BOSE & CO., P. O. DUM DUM, (BENGAL)

26 YEARS RENOWNED

THE RASASHALA AUSHADHASHRAM

(AYURVEDIC PHARMACEUTICAL WORKS)

GONDAL, KATHIAWAR, INDIA.

This Factory prepares in big quantities by Scientific methods several kinds of Bhasmas, Kupipakva Rasayans, Parpatis, Rasa Rasayan Pills, Nasyas (Snuff), Collyria, Tailas, Choornas, Ointments, Lepas, Avalehas, Asavas, refined articles, distilled products, Patent medicines, etc. —in all 2000 drugs, under the direct supervision of RAJAVAIDYA JIVARAM KALIDAS SHASTRIJI and places them on the Market packed in attractive Western modes.

If full details are furnished, effective cures for even difficult diseases like Tuberculosis, Sprue, Cancer, Asthma, Diabetes, Sterility, etc. are sent according to Rajavaidya's advice.

All Agencies Indian and Foreign have been cancelled. Hence all correspondence to be carried on direct with Gondal Office at the address printed above.

Traders who order large quantities are allowed handsome commission and some special facilities as per our New Commission Rules, to be had on request.

Catalogues Free in English, Hindi, Marathi and Gujarati.

Correspondence may be in any of these languages.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THIRD EDITION OF
RUIN OF INDIAN TRADE AND INDUSTRIES

By **MAJOR B. D. BASU, I. M. S.**

IN THIS EDITION THE BOOK HAS BEEN ENLARGED
ITS GET-UP HAS BEEN GREATLY IMPROVED
BUT THE PRICE HAS BEEN REDUCED FROM Rs. 2-8 TO Rs. 2 PER COPY
POSTAGE EXTRA.

The Khalsa Review writes :

".....Even those who now criticize and taunt at the poor standard of Indian labour and Indian Industries will have to concede that India was once a great industrial country.....Major Basu's book is replete with facts and figures. Whatever the Major says he supports his assertions from records of contemporary history and official statements....."

The Young Builder writes :

"This is a revised and enlarged edition of the well-known book from the pen of the late Major Basu, whose name is a byword for accuracy of historical facts and figures. It lays down the "ghost" that in the pre-British period India was *only* an agricultural and *not* a manufacturing country. The author tells the tragic tale of the ruin of indigenous trade and industries by a number of penalties, prohibitions and privileges.....India is at the threshold of great political, industrial and economic charges. Major Basu's narrative, dispassionate and documented as it is can serve a twofold purpose at the present time : first, it should serve as a brake on England's natural but not righteous desire to keep the country indefinitely as a special preserve for Lancashire and Manchester, and, secondly, it may be an eye-opener to those who, believing, of course wrongly, that India having been in the past an agricultural country exclusively, should continue to be such in the future.

Also highly praised in AMRITA BAZAR PATRIKA, ADVANCE, THE HINDUSTAN REVIEW, THE MODERN REVIEW, THE BOMBAY SENTINEL, ANANDA BAZAR PATRIKA, FORWARD, RANGOON DAILY NEWS, THE SEARCHLIGHT, THE DAILY HERALD, THE INDIAN EXPRESS, THE INSURANCE & FINANCE REVIEW, THE HINDU, ETC.

Buy A Copy at once :

India's Educated Men, Including Students,

Derive their knowledge of the British period of Indian History mostly, if not wholly, from the Works of British Authors.
But these are one-sided and misleading.

For a True Account of the British Period of Indian History,

Read Major B. D. Basu's Historical Works

The Chief of them are :

I.	Rise of the Christian Power in India	Rs.	15-0
II.	India Under the British Crown	"	10-0
III.	Consolidation of the Christian Power in India	"	1-8
IV.	Ruin of Indian Trade and Industries	"	2-0
V.	History of Education in India Under the Rule of the East India Company	"	2-8
VI.	The Story of Satara	"	10-0

The Modern Review Office, 120-2, Upper Circular Road, Calcutta
or Dr. L. M. Basu, 49, Leader Road, Allahabad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LATEST PUBLICATIONS

The first 4 volumes of the CHANGING WORLD LIBRARY started by Meesrs. C. A. Watts & Co., are as follows: The Nation's Intelligence by J. L. Gray; Weather Science for Everybody by D. Brunt; Press Parade by Hamilton Fyfe; Science Fights Death by D. Stark Murray. The price of each is Re. 1/14/- only. The latest additions to the THINKER'S LIBRARY are—Do What You will by Aldus Huxley; Logic for Everyman by A. E. Meander; History of Ancient Philosophy by by A. W. Benn; Your Body by D. Stark Murray; What is Man by Mark Twain. The price of each is Re. -/12/- only.

The Oxford Book of Modern Verse, 1892-1935 edited by W. B. Yeats. Rs. 6/6/-

A Creed for Sceptics the latest collection of essays by Dr. C. A. Strong, formerly Professor of Psychology in the Columbia University. Rs.

World Population (Past growth & present trends: 60 text-figures) by A.M. Carr- Saunders. Rs. 9/6/-

The Infernal Machine by Jean Cocteau; translated by Carl Wildman. Rs. 5/10/-

Locarno: A Collection of Documents (A comprehensive record of international Conferences, Political statements, speeches, & the like, covering the history of the Locarno Treaty from the Preliminary negotiations to the recent British questions to the German Government) edited by Dr. Fritz Berber: with a preface by J. Von Ribbentrop, ambassador of the German Reich. Rs, 9/6/-

Discovery—(the narrative of the Second Antartic Expedition; 94 photographs & a map) by Rear Admira Richard Byrd. Rs. 13/8/-

Africa Dances—(the author met in Paris Benga, the famous Negro dancer, who was planning a visit to West Africa to study the native dances in the districts most remote from civilzation. An extraordinary travel book, it is at the same time a study of the Government & religion, the sex-life & marriage ritual, habits & customs, and the emotional & mental character of the West African Negro: 32 illus. & a map) by Geoffrey Gorer Rs. 10/8

Camera Trails in Africa (story of Mr. & Mrs. Johnson who lived in Africa & how they went about obtaining the finished work that you have been so thrilled to watch upon the screen. Can you imagine' asks Mr. Johnson," parched brown plain rolling off to a deep blue line against a turquoise sky, and in the foreground group of Zebras drinking from a pool that is gold in the afternoon sun? Can you imagine a herd of giraffes feeding among the thorny mimosas, animals 18 feet tall? Can you imagine rhinos fighting as big as motor cars, their grey hides turned white by the moon?" From kingly lions to delicate grazelles, Mr. Johnson tells of every form of Jungle life with a love and appreciation of the beauty of wild things that is as delightful as the narrative of adventure is exciting; 11 photographs) by Martin Johnson. Rs. 4/-

Living Dangerously—Some of the world's greate adventurets here recount their experiences of dange ously living on land, sea, and air, and in all parts the globe. Most of the contributors have at one tim or another been in direct danger of death, but one ar all seem to agree that living dangerously is worth i Contributors include 'Sindbad', Ronald Kaulbac Cherry Kearton, Robert Flaherty, Jean Batten, Hug Rutledge, Sir Malcolm Campbell, etc.: 37 stories b as many authors and 8 full page plates Rs. 5/10

Beyond the Mexique Bay—(an intimate picture of th peoples & their life in different countries in Centra America; 30 magnificent photographs) by Aldou Huxley. Rs. 3/12/

Among the Water Falls of the World—(All the notabl falls of South and North America, Africa, India, Chin Japan, Australia, Island in the Pacific, Iceland, Swe den, Norway, Central and South Europe, and Britis Isles. Graphic descriptions' accompanied as far a such are available, by accurate figures regarding thei respective dimensions and volumes. Full of strang and queer tales and legends connected with the falls 84 photographs and 4 plans) by Edward Rashleigu Rs. 13/8/

Jobber Skald (the background of the story is a sea coast town in England against which move a strang group of people. There is Dogberry Cattistock, th quarry owner & local captain of Industry; Jerry Cob bold, the famous clown; Syvanus his brother, th dreamy mystic; Magnus Muir, the tutor & his strang provoking sweet-heart Curly Wix; Sippy Ballard, th young amorous estate agent and Jobber Skald, th powerful fisherman who so nearly sacrifices his love o the alter of his murderous impulses) by John Cowpe Powys. Rs. 3/12/

Around the World in Eleven Years (The most quoted most talked about, most laughed over book in years— the book by three children that has grown-ups agog It is a wise, witty, & hilarious record of their journie across Europe & America, *true & unsensored*, a sur prising judgement of famous places & personalities as vivid as modern childhood itself. Illustrated.) b Patience—age 11, Richard-age 10, and John-age 9 Rs. 6/6/

BOOKS OF THE WORLD.

THIRTY GROSVENOR HOUSE, CAL. PHONE CALCUTTA 1837.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LATEST PUBLICATIONS

an interested group of well-known people met at the Royal Society of Arts on Tuesday October 6th, by invitation of Messrs. H. F. & G. Witherby, for a private audition of the first records ever made in this country of the songs of its wild birds. These two double-sided ten-inch Parlophone records are incorporated in the book **Songs of Wild Birds**, by E. M. Nicholson and Ludwig Koch. The price is Rs. 25/- only. This is first sound book—i. e., book illustrated by sound as well as by pictures—to be published and the records are as integral a part of the book as are the coloured plates. Dr. Julian Huxley, who has written an introduction to the book, spoke for a few minutes, remarking on the fact that the use of the gramophone in the Biological field was bound to increase, and that in the future a book about birds without sound illustrations would be regarded as quite inadequate.

The Position of Women in the U. S. S. R. (Surveying the conditions of life and work of women in Russia. Chapters on the Soviet laws, women's work, manual and professional, legislation affecting women's health, etc.) by G. N. Serebrennikov. Rs. 5/10/-

Coins of the Modern World ; 1870-1936 (This book describes, classifies, and in many cases illustrates, every coin in every currency of the world, and gives its equivalent, so far as possible, in terms of sterling. The result of over twenty years' work). by M. Comencini Rs. 5/10/-

Great Farmers (In this book Prof. Scott Watson and Mrs. Hobbs tell, in popular and brilliant style, the story of agriculture during the past century, tracing its attainment to the peaks of prosperity, its decline in long years of depression and its present rejuvenation). by Proof. J. A. Scott Watson and May Elliot Hobbs. Rs. 9/6/-

Women Also Dream—Latest novel by Ethel Mannin Rs. 3/12/-

The Autobiography of Rudyard Kipling Rs. 5/10/-

The Letters of Hartley Coleridge edited by G. E. and L. Griggs. Rs. 11/4/-

The Poetical Works of Walter Savage Landor (3 vols.) edited by Stephen Wheeler. Rs. 45/-

Collected Short Stories by Stella Benson. Rs. 5/10/-

Curves & Contrasts of the Human Figure (88 plates: size ¼ Demy ; printed on thick art paper) by Bertram Park and Yvonne Gregory. Rs. 6/6/-

Life Lines the latest collection of 48 photographic studies of female figures by John Everard Rs. 9/6/-

Television for amateurs old and young by Sydney A. Moseley and McKay. Rs. 3/12/-

Letters of Fanny Brawne to Fanny Keats 1820—24 edited by Fred Edgcumbe. Rs. 7/14/-

The Trade Cycle (This book is a very important contribution to the discussion on the Trade Cycle. It carries Mr. Keynes's recent work on Money several stages farther) by R. F. Harrod. Rs. 7/8/-

Greek Sculpture and Modern Art (78 plates) by Sir Charles Walston. Rs. 11/4/-

Notes on Greek Sculpture (26 illustrations) by Sir Charles Walston. Rs. 2/10/-

Freedom, Love & Truth compiled by William Ralph Inge. Rs. 9/6/-

Laughing Gas—the latest riot by P. G. Wodehouse. Rs. 3/12/-

You & Your Star the latest by Cheiro. Rs. 11/4/-

A Short History of India by Sir Atul Chatterjee & W. H. Moreland. Rs. 9/6/-

Hindu Civilisation (A study from the earliest times to the establishment of the Maurya Empire) by B. K. Mookerjee. Rs. 11/4/-

A Frenchman in Japan (23 photographs) Maurice Dekobra travels in the land of the Rising Sun. Rs. 7/14/-

Parody Party the season's most disrespectful publication. The whole regrtetable business began at a week-end party, when certain of the contributors beg your pardon, I mean conspirators—to this book showed a desire to burlesque the work of some eminent living novelists. After that the thing was more catching than measles. Soon a team of wits were busily engaged on a light-hearted parody of much that is great and good in this life and literature of our time. They are as follows :—D. B. Wyndham Lewis, Rose Macaulay, Edward Shanks, A. G. Macdonell, Rebecca West, Francis Iles, Ivor Brown, G. B. Stern, L. A. Pavey, J. B. Morton, E. C. Bentley, Cyril Connolly, John Betjeman & Douglas Woodruff. And then Nicolas Bentley drew 14 pictures Rs. 6/6/-

G. K. Chesterton's Autobiography Rs. 7/14/-

They Walk In The City—the latest novel by J. B. Priestly Rs. 6/6/-

Our Freedom & Its Result—Changes in Public Life, Changes In Law, Changes In Employment, Changes In Sex Morality, Changes In Social—these five chapters by Eleanor Rathbone Erna Reiss, Ray Strachey, Alison Nielans, and Mary Agnes Hamilton respectively. Rs. 6/6/-

Contract Bridge Complete (All bids & responses including New Slam Bidding with Asking Bids, Two-Way Bids & the Re- Bid Zone. Includes the latest international laws of contract bridge and the new laws of Duplicate Contract. Absolutely complete, official, final, & up-to-date) by Ely Culbertson. Rs. 5/10/-

The Wind Blows Over (The best eleven stories selected by the author himself ; 326 pages) by De La Mare. Rs. 6/6/-

Japan's Feet of Clay ("One of the most impressive and fascinating books that I have read for a long time. The picture of poverty & degradation, especially in agriculture, will surprise most readers, but cannot fail to convince them. It states that, for economic reasons, Japan's military strength is much less than is generally supposed, and supports the opinion by irrefutable arguments. It is of great & immediate importance in relation to current international problems" Bertrand Russell) by Freda Utley. Rs. 11/4/-

The Musical Box (a book for modern children) the test as well as the wooducts, 37 in number, have been engraved throughout by Clare Leighton and every page is printed in four colours. The book measures 8×10 inches. Rs. 4/8/-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SWEET REMEMBRANCE!

LARGE SIZE PHOTO ENLARGEMENT

For Rs. 4 only (Post free)

16"×20" size—nonfading—beautiful

ASSOCIATED AGENCIES

LAWYERS CHAMBER

Piket Road, Bombay 2

Send M. O. or P. O. with order (No V. P. P. System)

ABRAHA SINDURAM !

Prepared by SWAMI PARIPURNANANDA

Best Remedy for DIABETES RADICAL CURE (20 days' medicine Rs. 16.)

"This medicine was given to one gentleman suffering from acute diabetes and within fifteen days he was free from any sugar in his urine."—(*Sd.*) M. G. Ramachandra Row, M.B. & C.M., Chief Medical and Sanitary Officer, Podukotah. This and other effective medicines for all diseases can be had from: **Swami Paripurnananda,** Registered Medical Practitioner, Ramakrishna Siddha Vaidyasala, Rameswaram. *N.B.*—Pilgrims & the Poor are given free treatment at Rameswaram.

WANTED AGENTS to secure orders for our attractive **CALENDARS,** pictures, toilet and perfumery labels in 350 designs. Ask for easy terms, literature and beautiful sample books.

The Oriental Calendar Mfg. Co.

Sec. (22) P. B. No. 11422, Calcutta

English Works of Prof. Sanjib Chaudhuri, M.A. **of Nepal**

1. **Visions from Afar** (English Prose) - Re. 1. Highly appreciated by the Modern Review, Calcutta Dec. 1922 and other Journals.
2. **Translation of Sri Sri Chaitanya Charitamrita**—Rs. 10. (The Bible of the Baisnava Religion, 3rd Part). Highly appreciated by A. B. Patrika, Advance and other Journals. by Prof. Tucci of Italy and others.
3. **Songs from the Heights**—121 lyrics in English—3s. 6d. Publishers—Messrs. Stockwell Ltd., 29, Ludgate Hill, E. C., London.

Work of Mr. A. K. Majumder

Hindu History B. C. 3000—1200 A. D. 2nd Edition. 900 Pages. Rs. 8.

THE CITY LIBRARY, DACCA, Bengal

Calchemicos

HAIR OILS OF RARE QUALITY

CASTOROL

An exquisitely scented Superior & Superfine cold-drawn **CASTOR OIL.** Stops falling hair, prevents baldness and promotes luxuriant growth.

BHRINGOL

Maha Bhringaraj oil, prepared strictly according to Ayurvedas combined with some other invaluable ingredients. best for hair. Cools head and cures effectively brain complaints. Restores growth and lustre to impoverished hair and improves eyesight.

Bhringol is sweetly scented.

Put up in 5, 10 & 20 oz. Screw-cap fancy phials.

CALCUTTA CHEMICAL

Ballygunge,

CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Advertisement in VISHAL BHARAT Brings More Business

There are 15,00,00,000 Hindi-speaking people in India.

&

VISHAL BHARAT is the best medium of advertisement to reach this vast multitude.

BECAUSE:—

It is the most influential monthly in Hindi;

Competent Critics have voted it to be the best magazine in Hindi language;

It is patronised by educated and higher middle classes of Hindi-speaking Society,—that is by people who are the best customers of Advertisers;

It is very popular among ladies and reaches inside the Zenana of numerous Indian homes where English papers cannot reach;

&

Its Special Numbers are widely circulated and very popular.

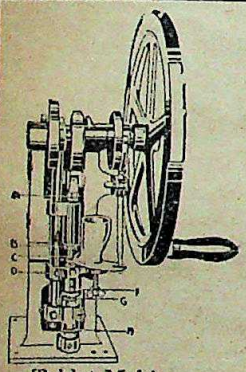
VISHAL BHARAT *will bring out two SPECIAL NUMBERS in 1937*:—

1. SPECIAL LITERARY NUMBER (साहित्यांक)
2. SPECIAL WOMEN'S NUMBER (महिलांक)

RESERVE YOUR SPACE IN ADVANCE

RATES OF ADVERTISEMENT FROM

Manager— **VISHAL BHARAT,** 120-2, UPPER CIRCULAR ROAD, CALCUTTA



Tablet-Making Machine

PHARMACEUTICAL MACHINES

Suitable for manufacturing medicines of every system, whether European, Ayurvedic or Unani.

WE SUPPLY FROM STOCK OR INDENT

1. Tablet-making machine. 2. Pill-making machine. 3. Grinding machine for dry and wet material, hand or power drive. 4. Paste mixing and grinding machine, whether soft, tough or sticky. 5. Granulating and sieving machine. 6. Tincture Press of various capacities. 7. Distilling apparatus, plain or vacuum. 8. Sugar-coating machine. 9. Powder mixing machine. 10. Machines for Suppositories. 11. Machines for filling collapsible tubes and ampoules. 12. Printed and lacquered Collapsible tubes. 13. Steam jacketted, enamelled plain or vacuum evaporators.

INDUSTRIAL MACHINERY CO.

12, Clive Street, P. O. Box No. 2181, CALCUTTA

Telegraphic Address—"UNCUT" Telephone—1990, CALCUTTA

DIVINE MEDICINE OF

HERNIA

WONDERFUL CURE BY OUTWARD APPLICATION

Why do you suffer from Hernia? Come to us, we shall make contract with you and cure you of the disease. If you fail to see us, send two annas postal stamp, have the testimonials and directions and get yourself radically cured from afar.

Dr. H. C. ROY,

DIVINE TREATMENT HALL,

118, Upper Circular Road, Near Sukea Street, Calcutta.

Prabasi Press

Is equipped with Modern Machinery, and a wide variety of types

Can print BENGALI, SANSKRIT, ENGLISH and HINDI Books.

ARTISTIC COLOUR PRINTING A SPECIALITY.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just out!

The Cultural Heritage of India

Sri Ramakrishna Centenary Memorial in three volumes

AN ENCYCLOPÆDIA OF INDIAN CULTURE

Enriched with masterly contributions of one hundred distinguished Indian scholars representing fifteen universities and other culture centres of India

About 2000 pages of Double Crown Octavo
Embellished with 171 tri-colour and monochrome plates
Bound in leather cloth

The book contains a comprehensive survey of the different phases of the progressive career of Indian culture through the vast expanse of scores of centuries since the Vedic age with an elaborate treatment of philosophical systems and religious movements with special reference to practical values in the life of our people as also of the secular achievements of our countrymen in the past as well as in the present in the fields of arts, letters and science. We sincerely believe that such an encyclopædic volume while throwing a flood of light on the spiritual, intellectual and material treasures of India as well as on the possibilities and the creative urge of her dynamic spirit, would contribute largely to the reconstruction of our national life and the evolution of a synthetic international culture, and thereby promote mutual understanding, goodwill and amity amongst mankind.

Some of the Contributors are: Dr. Rabindranath Tagore, Sir S. Radhakrishnan, Dr. Ganganath Jha, Dr. Surendra Nath Das Gupta, Dr. A. K. Coomaraswamy, Dr. Meghnath Saha, Dr. Ramesh Chandra Mazumdar, Principal P. N. Srinivasachary, Dr. Radhakumud Mukherjea, Principal I. J. S. Taraporewala, Mr. Jinarajadas, Dr. P. K. Acharya, Dr. S. Krishnaswamy Iyenger, Prof. Benoy Kumar Sarkar and others.

Price Rs. 20

Price shall accompany all orders

APPLY TO

The Secretary, SRI RAMAKRISHNA MATH,
P. O. BELUR MATH, HOWRAH

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Phone: B. B. 3281
Address: 120-2, Upper Circular Road

Digitized by Arya Samaj Foundation Chennai and eGangotri

Single Copy As. 12
Annual Subscription Rs. 8-8

THE MODERN REVIEW

Vol. LXI., No. 4 Whole No. 364

CONTENTS FOR APRIL, 1937

RELIGION OF THE SPIRIT AND SECTARIANISM — *Rabindranath Tagore* 377
THE MUSIC OF THE WINGS — *Rabindranath Tagore* 381
THE PRICE OF "NATIONAL" MIS-GOVERNMENT — *Major D. Graham Pole* 382
SELF-ASSERTION OF THE MASSES INEVITABLE — *K. P. Jayaswal* 387
PROFESSION AND REALIZATION, AND PATH AND NO PATH — *Ramananda Chatterjee* 389
POEMS — *Yone Noguchi* 390
THE MARCH OF AMERICAN DEMOCRACY — *Dr. Taraknath Das* 391
AWAY WITH CRUELTY (*illust*) — *Nicholas Roerich* 393
PRACTICAL CO-OPERATION (*illust*) — *A. P. Blair* 395
PARAMAHANSA RAMKRISHNA, SAINT, MYSTIC AND SEER — *Dr. Sir Brajendra Nath Seal* 398
NEW MOVES IN RAILWAY FINANCE — *Prof. Bhabatosh Datta, M.A., B.L.* 402
SPANISH TURMOIL AND THE TREND OF BRITISH DIPLOMACY — *Jogesh C. Bagal* 406
STATUES OF INDIAN SCHOLARS IN TIBET (*illust*) — *K. P. Jayaswal* 409
A MODEL VILLAGE IN MYSORE (*illust*) — *A. J. Appasamy, M.A., D. Phil.* 411
THE LIFE-CYCLE OF THE BUTTERFLY (*illust*) — *Gopal Chandra Bhattacharyya* 414
PERFUMED BUTTERFLIES — *F. J. Davar, F.R.G.S.* 417
LAND TAXATION IN INDIA — *Maneklal Vakil, M.A., LL.B.* 418
THE MINING INDUSTRY AND ITS IMPORTANCE — *H. D. Mookerjee* 421
TYPES OF INDIAN CRIMINALS — *Atmaram G. Kirpalani, B.A., LL.B.* 423
BOOK REVIEWS — *Ramaprasad Chanda, R. C., S., A. C. N., X., P. K. Guha, K. R. Qanungo, P. R. Sen, A. N. Basu, Jitendra Nath Bose, Dhurjati Mukherji, J. M. Datta, L., Anangamohan Saha, B. Sundevram Rau, K. M. J, P. R. Sen.* 425
THE SINHALESE NEW YEAR — *P. K. Daniel* 431

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EASY WAY TO HEALTH

Drink by the Nose

METHOD OF ANCIENT YOGIS, DESCRIBED AS "USHA-PAN"

Further developed by Prof. BHATIA'S NEW DISCOVERY of the function of the two nostrils as heater and condenser in human physiology

NEW TECHNIQUE DESCRIBED IN NEW BOOK

NASAL DRINKING

Showing Prof. Bhatia's way to perfect health supported by both ancient and modern medical authorities. Additional chapters on Asans, Pranayam, Louis Kuhne Baths, Personal Hygiene, Vitamins—Rs. 3 only.

FORWARD, Calcutta—"This unique observation has led to his formulating a remarkable theory...We recommend this book to all who desire to improve their health."

HINDU, Madras—"...very interesting...offers a novel explanation of how diseases are caused and suggests a novel method of curing them."

LEADER, Allahabad—"...valuable truths...fully borne out by quotations from learned doctors."

ASK FOR FREE DESCRIPTIVE PAMPHLET

BHATIA BROS. SURAJ BUILDINGS, SANYO GITA GANJ, INDORE, C. I.

"THE GARDENER"

'The first of its kind. The garden magazine of the East, dealing in flowers, vegetables, ornamental shrubs and fruit trees—manures, soils and all that belong to the garden. Each and every subject treated by experts in the line. Second issue in April, 1937. Price As. 4 per copy, *Postage extra.*

Order from:

Pestonjee P. Pocha & Sons, Seed Merchants,

8, Napier Road, POONA.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS—(Contd.)

COMMENT & CRITICISM 432

FEDERATION AND INDIAN STATES IN THE EVENT OF CONSTITUTIONAL BREAKDOWN — *Sardar Ranbir Singh, B.A., LL.B.* 433

POOR STUDENTS' SELF-HELP CIRCLE, BENARES HINDU UNIVERSITY — *U. A. Asrani* 434

THE RELIGIOUS FACTOR IN TRIBAL UNREST ON THE NORTH-WEST FRONTIER — *Prof. Nanda Lal Chatterji, M.A., Ph.D.* 437

THE BIOLOGICAL INTERPRETATION OF DEATH — *K. B. Lal, M.Sc. (Alld.), Ph. D. (Edin.), F.R.E.S.* 440

THE QUEST FOR BEAUTY — *Cyril Modak* 442

THE INDIAN BUDGET — *Ashoke Chatterjee* 445

WHO IS A BANKER — *J. C. Naha, Cert. A.I.B. (London)* 447

ANIMAL WELFARE WEEK 448

DEPROVINCIALIZATION OF GOVERNMENT SCHOOLS — *Bepin B. Banerji* 449

INDIAN PERIODICALS:

- A Prayer 451
- Dr. Sir Brajendra Nath Seal 451
- The Essence of Hinduism 451
- Hinduism and Untouchability 452
- The Granth Sahib 453
- India's Fiscal Policy 454
- The Jharia Coal Industry 454
- The Nature of "Folklore and "Popular Art" 455
- Economic Realism 456
- The Philosophy of Literature 456

FOREIGN PERIODICALS:

- Italy's New Serfs 458
- Education in Japan 459
- It is going on in Germany 460
- The Present Status of Economic Planning: The Problems Involved 460
- The Press: Sensation or Sense 461
- Yugoslavia's Boy King 461
- Social Reform in India 461

THE GOVERNMENT SCHOOL OF ARTS AND CRAFTS, MADRAS 462

CINEMA IN EDUCATION — *Amalesh Ghosh, M.A., B.Sc., B.T.* 463

INDIAN WOMANHOOD (*illust.*) 465

NOTES (*illust.*) 473

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE
MOST DEPENDABLE INVESTMENT
WHICH ENSURES A LIFE OF
EASE AND COMFORT

TO YOURSELF IN YOUR OLD AGE
OR TO YOUR WIFE AND CHILDREN

WHEN YOU THEIR BREADWINNER
ARE NO LONGER THERE TO PROVIDE
FOR THEIR DAILY NECESSITIES
IS

LIFE ASSURANCE

INVEST NOW IN AN "ORIENTAL"
POLICY

AND ENSURE

YOUR AND YOUR DEPENDENTS' FUTURE

Write for particulars to :—

THE ORIENTAL
GOVERNMENT SECURITY LIFE ASSURANCE CO., LTD.

Established 1874 *Head Office* : BOMBAY

or to any of the Company's undermentioned offices :—

Or the Oriental Life Office, 2, Clive Row, Calcutta

Agra, Ajmer, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bareilly, Bellary, Calicut, Coimbatore, Colombo, Dacca, Delhi, Gauhati, Guntur, Jalgaon, Jalpaiguri, Jodhpur, Jubbulpore, Karachi, Kuala Lumpur, Lahore, Lucknow, Madras, Mandalay, Madura, Mercara, Mombasa, Multan, Mysore, Nagpur, Patna, Peshawar, Poona, Raipur, Rajshahi, Ranchi, Rangoon, Rawalpindi, Singapore, Sukkur, Trichinopoly, Trivandrum, Vellore, Vizagapatam

Calcutta Office Telephone No. Cal. 500

Dwarkin's Harmoniums

Their tone is inimitable !

Since the invention of the hand harmonium 62 years ago Dwarkin's instruments are being looked upon as surpassingly excellent. Competitors have copied only their form; they could not copy their tone !

Flutina No. 9, 3 octaves, 2 sets of Paris reeds, 5 stops in teakwood box ... **Rs. 45**

Free delivery by rail if orders are accompanied by a cutting of this advertisement and an advance of Rs. 10.

Please write for our illustrated catalogue stating for what instrument.

Dwarkin & Son
CALCUTTA.

Inventors of Hand Harmoniums
11, ESPLANADE, CALCUTTA.

Ayurved Baignanik Hall

PACHAK Specific for Colic, Acidity, Winds, Bad-liver, Dyspepsia and its complications. A single dose will act as a charm. Phial Re. 1. 3 Phials Rs. 2-12.

RUDRAK An instantaneous relief and most recent advance in treatment of Asthma, Angina and Chronic Bronchitis and is the best. Phial Rs. 2.

PLEDGE Rs. 10,000
offered if any of the above proved inefficacious
KAVIRAJ B. K. MALLIK,
(*Hony. Magte. & Late Chairman, Municipality*),
Kalna (Bengal)

?? DIABETES ??

Use from today, our world-renowned "SANOTINE" and it will cure you completely and quickly. It decreases the specific gravity, makes the urine free from sugar and albumen and rejuvenates the whole system. Very easy to use. Result from the first dose. Price one phial 11 As., 3 phials Re. 1-13. Postage, etc. extra, Detailed catalogue free. Wanted agents everywhere.

HOMEO RESEARCH LABORATORY (M. R.)
Narindia, DACCA, (Bengal)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MARQUESS OF ZETLAND,

Secretary of State for India, Graciously remarked while Governor of Bengal.

I visited the Sakti Oushadhalaya on July 17, 1920, I was astonished to find a factory at which the production of Medicines was carried on so great a scale * * * * MATHUR BABU seems to have brought the Productions of Medicines in accordance with the prescriptions of the ancient Shastra to a high pitch of efficiency.

CHYABANAPRASH Rs. 3 PER SEER } **ADHYAKSHA MATHUR BABU'S** { **MAKARADHWAJA Rs. 4 PER TOLA**

SAKTI OUSHADHALAYA-DACCA

ESTD. 1901

MRITASANJIBANI-SURA

The Best Ayurvedic Tonic Wine for Nervous Breakdown, Acidity, All sorts of Liver Troubles, etc. Most profitably used after Delivery and by the convalescents, after all diseases.

Rs. 2-8 pint, Rs. 4-8 quart a bottle.

Proprietors :—MATHURA MOHAN, LALMOHAN & PHANINDRA MOHAN MUKHAPADHAYAYA, CHAKRABARTY.

Branches :—7 in Calcutta and nearly 50 all over India and Burma, Catalogue Free on application.

Managing Proprietor—

MATHURAMOHAN MUKHOPADHYAYA, CHAKRAVORTY, B.A.,

Calcutta Head Office :—52-1, Beadon Street. Branch :—12, Chowringhee, Calcutta, Madras Branch: 411, Kalva Devi Road, Bombay.

Does Your BLOCK pay ?

IT SHOULD

And if The Reproduction Syndicate makes it . . .

IT DOES

• Every day the Reproduction Syndicate comes face to face with the problem of selling by the printed picture and words. • We combine skilled craftsmanship with the best and most modern products of the Blockmaking art.

• For prompt, sales-minded handling of your next Designing and Blockmaking job, call The Reproduction Syndicate by merely ringing **Bara Bazar 601.**

BB 601

CALCUTTA
184A, Muktaram Babu Street

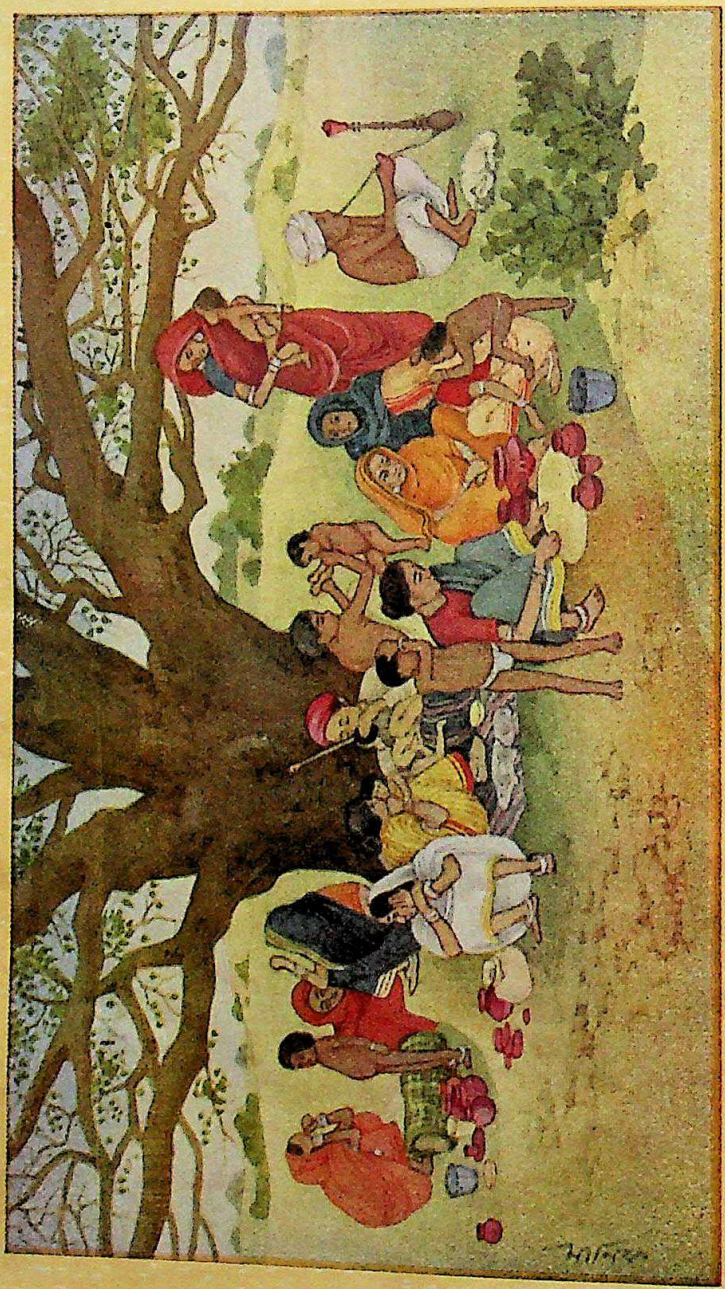
REPRODUCTION SYNDICATE

Courtesy Kashi Collection Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



PILGRIMS
By Maniklal Bannerjee

Prabasi Press, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE MODERN REVIEW

APRIL 1937

VOL. LXI., No. 4 WHOLE No. 364

RELIGION OF THE SPIRIT AND SECTARIANISM

BY RABINDRANATH TAGORE

FRIENDS,

When I was asked to address this distinguished gathering,* I was naturally reluctant, for I do not know if I can be called religious in the current sense of the term, not claiming as my possession any particular idea of God, authorised by some time-honoured institution. If, in spite of all this, I have accepted this honour, it is only out of respect to the memory of the great saint with whose centenary the present Parliament is associated. I venerate Paramahamsa Deb because he, in an arid age of religious nihilism, proved the truth of our spiritual heritage by realising it, because the largeness of his spirit could comprehend seemingly antagonistic modes of *sadhana*, and because the simplicity of his soul shames for all time the pomp and pedantry of pontiffs and pundits.

I have nothing new to tell you, no esoteric truth to propound to you. I am a mere poet, a lover of men and of creation. But since love gives a certain insight, I may perhaps claim to have sometimes caught the hushed voice of humanity and felt its suppressed longing for the Infinite. I hope I do not belong to those who, born in a prison-house, never have the good luck to know that it is a prison, who are blissfully unaware that the costliness of their furniture and profuseness of the provisions for their comfort act as invisible walls in a castle of vanity that not only rob them of their freedom but even of the desire for it.

The degree of this freedom is measured according to our realisation of the Infinite, whether in the outer world, or in the inner life. In a narrow room we may have as much space as is necessary for living and for the exercise of our muscles; the food may be more than sufficient, it may even be sumptuous; yet our inborn craving for what we may call the more, the unattained, if not altogether killed, remains unsatisfied. We are deprived of the Infinite, which is freedom of range, both in the outer world as well as in the ceaseless variety of the world of our experience.

But a more profoundly intimate perception of the Infinite lies in that intensity of our consciousness, which we can only attain when we realise ultimate value in some ideal of perfection, when in the realisation of some fact of our life we become aware of an indefinable truth that immensely transcends it. We, in our human nature, have a hunger for *Bhuma*, for immensity, for something a great deal more than what we need immediately for the purposes of life. Men all through their history have been struggling to realise this truth according to the unfolding of their idea of the boundless, and have been gradually changing their methods and plans of existence, constantly meeting failures, but never owning final defeat.

We find that animals have their evolution along the line of the race. They have their individual life which ends with their death. But even in them there is a touch of the Infinite which urges them to outlive their own life in the life of the race, accepting sufferings

* Authorised Version of the Address at Sri Ramakrishna Centenary Parliament of Religions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and making sacrifices for its sake. The spirit of sacrifice in the parents is this touch of the Infinite,—the motive power which makes the race-life possible, which helps to develop those faculties in them that will enable their descendants to find better opportunity for food and shelter.

But in human beings has been further evolved a sense of the Infinite that goes far beyond the struggle for physical life which merely occupies extended time and extended space. Man has realised that a life of perfection is not merely a life of extension, but one which has its selfless enjoyment of the great and the beautiful.

After we have evolved this sense of the beautiful, of the good, of something that we call truth,—which is deeper and larger than any number of facts,—we have come into an altogether different atmosphere from that wherein the animals and trees have their existence. But we have come into this higher realm only very lately.

Ages and ages have passed, dominated by the life of what we call the self, which is intent upon seeking food and shelter, and upon the perpetuation of the race. But there is a mysterious region waiting for its full recognition, which does not entirely acknowledge loyalty to physical claims. Its mystery constantly troubles us and we are not yet fully at ease in this region. We call it *spiritual*. That word is vague, only because we have not yet been able to realise its meaning completely.

We are groping in the dark, not yet clear in our idea of the ultimate meaning at the centre of this world. Nevertheless, through the dim light which reaches us across the bariers of our physical existence, we seem to have a stronger faith in this spiritual life than in the physical. For even those who do not believe in the truth which we cannot define, but call by the name of spirit,—even they are obliged to behave as though they did believe it to be true, or, at any rate, truer than the world which is evident to our senses. And so even they are often willing to accept death,—the termination of this physical life,—for the sake of the true, the good and the beautiful. This fact expresses man's deeper urge for freedom, for liberation of its self in the realm of the limitless where he realises his relationship with the truth which relates him to the universe in a disinterested spirit of love.

When Buddha preached *maitri*—which means relationship of harmony—not only with human beings but with all creation, did he not have this truth in his mind that our treatment of the world is wrong when we solely treat it as a fact which can be known and used for our own personal needs? Did he not feel that the true meaning of creation can be understood only through love, because it is an eternal expression of love which waits for its answer from our soul emancipated from the bondage of self? This emancipation cannot be negative in character, for love can never lead to negation. The perfect freedom is in a perfect harmony of relationship and not in a mere severance of bondage. Freedom has no content, and therefore no meaning where it has nothing but itself. The soul's emancipation is in the fulfilment of its relation to the central truth of everything that there is, which is impossible to define because it comes at the end of all definitions.

The distinctive feature of materialism is the measurability of its outward expression, which is the same thing as the finiteness of its boundaries. And the disputes, civil and criminal, which have raged in the history of man, have mostly been over these same boundaries. To increase one's own bounds one has necessarily to encroach upon those of others. So, because the pride of Power is the pride of Quantity, pride of the mere number of its recruits and victims, the most powerful telescope, when pointed in the direction of Power, fails to reveal the shore of peace across the sea of blood.

Such is the tragedy that so often besets our history when this love of power, which is really the love of self, domineers over the religious life of man, for then the only means by which man could hope to set his spirit free itself becomes the worst enemy of that freedom. Of all fetters those that falsely assume spiritual designations are the most difficult to break and of all dungeons the most terrible are those invisible ones where men's souls are imprisoned in self-delusion bred by vanity. For, the undisguised pursuit of self has safety in its openness, like filth exposed to the sun and air. But the self-magnification, with its consequent thwarting of the best in man, that goes on unashamed when religion deadens into sectarianism is a perverse form of worldiness, under the mask of religion; it constricts the heart into narrowness much more effectively than the cult of the world based upon material interests can ever do.

Let me try to answer the question as to what this *Spirit* is, for the winning of which all the great religions were brought into being.

The evening sky is revealed to us in its

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

serene aspect of beauty though we know that from the fiery whirlpools which are the stars, chaotic outbursts clash against one another in a conflict of implacable fury. But *Ishavasyam idam sarvam,*— over and through it all there is spread a mysterious spirit of harmony, constantly modulating rebellious elements into creative unity, evolving ineffable peace and beauty out of the incoherently battling combatants perpetually struggling to elbow out their neighbours into a turmoil of dissolution.

And this great harmony, this everlasting Yea,—this is Truth, that bridges the dark abysms of time and space, reconciles contradictions, imparts perfect balance to the unstable. This all-pervading mystery is what we call spiritual in its essence. It is the human aspect of this cosmic truth which all great personalities have made their own in their lives and have offered to their fellow-beings in the name of various religions as means of peace and goodwill,—as vehicles of beauty in behaviour, heroism in character, noble aspiration and achievement in all great civilisations.

But when these very religions travel far from their sacred sources, they lose their original dynamic vigour, and degenerate into the arrogance of piety, into an utter emptiness crammed with irrational habits and mechanical practices; then is their spiritual inspiration befogged in the turbidity of sectarianism, then do they become the most obstinate obstruction that darkens our vision of human unity, piling up out of their accretions and refuse deadweights of unreason across our path of progress,—till at length civilised life is compelled to free its education from the stifling coils of religious creeds. Such fratricidal aberrations, in the guise of spiritual excellence, have brought upon the name of God whom they profess to glorify, uglier discredit than honest and defiant atheism could ever have done.

The reason is, because sectarianism, like some voracious parasite, feeds upon the religion whose colour it assumes exhausting it so that it knows not when its spirit is sucked dry. It utilises the dead skin for its habitation, as a stronghold for its unholy instinct of fight, its pious vain-gloriousness, fiercely contemptuous of its neighbours' articles of faith.

Sectarian votaries of a particular religion, when taken to task for the iniquitous dealings with their brethren, immediately try to divert attention by glibly quoting noble texts from their own scriptures which preach love, justice, righteousness, and the divinity immanent in Man,— ludicrously unconscious of the fact that those constitute the most damaging incrimination of their usual attitude of mind. In taking up the guardianship of their religion they allow, on the one hand, physical materialism to invade it by falsely giving eternal value to external practices, often of primitive origin; and moral materialism on the other, by invoking sacred sanction for their forms of worship within the rigid enclousre of special privileges founded upon accident of birth, or blind conformity, irrespective of moral justification. Such debasement does not belong to any particular religion, but more or less to all religions, the records of whose impious activities are written in brothers' blood, and sealed with the indignities heaped upon them.

All through the course of human history it has become tragically evident that religions, whose mission is liberation of soul, have in some form or other ever been instrumental in shackling freedom of mind and even moral rights. The desecration of truth in unworthy hands,— the truth which was meant to raise humanity morally and materially out of the dusky region of animality, is moreover followed by condign punishment, and thus we find that religious perversity is causing more blindness of reason and deadness of moral sensibility than any other deficiency in our education; just as, the truth represented by science, when used for ignoble traffic, threatens us with annihilation. It has been the saddest experience of man to witness such violation of the highest products of civilisation, to find the guardians of religion blessing the mailed fist of temporal power in its campaign of wholesale massacre and consolidation of slavery, and science joining hands with the same relentless power in its murderous career of exploitation.

When we come to believe that we are in possession of our God because we belong to some particular sect, it gives us a complete sense of comfort to feel that God is no longer needed, except for breaking with the greater unction the skulls of people whose idea of God, fortunately or unfortunately, differs from our own in theoretical details. Having thus made provision for our God in some shadow-land of creed, we feel free to reserve all the space in the world of reality for our own selves,—ridding it of the wonder of the Infinite, making it as trivial as our own household furniture. Such unmitigated vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him.

The pious man of sect is proud because he is confident of his right of possession of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The man of devotion is meek because he is conscious of God's right of love over his life and soul. The object of our possession needs must become smaller than ourselves and, without acknowledging it in so many words, the bigoted sectarian nurses the implicit belief that God can be kept secured for himself and his fellows in a ceremonial cage which is of their own make. In a similar manner the primitive races of men believe that their magic incantations have a hypnotic influence upon their deities, taming them for their own uses and keeping them out of mischief.

Thus every religion that begins as a liberating agency ends as a vast prison-house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal, becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow slimy pools that are active only in releasing deadly mists of stupefaction. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds with their ghastly mimicry of religions. This happens not only to mediocre individuals who hug the fetters that keep them irresponsible, craving for fantastic unrealities, but to generations of insipid races that have lost all emphasis of significance in themselves, having missed their present in their ghostly past!

Great souls, like Ramkrishna Paramahamsa, have a comprehensive vision of Truth, they have the power to grasp the significance of each different form of the Reality that is one in all,—but the masses of believers are unable to reconcile the conflict of codes and commands. Their timid and shrunken imagination, instead of being liberated by the vision of the Infinite in religion, is held captive in bigotry and is tortured and exploited by priests and fanatics for uses hardly anticipated by those who originally received it.

Unfortunately, great teachers most often are surrounded by persons whose minds, lacking transparency of atmosphere, obscure and distort the ideas originating from the higher source. They feel a smug satisfaction when the picture of their master which they offer, shows features made somewhat in the pattern of their own personality. Consciously and unconsciously they reshape profound messages of wisdom in the mould of their own tortuous understanding, carefully modifying them into conventional platitudes in which they themselves find comfort, and which satisfy the habit-ridden mentality of their own community. Lacking the sensitiveness of mind which is necessary for the enjoyment of truth in its unadulterated purity, they exaggerate it in an attempt at megalomaniac enlargement according to their own insensate standard, which is as absurdly needless for its real appraisement as it is derogatory to the dignity of its original messangers. The history of great men, because of their very greatness, ever runs the risk of being projected on to a wrong background of memory where it gets mixed up with elements that are crudely customary and therefore inertly accepted by the multitude.

I say to you : that if you are really lovers of Truth, then dare to seek it in its fulness, in all the infinite beauty of its majesty, but never be content to treasure up its vain symbols in miserly seclusion within the stony walls of conventions. Let us revere the great souls in the sublime simplicity of their spiritual altitude which is common to them all, where they meet in universal aspiration to set the spirit of man free from the bondage of his own individual ego, and of the ego of his race and of his creed; but in that lowland of traditions, where religions challenge and refute each other's claims and dogmas, there a wise man must pass them by in doubt and dismay.

I do not mean to advocate a common church for mankind, a universal pattern to which every act of worship and aspiration must conform. The arrogant spirit of sectarianism which so often uses either active or passive, violent or subtle, methods of persecution, on the least provocation or without any, has to be reminded of the fact that religion, like poetry, is not a mere idea,—it is expression. The self-expression of God is in the variedness of creation; and our attitude towards the Infinite must in its expression also have a variedness of individuality, ceaseless and unending. When a religion develops the ambition of imposing its doctrine on all mankind, it degrades itself into a tyranny and becomes a form of imperialism. This is why we find a ruthless method of fascism in religious matters prevailing in most parts of the world, trampling flat the expansion of the spirit of man under its insensitive heels.

The attempt to make the one religion which is their own, dominate all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in His distribution of love, and His means of communication with men have not been restricted to a blind lane

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

abruptly stopping at one narrow point of history. If humanity ever happens to be overwhelmed with the universal flood of a bigoted exclusiveness, then God will have to make provision for another Noah's Ark to save His creatures from the catastrophe of spiritual desolation.

What I plead for is a living recognition of the neglected truth that the reality of religion has its basis in the truth of Man's nature in its most intense and universal need and so must constantly be tested by it. Where it frustrates that need, and outrages its reason, it repudiates its own justification.

Let me conclude with a few lines from the great mystic poet of mediæval India, Kabir whom I regard as one of the greatest spiritual geniuses of our land :

The jewel is lost in the mud,
and all are seeking for it;
some look for it in the east, and some in the west;
some in the water and some amongst stones.
But the servant Kabir has appraised it at its true value,
and has wrapped it with care
in a corner of the mantle of his own heart.

THE MUSIC OF THE WINGS

By RABINDRANATH TAGORE

The meandering current of the Jhelum, like a curved sword, glistening in the twilight, merges into darkness.

At the ebb of the day comes the tide of night carrying myriads of star-flowers floating on its dark waters;

At the foot of the dark mountains stand in rows the deodar trees, as if creation would whisper in dreams, unable to utter its message clearly;

Only the gathering of unuttered sounds rumbles in the dark.

Suddenly I hear, in the vast emptiness of the evening sky, the lightening flash of sounds shattering from the Far to the Far Beyond.

Oh flying swans, your wings drunk with the wine of tempest, scattering peals of joyous laughter, raises waves of wonder in the still sky.

This music of the wings, the singing celestial nymphs, fled past, disturbing the meditation of Silence.

The mountains in their dark slumber, shuddered; the forest of deodars shivered;

As if the music of the wings brought for an instant, the rhythm of movement into the heart of joyous Immobility.

The mountains yearned to become the aimless cloud of summer, the trees to take wings and follow the trails of Sound, and search the ends of Space.

Oh winged wanderer, breaking the dream of twilight, waves of anguish arise, yearning for the Beyond.

In the heart of the Universe echoed the burning refrain : "Not here, not here, somewhere far beyond."

Oh flying swans, to-night you have opened for me the door of Silence.

Behind her veil, in earth, sky, water, I hear the restless beating of wings.

The grass is fluttering its wings in the sky of earth; in the brooding darkness of the earth who knows what myriads of budding seeds are spreading their wings ?

To-night, I behold this mountain, this forest, spreading its wings, winging from island to island, soaring from Unknown to Unknown.

To the beating of the wings of stars throbs the cry of Light in Darkness.

I heard the countless voices of the human heart flying unseen from the dim past to the dim unblossomed future.

Heard within my own breast the fluttering of this homeless bird which, in company with countless others, flies day and night, through light and darkness, from shore to shore unknown.

The void of the Universe is resounding with the music of the wings :

"Not here, not here, somewhere far beyond."

Translated by Arobindo Bose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE PRICE OF "NATIONAL" MIS-GOVERNMENT

By Major D. GRAHAM POLE

"It would be imprudent to contemplate a total expenditure on defence during the next five years of much less than £1,500 millions." These are the words of H. M. Government in a White Paper Relating to Defence Expenditure (*Cmd.* 5374) issued on 16th February, 1937. And that is only part of the price that we in this country have to pay for Mr. Baldwin and his so-called National Government.

Had they supported the late Arthur Henderson in the Disarmament Conference, had Lord Londonderry not on their behalf claimed for Great Britain the right to retain bombing aeroplanes, had they really honoured their pledge as members of the League of Nations and prevented the rape of China by Japan, Signor Mussolini would never have dared to snap his fingers at the League and go on with the rape of Abyssinia and the League of Nations might today have been really a powerful instrument for collective peace.

The fact is that this Government never believed in or wanted disarmament. They never believed in the League of Nations. They never even trusted the electors but deluded them with false promises—pledges that they knew to be false—into returning them at last General Election. Never was there a more damning statement made by any politician than that of Mr. Baldwin in the House of Commons —that he gave an undertaking to the electors not to have any extensive expenditure on rearmament (which he believed to be absolutely necessary) because he knew that if he revealed his intention to the electors he would lose the Election.

Re-arming to a considerable extent is probably quite necessary at present. But this necessity has been brought about directly by the actions and the attitude of Mr. Baldwin and his Government and the blame lies at their door. No one can find out what their foreign policy is. It makes one almost despair of democracy when one finds that supporters of Mr. Baldwin can still be returned to the House of Commons by an electorate that is supposed to be intelligent. Profits for the well-to-do are increasing. The value of their shareholdings are in many cases being doubled and trebled while for the poorer classes the cost of living is steadily increasing. And the cost of living is boun go on increasing so long as there is this rec expenditure on armaments which, even i war does not come, will be out of date al before they have been paid for. It is a r world.

Sir Archibald Sinclair in the House Commons brought out very strikingly w these £1,500 millions of armaments mean is, if we exclude Sundays, *£1 million every* *for five years*—or seven times the whole of the Boer War—or the cost of the Great W for a whole year.

There is no doubt that the price must co out of the Social Services and will inevita add to the cost of houses and necessities the poorer classes of the community. It is appalling prospect, all the more so as one fe that it might have been avoided if the Gover ment had striven for peace and disarma on the lines laid down by and in the spirit international co-operation so well exemplified the late Arthur Henderson.

No doubt, as Sir Archibald Sinclair s the policy of the dictatorship countries has m rearmament expenditure in this country an and dangerous but unescapable necessity. the fact that there is a dictatorship in Germ is greatly our own fault. We denied to the re sonable demands of Stresemann and Brun what we yielded to the blustering force of Hit There is no doubt that it was the attitude France, and to a lesser extent of this coun that enabled Hitler to carry with him a Germ suffering under burdens that they felt to cruel as well as unjust. We sowed the wi we are now reaping the whirlwind. But wh is it all to end?

Perhaps one of the most appalling comm on the White Paper is that it advocates a pol of Sein Fein—ourselves alone. There is mention of the League of Nations: no suggesti of collective security. The Dominions are take their own measures.

But when the £1,500 millions is spent, w then? We cannot stop. Other nations will s in an endeavour to get "equality" with us. the end of five years—if war has not alre broken out—are we to go on with a still furt

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

increased programme of utterly futile and wasteful expenditure as the price of keeping a so-called "National" Government in office. When will the worm—the tax-payer—turn?

At the moment of writing, two economists, one in England and one in Sweden, are expressing their views on the new Defence Loan and are much in the news. The immediate effect of the Government's announcement of their intention to go in for borrowing on so large a scale was a sharp fall in gilt-edged securities. Indeed before ever the announcement was made, but because it was felt that something like it was coming, the fall had begun. A good deal of the selling incidently was on foreign account—which showed that foreign opinion was shocked and uneasy. However, the fall has been arrested during the past few days as a result of a speech made by that prominent economist, Mr. J. M. Keynes. In an address to the annual meeting of the National Mutual Life Assurance, Mr. Keynes has brought solace to the Government in their hour of need, and every Government spokesman, from the Chancellor of the Exchequer downwards, is quoting him with profound relief! Mr. Keynes has told them that the Government ought to be able to borrow the enormous sums required for rearmament without producing inflation. And the reason why this miracle can be achieved is, he says, that the sum total of our savings should reach the amount required in any one year anyway! National Savings, sinking funds of Local Authorities, repayments to Building Societies, deposits in the Post Office and Savings Banks, profits put to reserve by Industry—these alone, he says, "should amount to something like £400,000,000 not in five years but in one year."

You need to be very wise to be able to wrangle with Mr. Keynes. But can we really feel completely satisfied with his flattering unction? Is the City Editor of the *News Chronicle*, for instance, not talking sense when he remarks that it is absurd to talk as though the whole of our savings were at the disposal of the Defence Departments. And apropos of Mr. Neville Chamberlain's speech in the House of Commons on Thursday, the speech in which he adopted all Mr. Keynes's attitude, the same City Editor comments: "Doubtless our national savings over the next five years will greatly exceed the £400,000,000 to be borrowed for defence. But he omitted, as Mr. Keynes did on Tuesday, to mention that the £400,000,000 is *additional* borrowing, additional to the heavy civilian demand for capital."

Perhaps in passing one might recall that Mr. Keynes is always on the side of expansion. From the time when he wrote *The Economic Consequences of the Peace* to the time when Mr. Roosevelt adopted his policies wholesale in a (successful) attempt to pull America out of the Depression, he has always been on the side of expansion. And Mr. Neville Chamberlain and the National Government, one might add, never listened to Mr. Keynes in the days of Depression when he advocated a policy of spending your way back to prosperity. It is only when his outlook fits in with their policy of spending their way into more and more armaments that they acclaim and quote him so eagerly.

But of course inflation is in fact already in progress. There is no question that it has already begun. Prices have been rising ever since Britain decided to re-arm and the new Loan can only accelerate the rise. This brings us to the Swedish economist, Professor Gustav Cassel. In an interview given to a Swedish newspaper he states that Britain has gone in for pure inflation policy and considers that "by June next the cost of living here may be 10 per cent higher than in June, 1936." That the cost of living is rising steadily is shown by the following comparisons in prices: cotton sheets which cost 9|11 are now 10|11, Witney blankets which cost 25|6 are now 39|6, linen generally is up by at least 10 per cent, all white sugars are up another farthing a pound, bar soap is up a ha'penny, tea is up by 2d, petrol by 1d, motor tyres by 5 to 10 per cent. (Mink, it might be added, is up 125%, Musquash 100%, Persian lamb and ermine 50 to 70 per cent.)

What a strange world we live in and strangest of all is that we accept it. Only a few years ago we were told that England's credit was going and nothing could save it but drastic economies—economies that did not flinch at taking two shillings off an unemployed man who had so little to live on. And now we accept the other extreme and talk as if we could borrow £400,000,000 without affecting our credit. And all this gigantic effort is for war preparations, for armaments which, if they are not used to wound and burn and destroy, will in a few years be so much useless scrap. We turned down Mr. Lloyd George's comparatively microscopic New Deal, we could not afford to come to the rescue of the unemployed by setting them to drain and dredge and rebuild and give us at the end a smiling countryside. But we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

can afford gas and guns and shells and ships which please God we shall never use.

How short-sighted the economists and the Government and the unemployed and all of us are. We are all keeping ourselves warm with the thought that for the present at any rate the armaments boom means more money in circulation and more employment. Eat, drink, and be merry for tomorrow we die. (When the boom is due to armaments the proverb will most likely have a literal fulfilment.) But supposing we don't die? What will we do when the money is spent? In this connection we might ponder a Report which has just appeared, the Report of the Unemployment Insurance Committee. The Committee has no illusions as to the future. It sees that a slump is coming as soon as the armaments programme has passed its intensive phase. For the last five months of 1936 the unemployment percentage was 11.9. When rearmament slackens off, they estimate that the unemployment rate will not be less than 16¾ per cent.

Sixteen and three quarters per cent. Back to Depression again.

Some countries—Norway, Sweden, Denmark, Holland—are outside the evil war circle. As Bernard Shaw has pointed out somewhere, this sets their best minds free to think of other things than war. With our credit and our world-scattered democracies, what might we not have achieved if we have been free to turn our minds to positive things instead of to the cramping considerations of war and defence? At the moment of writing London is getting ready to vote in the London County Council Elections. The supporters of the National Government are most inconsistently trying to scare voters off from voting for the present Labour administration and "Socialist extravagance." But what a lot we could do in London if we dared to be a little extravagant—if we could but bring in our modest counterpart of a National Government Defence Loan.

At this point it is worth quoting that remarkable book, *Inside Europe*, by John Gunther, a book which has run into eighteen impressions and more since its appearance a year ago! In his chapter on "England : The Ruling Classes," after remarking that the ruling classes absorb an acutely disproportionate share of the national income and of economic power, he continues : "Take, for instance, the land of London. One peer owns no less than two hundred and seventy acres in the West End. Only about forty thousand of the eight million inhabitants of London own any land at all, and the really valuable slices are in the hands of about twenty men. There are about [illegible] hundred thousand men and women in England with incomes over £2,000 per year, who take sixteen per cent of the national income; there are eighteen millions whose wages, under £250 per year, are only fifty-six per cent of the national income. Of those who die in England only one in four leaves as much as a hundred pounds' worth of property." If to these statistics we may add a final one, here it is : In the great and wealthy metropolis of London *one every three persons dies in the workhouse.* This is hard to accept but it is stated categorically in a book which has just appeared, *Metropolitan Man : The Future of the English* by Robert Sinclair. And, as a reviewer points out, Mr. Sinclair has the proof and gives it.

People might turn their attention to such things when they consider, for instance, the falling birth rate. If the foregoing statistics are true, what inducement can there be to would-be parents to bring children into the world? Before the knowledge of birth-control became general, families just happened, especially among the poorer sections of the people. (Who was it who said somewhere that when people are very poor, they have only their sex to offer each other?) Perhaps this instinctive undirected reproduction was a good thing for the nation. But anyway those days are gone for ever. For good or for ill nowadays women in England, at any rate, are resolved not to have any more children than they feel able to provide for. And you can't blame them when you consider that it is only at times when war scares or rearmament is in the air that politicians start worrying about the birth rate.

But it is a pity that this should be so. It would be a great thing for England if, instead of embarking now on a War Loan, she was embarking on a programme of reconstruction at home which would raise the standard of living and encourage parents to go in for larger families. The population experts tell us that parents should have four children at the minimum, if the present population is to be replaced : four apparently would replace both the parents themselves and the men and women who do not for one reason or another marry. But who can calculate that they can educate and launch four children—and it is all a matter of calculation now. The State urges women to have more children, pretends to a concern that the maternal mortality rate should remain constant. But the concern has never proved strong enough to bring about the institution

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of a National Maternity Service. Light-heartedly we agree to a Defence Loan running into £1,500,000,000. Yet a sum of £52,000,000, the sum spent upon the preliminary bombardments of Arras, Messines and Passchendale, would, as Miss Vera Brittain has pointed out, keep such a Maternity Service going for nearly twenty years. And of all the national interests where State aid could most legitimately be exercised, surely a State Maternity Service is the most appropriate.

Something really must be done about the falling birth rate. It is not a question of imperial interests, of our ability to people our territories and so on. It is an urgent question for the rising generation as such. . . . Pity the poor only child, or the small family of only two children. How they suffer from the pressure of over-anxious parents! The anxious, conscientious parents imagine they are taking the best course in restricting their families in order to give their children the best of all possible educations and so on. But the best education for a child is to be found in a large family where "the children bring each other up." Intensive education is a boomerang. Listen to a Chicago University Professor on the subject. "Our educational system is suffering from an overdose of success stories," he says, and in consequence of the struggle to be more "successful" than Nature intended, "one person in ten is neurotic, and one in twenty-two is insane." Americans always fly to statistics, but it isn't only the experts who are beginning to worry. The well-known novelist, Mr. J. B. Priestley, is saying the same thing a different way. In his latest book he writes: "There is something healthy and heartening about an easy fat fertility, in the bounching families we see among such races as the Italians, the Jews, the Chinese; and I for one feel uncomfortable, disturbed when I notice the opposite tendency, a fine river of life that is rapidly dwindling into a thin uncertain stream, families that consist of two anxious parents and one nervous, delicate, lordly child."

The two great European democracies, France and England, have lived so long in the shadow of the last war, and now the coming war, that it is small wonder if the ultimate pessimism has descended upon them: the pessimism which expresses itself in sterility. Can't something be done to break the war cycles or are we bound to them for ever? Wars and Depressions—have we nothing else to look forward to? It is instructive to reflect that the Great Depression cost just exactly the same amount as the Great War. The International Labour Office has discovered that. The years of Depression, 1930 to 1934, meant total losses to the world economic system of between £20,000,000,000 and £24,000,000,000. . . . equivalent to the cost of the Great War.

In that same book, *Inside Europe*, the author thinks that one deterrent against war in Europe may be the reflection that war would probably result in revolution and communism in every country except England. I wonder why he excepts England. If communism were rampant on the Continent, would England escape? Would the worm still not turn? It is a commonplace, and of course true so far as it goes, that any working man or woman would prefer their lot in England to what their lot would be in any of the dictatorship countries. But we in England do not have to compare our state with the state of those in Europe. We have our own Dominions to look to and some of the far-flung Dominions, away from this everlasting burden of war, show a very different plight for their workers.

Mr. Walter Nash, the Finance Minister of New Zealand, is at present in London and he is telling us tales that make our economy seem poor in the extreme. In New Zealand there is a national minimum wage of £3. 16. 0. Old age pensions give a couple there £2. 5. 0. a week at the age of 65. There is a 40-hour week. Invalids are paid a pension of £1 a week with a 10|- allowance for each dependent. At Christmas time the unemployed get five weeks' extra benefit. . . . In contrast to the last, we in England are giving our unemployed, to celebrate the Coronation, *half-a-crown* each.

No. Some way has got to be found of removing from Europe the curse of war and so from the nations the burden of keeping up armaments. Some way has got to be found of making the common people richer, of giving us all more to live for. At the time of the Depression the American experts who advised the Bank of England had nothing to say except that wages must come down. Now the leading economist, who opposed that policy then, is advising the National Government that they can afford to spend millions and millions of pounds on unproductive goods such as armaments. Well, they have their answer—pessimism and racial suicide.

There is however, and thank God, one man alive at the present time who is really intent upon peace, instead of upon war preparations, who has in fact, and is unique in having it, a *positive* contribution to make. That man of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

course is the President of the United States.

President Roosevelt has a wonderful way of overcoming difficulties. Instead of weighing them up and pondering over them, until they become mesmeric and paralysing—a course habitual with European statesmen—he has an inspiration, introduces a new idea, and follows through with it. Thus America may not be a member of the League of Nations. But President Roosevelt is eager and determined that his country shall not obstruct the work of the League. So when sanctions were imposed against Italy, and there seemed to be some prospect of a League blockade being created, he at once proclaimed that any American trading in war materials would do so at his own risk. In other words, America would do nothing to imperil a League blockade. (It was not his fault that the 50 League nations were too timorous to go on with the idea of a blockade.) And now, when Britain is launching a staggering rearmament programme, and everyone in Europe is talking war, his Ambassador in Paris is making a new appeal to the nations, and especially to the democratic nations, to make an attempt to lighten the situation.

The American Ambassador in Paris is Mr. William C. Bullitt, an interesting personality, who has been Ambassador in Moscow—was in fact the first diplomat to dine with Stalin. I had the pleasure of meeting him soon after the war when he told George Lansbury and me of his experiences in Russia at a time when starvation abounded there—largely owing to our "unofficial" war against them in Mr. Churchill's endeavour to back up the "White" Russians against the Bolshevik regime. He made a speech last week to the American Club in Paris, a truly remarkable speech. So important was it that it is said that he took the trouble to read it over beforehand, word by word, on the telephone to Mr. Roosevelt. (And the corollary to that is that the great and famous London *Times*, for reasons best known to itself, did not even mention the speech in its columns. . .) The speech was made moreover on the eve of Mr. Bullitt's departure for a week's country holiday in America with the President.

The speech is so good, it would be worth quoting in full. But its main points are three: the indissoluble connection between the reduction of armaments and the reorganisation of international trade; the willingness of America to co-operate in these spheres; the sympathy which the American people feel for the non-dictatorship countries.

To take Mr. Bullitt's first point, economic disarmament and disarmament proper. He is not the only statesman at the present time who is trying to work for international understanding along the lines of freeing international trade. In South Africa General Smuts is saying the same thing. "The new tariffs," he says, "have proved a greater impediment to world peace than the ideologies." And later on he added: Why not try economic solutions *pari passu* with political solutions? *International trade and commerce may prove the way out, where the way is blocked to purely political solutions.*"

Mr. Walter Runciman, the President of the Board of Trade, has just returned from the United States and also sounds this note. He is one of the Liberals who supported the National Government which has destroyed Free Trade. Is he, is his Government, about to stage a death-bed repentance?

The idea seems to be growing that the three great democracies, the United States, France and Great Britain, are about to collaborate in a great attempt to free world trade—and that the chief troubler of Europe, Germany, will be asked to join in.

If this should happen, it might save Europe. But if it is going to happen it will be a strange day for Mr. Neville Chamberlain who clamped on the tariffs a few years ago. It is said that he will become Prime Minister after the Coronation.

March 1, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SELF-ASSERTION OF THE MASSES INEVITABLE

By K. P. JAYASWAL

The political progress of Mid-Asia since the Great War has been meteoric. The whole social system, in its larger sense—that is, the habits of thought, basic beliefs, individual and group organisations, changed with a rapidity for which there is no precedent in past history. All sociological theories have been superseded and all past experience to predict the future of a country has been antiquated. Man had never asserted himself so boldly before, nor had he ever attempted such planned action and designed change.

Segregated though India stands—walled up by the Himalayas with medieval states which constitute themselves into so many sentinels against the inroads of this *New Age* into this Ancient Bharatvarsha and Medieval Hindustan —she all the same has already imperceptibly accepted in part the creed of Mid-Asia. Let us realise it.

The elections of February, 1937, erect a definite land-mark in the social history of India. *L'ancient regime* is closed. Old age is left behind.

Let us take Bihar as an illustration. The data have been personally collected by the writer. The Province is in the interior, away from the sea-coast, away from the intellectuality of Calcutta and Bombay, away from the social progress of larger provinces. It is one of the conservative centres. We might treat Bihar as a safe index number in calculating Indian politics. The village masses composed songs in their local dialects which were sung with the fervour of *La Marseillaise* on their march to the voting booths.

"The land-lord says, 'elect me,
I rendered services to you.'
Services forsooth!
Has not his income risen from twenty-two lacs to thirty-five?
"Whose blood does he suck? Of the cultivator.
From whose labour does he derive wealth?
From ours.
"We have no full meals; he rolls in wealth—
the wealth drawn from our misery.
We live in huts, he lives in palace—
the palace built out of our hunger.
For the slightest offence, we are maltreated.
We are not allowed to step at his door.
The landlord is worse than Foreign Rulers.
Brothers! hell to those who help the landlord.
"'Vote, vote for the Congress,' says mother. 'if thou, O voter, justifiest thy mother's milk—' so says this mother thine.
'Vote I will for the Congress, my dear mother, true to your milk.'
"'Vote, vote for the Congress,' says your wife, 'if you as husband do respect the red vermilion in the parting of my hair.'
'Vote I will for the Congress to honour the vermilion' [wedlock vow].
'Vote I will for the Congress, for the Congress shall remove the burden of rent,
which crushes me and my family.
Did not he the landlord attempt to kill the *Sadhu* [Sahajananda] through hired ruffians—the *Sadhu* who espoused the cause of the cultivator?
Down, down with the landlord and tyranny."

This is the substance of various songs which the mass composed and sang. Those songs flowed out of their heart. They sang them marching distances with or without music, carrying their daily food—unsubstantial and scanty—on their shoulders. They voted devoutly for the Congress and saluted the Congress box at the booths with the prayer, '*Reduce my rent.*'

Mahatma Gandhi might say today with satisfaction that when he announced to the world that he and the Congress represented the villages of India he spoke nothing but the bare truth. The Congress is proved today to be the accredited agent of the seven hundred thousand villages.

The inner meaning of the fact so overwhelmingly demonstrated is that the Indian landlord is no more wanted.

While the Congress leaders have been vacillating in their decision—many of them are themselves landlords and most of them do not wish to abolish the old-age institution of the agrarian middleman, their principals have decided their duty for them in the meantime. The situation is this: that while the Congress will wait for the day of Swaraj to remove the misery of the real Indian, the cultivator, the cultivator says, '*No, do it at once; do it now.*'

The party which will retain the confidence of the masses must be the party which undertakes to remove the capitalist from the land,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

effectively in spirit if not in form. The Congress or any other party which strives to possess the allegiance of the voter will have to create peasant proprietors in India in the near future. If the Congress fails in this, Socialists will come in.

In my twentyfive years' touch with the tenants, in the course of the legal profession, I have come across only two cases where the landlord was well-spoken of by the tenants. The normal tale is the one of extreme dissatisfaction and suffering. The age-old position between the cultivator and the landlord had been that the landlord was the *raja* (sovereign) and the tenant his *praja* (subject) The Tenancy Laws have been cutting at the root of this old theory. The arm-chair revenue administration of the Moghuls never touched the tenant, it dealt with him through the machinery called *Zamindar* to collect revenue. Estates were farmed out to him and the Moghul State dealt with him as middleman who stood between the State and the producer. Virtually he was the *raja* to the villager Indian; and the latter was his serf or *praja*. The Tenancy Acts changed the theory and turned the latter into freeman possessed of rights of defence enforceable against his so-called *raja*. The franchise of voting has now converted him into a full citizen with rights of self-determination. The revolution in the status of the villager is now complete. And the villager has at once become conscious of his powers. Any one trying to erect a dam to the exercise of his powers will be swept away. This was proved last month in Bihar at every step. The powers that be, may cry in vain as Erasmus did when he saw Reformation rising far above the bounds he had dreamt of.

How this new age, swon for by Gandhi and his colleagues since 1921, is destroying old beliefs is illustrated by an incident from North Bihar which may be regarded as typical. A landlord went, against his old-age custom, to his tenants from door to door for begging votes. An old cultivator repeated the old wisdom of the Hindu, consoling 'the master' (*malik*) with the doctrine of Fatalism. He said, 'His Highness should trust in God; his ancestors' good deeds will assure his success.' The old man at the same time carefully avoided promising his own vote. Thereupon the candidate's counsellor exclaimed, 'It is not God but you, Sir, who possess the vote and can cast it in favour of the *malik*.' The question of voting, thus every one saw and the landlord saw to his great discomfiture, was human, beyond the supernatural. That it was in the will of the mass and beyond influence of Government is attested by the wail of a U. P. landlord in the columns of the *Pioneer*, who mourned, 'Government forsook the landlords.' People saw that neither God nor Government befriends the candidate whom the villager forsakes.

How caste and communalism proved feeble was witnessed when humble village Musalmans (*'Momins'*, weavers and the like) stood forth against urban gentlemen, seekers of jobs and preferments. Momins wanted men who could bring relief to them. Many went to vote for a Congress candidate and returned without voting, as they found none. It is economics which rules citizens. It is the economic policy of a party which will determine its life as the ruling party in the country. That economic policy must be such as will reduce the suffering of the Indian who makes the mass.

The economic policy must be one which would remove the capitalist middleman from the land, whereby it will not only bring more food and clothing to the cultivator but will also release capital from indolence and land for investments in activity and industry. Land is the most easy investment, bringing ease plus social dignity to the investor and depression to the fellowbeings under him. It creates a class of indolent lotus-eaters. If you remove the landlord middleman who unnecessarily intervenes between the Cultivator and the State, you not only liberate your countrymen from the relic of serfdom—both economic and social—you not only make him a full citizen without a middleman between the Indian and the State—you also turn an indolent class into an active and earning part of society. You benefit thereby both agriculture and industry, in addition to adding largely to public revenue. The key of the economic policy of the Indian Government should be the removal of this unhealthy incubus. And in this behalf the policy has to be in spirit socialistic, whether we like it or not.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PROFESSION AND REALIZATION, AND PATH AND NO PATH

By RAMANANDA CHATTERJEE

When more than fifty years ago I came to Calcutta in the eighties of the last century to study in a college, the saint Sri Ramakrishna was still living and it was still possible to see him and hear his inspiring words from his own lips. But I was never so blessed as to come into contact with him. So I cannot say anything about him from direct personal knowledge. Nor am I qualified to discourse on any theological, philosophical or scriptural subject. But as my name has been included among the speakers this evening, I am constrained to say something. With great diffidence I propose to place before you briefly the result of self-examination caused by Sri Ramakrishna's teaching, "*jata mat, tata path.*" This saying of his has been variously translated, the meaning being, "As many faiths, doctrines, opinions or views, so many paths" to the goal of *moksha,* emancipation, liberation, salvation, God-vision, or Self-realization.

As I never had the privilege to learn the exact interpretation of this teaching from him or from any of his direct disciples, I shall refrain from any exposition of it.

As the Supreme Spirit is infinite, and his truth is infinite, it is obvious that no man can thoroughly know Him and comprehend Him. There are countless aspects of Him and His truth, and, therefore, countless approaches, too, to Him and His truth. These are contained, though not exhaustively, in the scriptures of the various religions of the world and the sayings of its saints, sages, seers and prophets. The reference in Sri Ramakrishna's teaching, "*jata mat tata path,*" is to these. So the discovery of the paths imply serious study, meditation and spiritual discipline. Of course, if a man is himself an earnest *sadhaka,* he may also himself discover a path to the goal in the strenuous spiritual quest. Such quest also implies spiritual endeavour and discipline.

But if one takes the Paramahamsa's words light-heartedly, as many of us unhappily are apt to do, such light-heartedness must involve great moral and spiritual danger. Many of us appear to think that, as in the opinion of the Paramahamsa all religions are true, it is enough for a man's salvation to be merely born a Hindu, a Jaina, a Buddhist, a Zoroastrian, a Jew, a Confucian, a Taoist, a Shintoist, a Christian, a Musalman, a Sikh, a Brahmo, a Bahai or an Arya-Samajist, or to be born a member of some other more recent religious community and simply profess to be one, to reach the goal of *moksha,* salvation or liberation. If that were so, why did even Sri Ramakrishna himself, blessed as he was from childhood with such a highly spiritual nature, go through such *sadhana* and put himself to such severe self-discipline? It may be said indeed that, as he was born a Hindu but wanted to realize in full the truth of Islam, Christianity, and some other faiths, it was necessary for him to undergo the requisite self-imposed discipline. But almost all the austerities he underwent and the very difficult courses of *sadhana* which he went through were meant for the perfect realization of the ideal of Hinduism itself in which he was born. Pandit Sivanath Sastri, an *acharya* or minister of the Brahmo Samaj, who knew and loved and revered him, has related in his work, *Men I Have Seen,* some of the Paramahamsa's "extraordinary penances and austerities" by which, in the Pandit's opinion, the saint "had attained a state of perfection the like of which was seldom seen." The Pandit has also written of him:

> "The impression left in my mind, by intercourse with him, was, that I had seldom come across any other man in whom the hunger and thirst for spiritual life was so great and who had gone through so many privations and sufferings for the practice of religion. Secondly, I was convinced that he was no longer a *sadhaka* or a devotee under exercise, but was a *siddha purusha* or one who had attained direct vision of spiritual truth."

The example of Sri Ramakrishna shows that it is not enough to be born in any religious community and to pay lip homage to its faith. It is necessary to realize its ideal or ideals by external and internal discipline, and also to realize the ideals of other religions by needful *sadhana*—though for the generality of men it is not possible to do what he did. Therefore his saying, "*jata mat tata path,*" "as many faiths or opinions so many paths" to the goal, was not meant to produce in us easy-going and smug self-satisfaction, the mother of intellectual and spiritual indolence and indifferentism. Whether one is a house-holder or a sannyasi, one must undergo self-discipline.

Every freak of fancy, every aberration of the intellect and every perversion of some sacred doctrine is not entitled to the dignity of the name of "*mat*" in the sense of faith. Readers of the ennobling life story of Sri Ramakrishna's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

helpmate, the Mother Sri Saradamani Devi, know the incident of her undertaking one of her two days' journeys on foot from her home at Kamarpukur to Dakshineswar to meet her husband and, in its course, of her meeting a robber in the midst of an extensive lonesome tract of land where there was a "shrine" where, the story goes, murderous robbers used to offer human sacrifice and go forth in search of victims to plunder and slay. The robber and his wife came under the influence of the Mother and the Saint, ceased to be what they were before, and were spiritually re-born. We may take it that the erstwhile robber and his wife did not deceive themselves by thinking that the cult of human sacrifice and pillage also a "faith" showing a "path" to the though it was followed in all countries in s period of their history or other and is practised on a large scale by civilized races the form of aggressive warfare and prayers success therein.

This is an extreme example. But I ven to think that many of the opinions by which worldly men often support our conduct in s religious and other matters do not deserve be called "faiths" indicating paths to the of Realization of the Self.

Read at the Sri Ramakrishna Centenary Parliame Religions.

POEMS

By YONE NOGUCHI

Kinchinjanga seen at Darjeeling

A jumbled mass of light
Half-buried in distance deep in the cloud-sea,—
Sanctified in thin air,
She is a natural citadel shown by God
To put our emotion to the test.
What a sight of awe bidding my head to bend down,
What a sight too fearful to call it Elysian!
What joy to prove my sense of wonder not yet dried,
What joy to know my worship is not all spent!
Who forbids me to dream of the beings, half man and half god,
Roaming there in thought from valley to valley?
Who forbids me to imagine the icicles in the shape of hangings
That dress the snow-clad trees shaken by the wind,
Turning the mountain into a Beethoven symphony?
Who denies me the right to fancy the domes and towers, magic built,
Freezing now into a senseless apparition that walks in trance?

The sun goes down leaving the sky to a Will of fire,
The fire burns up the sea of clouds to a molten red,
The fire burns up the mountain to a burning citadel
Where devils dance a dance of blood (allow me to fancy, pray,)
Seeing a thousand birds on red wings fallen like red leaves of autumn.

Oh, God, what a moody artist art thou?
The wonderful spectacle, being rubbed away by thee from the canvas,
Sinks down and down into silence,
Leaving prayer to do reverence to the sens of fear.

Darjeeling.

Dancing Civa

The cheeks breaking to smiles,
A pair of clear slender eyes,
The jaw and neck, firm and strong, the home of will.
A crown on his head, a devil stamped un his feet.
He stretches out to right and left his four ar
He holds in them a torch and bell,—
The torch burning to set fire to the world.
The bell ringing to bid life to song and law.
What amassing of energies into a body,
What discharging of spirits from the tips fingers and toes!
What symmetry in his form,
What a rhythmic whirl of dance!
The dance is "Cosmos," dedication to nature
Endless performance of creation and hope.
Oh, the torch, torch, torch!
Oh, the bell, bell, bell!
How they command us to fly and ju
Now right hand, now left foot,
Raise it up higher, higher, higher,
Draw it back stronger, stronger, stron
Exhaust all energies—fly and fly!

Madras Museum.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE MARCH OF AMERICAN DEMOCRACY

By Dr. TARAKNATH DAS

Today President Franklin D. Roosevelt of the United States is undoubtedly the most influential statesman in the world. His influence and authority is greater than that of any of the dictators of great powers such as Stalin of Russia, Mussolini of Italy or Hitler of Germany. He has a greater authority, because he has been endowed with almost dictatorial power by the American people, who exercising their universal suffrage freely elected him with votes of about 12,000,000 majority.

This American President's authority in the field of international affairs is so great that British cabinet ministers and Parliamentarians, French statesmen and Italian diplomats of the first order flock to Washington to learn, if that is possible, what Mr. Roosevelt thinks on matters of international importance. Today none dares to oppose openly the United States of America.

Mr. Roosevelt is an honest man and a bold man, with a vision of serving his own people and Humanity. His public utterances are not for political manouvering but are appeals to the people to get their support, so that he may be able to carry out his programme. Therefore the speech of President Roosevelt on the occasion of his inaugural for the second term on January 20, 1937, is a document of capital importance.

The Inaugural Address

By The Associated Press

Washington, January 20—The text of President Roosevelt's inaugural address, delivered immediately after he took the oath, was as follows :

Mr Fellow-Countrymen,

When four years ago we met to inaugurate a President, the Republic, single-minded in anxiety, stood in spirit here. We dedicated ourselves to the fulfilment of a vision—to speed the time when there would be for all the people that security and peace essential to the pursuit of happiness. We of the Republic pledged ourselves to drive from the temple of our ancient faith those who had profaned it; to end by action, tireless and unafraid, the stagnation and despair of that day.

We did those first things first.

Our covenant with ourselves did not stop there. Instinctively we recognized a deeper need—the need to find through government the instrument of our united purpose to solve for the individual the ever-rising problems of a complex civilization.

Repeated attempts at their solution without the aid of government had left us baffled and bewildered. For, without that aid, we had been unable to create those moral controls over the services of science which are necessary to make science a useful servant instead of a ruthless master of mankind. To do this we knew that we must find practical controls over blind economic forces and blindly selfish men.

We of the Republic sensed the truth that democratic government has innate capacity to protect its people against disasters once considered inevitable—to solve problems once considered unsolvable. We would not admit that we could not find a way to master economic epidemics just as, after centuries of fatalistic suffering, we had found a way to master epidemics of disease. We refused to leave the problems of our common welfare to be solved by the winds of chance and the hurricanes of disaster.

In this we Americans were discovering no wholly new truth; we were writing a new chapter in our book of self-government.

Forefathers Found Way Out of Chaos

This year marks the one hundred and fiftieth anniversary of the constitutional convention which made us a nation. At that convention our forefathers found the way out of the chaos which followed the Revolutionary War; they created a strong government with powers of united action sufficient then and now to solve problems utterly beyond individual or local solution. A century and a half ago they established the Federal Government in order to promote the general welfare and secure the blessings of liberty to the American people.

Today we invoke those same powers of government to achieve the same objectives.

Four years of new experience have not belied our historic instinct. They hold out the clear hope that government within communities, government within the separate States, and government of the United States can do the things the times require, without yielding its democracy. Our tasks in the last four years did not force democracy to take a holiday.

Nearly all of us recognize that as intricacies of human relationships increase, so power to govern them also must increase—power to stop evil; power to do good. The essential democracy of our nation and the safety of our people depend not upon the absence of power but upon lodging it with those whom the people can change or continue at stated intervals through an honest and free system of elections. The Constitution of 1787 did not make our democracy impotent.

In fact, in these last four years, we have made the exercise of all power more democratic; for we have begun to bring private autocratic powers into their proper subordination to the public's government. The legend that they were invincible—above and beyond the processes of a democracy—has been shattered. They have been challenged and beaten.

Our progress out of the depression is obvious.

Seeks More Enduring Social Structure

But that is not all that you and I mean by the new order of things. Our pledge was not merely to do a patchwork job with second-hand materials. By using the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

new materials of social justice we have undertaken to erect on the old foundations a more enduring structure for the better use of future generations.

In that purpose we have been helped by achievements of mind and spirit. Old truths have been relearned, untruths have been unlearned. We have always known that heedless self-interest was bad morals; we know now that it is bad economics. Out of the collapse of a prosperity whose builders boasted their practicality has come the conviction that in the long run economic morality pays.

We are beginning to wipe out the line that divides the practical from the ideal, and in so doing we are fashioning an instrument of unimagined power for the establishment of a morally better world.

This new understanding undermines the old admiration of worldly success as such. We are beginning to abandon our tolerance of the abuse of power by those who betray for profit the elementary decencies of life.

In this process evil things formerly accepted will not be so easily condoned. Hard-headedness will not so easily excuse hard-heartedness. We are moving toward an era of good feeling. But we realize that there can be no era of good feeling save among men of good-will.

Notes Change in Nation's 'Moral Climate'

For these reasons I am justified in believing that the greatest change we have witnessed has been the change in the moral climate of America.

Among men of good-will, science and democracy together offer an ever-richer life and ever-larger satisfaction to the individual. With this change in our moral climate and our rediscovered ability to improve our economic order, we have set our feet upon the road of enduring progress.

Shall we pause now and turn our back upon the road that lies ahead? Shall we call this the promised land? Or shall we continue on our way? For "each age is a dream that is dying or one that is coming to birth."

Many voices are heard as we face a great decision. Comfort says "tarry a while." Opportunism says "this is a good spot." Timidity asks "how difficult is the road ahead?"

True, we have come far from the days of stagnation and despair. Vitality has been preserved. Courage and confidence have been restored. Mental and moral horizons have been extended.

But our present gains were won under the pressure of more than ordinary circumstance. Advance became imperative under the goad of fear and suffering. The times were on the side of progress.

To hold to progress today, however, is more difficult. Dulled conscience, irresponsibility and ruthless self-interest already reappear. Such symptoms of prosperity may become portents of disaster! Prosperity already tests the persistence of our progressive purpose.

Let us ask again: Have we reached the goal of our vision of that fourth day of March, 1933? Have we found our happy valley?

Still Sees Challenge to Democracy

I see a great nation, upon a great continent, blessed with a great wealth of natural resources. Its hundred and thirty million people are at peace among themselves; they are making their country a good neighbor among the nations. I see a United States which can demonstrate that, under democratic methods of government, national wealth can be translated into a spreading volume of human comforts hitherto unknown—and the lowest standard of living can be raised far above the level of mere subsistence.

But here is the challenge to our democracy: In this nation I see tens of millions of its citizens—a substantial part of its whole population—who at this moment are denied the greater part of what the lowest standards of today call the necessities of life.

I see millions of families trying to live on incomes so meager that the pall of family disaster hangs over them day by day.

I see millions whose daily lives in city and on farm continue under conditions labelled indecent by a so-called polite society half a century ago.

I see millions denied education, recreation and opportunity to better their lot and the lot of their children.

I see millions lacking the means to buy the products of farm and factory and by their poverty denying work and productiveness to many other millions.

I see one-third of a nation ill-housed, ill-clad, ill-nourished.

Hopes to See Picture Painted Out

It is not in despair that I paint you that picture. I paint it for you in hope, because the nation, seeing and understanding the injustice in it, proposes to paint it out. We are determined to make every American citizen the subject of his country's interest and concern, and we will never regard any faithful law-abiding group within our borders as superfluous. The test of our progress is not whether we add more to the abundance of those who have much, it is whether we provide enough for those who have too little.

If I know aught of the spirit and purpose of our nation we will not listen to comfort, opportunism and timidity. We will carry on.

Overwhelmingly, we of the Republic are men and women of good-will, men and women who have more than warm hearts of dedication, men and women who have cool heads and willing hands of practical purpose as well. They will insist that every agency of popular government be effective instruments to carry out their will.

Government is competent when all who compose it work as trustees for the whole people. It can make constant progress when it keeps abreast of all the facts. It can obtain justified support and legitimate criticism when the people receive true information of all that government does.

If I know aught of the will of our people, they will demand that these conditions of effective government shall be created and maintained. They will demand a nation uncorrupted by cancers of injustice and, therefore, strong among the nations in its example of the will to peace.

Must Go Up or Down Together

Today we reconsecrate our country to long cherished ideals in a suddenly changed civilization. In every land there are always at work forces that drive men apart and forces that draw men together. In our personal ambitions we are individualists. But in our seeking for economic and political progress as a nation, we all go up—or down—we all go down—as one people.

To maintain a democracy of effort requires a vast amount of patience in dealing with differing methods, a vast amount of humility. But out of the confusion of many voices rises an understanding of dominant public need. Then political leadership can voice common ideals and aid in their realization.

In taking again the oath of office as President of the United States, I assume the solemn obligation of leading the American people forward along the road over which they have chosen to advance.

While this duty rests upon me I shall do my utmost to speak their purpose and to do their will, seeking

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

THE EXHIBITION OF THE GOVERNMENT SCHOOL OF ARTS AND CRAFTS, MADRAS

The Princess

Uma

Dreamer—By Paritosh Sen

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lotus
By Nicholas Roerich

Armageddon 1936
By Nicholas Roerich

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Divine guidance to help us each and every one to give light to them that sit in darkness and to guide our feet into the way of peace.

In my judgment this speech is no less epoch-making than the speech of George Washington when he accepted the presidency of the Republic of the United States of America in the face of opposition of all the crowned heads of the world and when the majority of the people of the Western World were thinking that "democracy was unworkable." This speech of President Roosevelt is no less important than that of President Lincoln when he assumed presidency for the second term and the country was torn asunder with a civil war. It was of no less significance than the utterances of President Woodrow Wilson, when the World War was ravaging Europe and he was laboring hard to keep the United States out of war.

This message of President Roosevelt is of peculiar significance to all the peoples of the world; because he advocates the ideal of a great ruler who must shoulder the responsibility of uplifting the down-trodden. His message has a special significance for the people, statesmen and rulers of India where more than 50,000,000 people, do not know what is called a "full meal a day," where more than 20,000,000 people are unemployed and where the youths coming out of the universities have no prospect of making a decent living, where the farmers of the land are burdened with unbearable debts and where life is literally an existence of misery for hundreds of millions of souls ! !

President Roosevelt is working for a peaceful revolution in America with popular support so that social justice may prevail and the ideal of democratic government may shape the destiny of a great nation.

AWAY WITH CRUELTY

(*Diary Leaves*)

By NICHOLAS ROERICH

The historian records as follows the plundering of Rome by Spaniards and German *landsknechts* during the days of the famous Pope Clementius :

". . . And what no blocade could stop, were the daily demoralizing horrible rumours about blasphemous orgies and vandalism, which took place in Rome, about the fury of fanatic iconoclasts; St. Peter's Cathedral had been turned into stables, the *landsknechts* kept their horses in Raphael's stanzes in the Vatican; the remnants of Pope Julius had been thrown out of the tomb; the statues of the Apostles were beheaded; the procession of the Lutherans with the spear of St. Longinus, the sacrilege with the Holy Relic of St. Veronica, the intrusion into the Holy of Holies; about inhuman cruelties during night orgies, about the mock funeral of the cardinal and resurrection from the coffin, the murder of an abbot for his refusal to hold mass to a mule. There constantly flows in news even about a crack in the dome, about processions of priests and monks led through the streets to be sold, about the nocturnal conclave of drunken *landsknechts*, sacrileging the holy mass . . . ."

Another eyewitness adds :

"Starvation and pest followed the plundering. The city was exhausted and soldiers already pillaged not for gold but bread, searching for it even in the beds of the sick. A sinister silence, devastation, infection, corpses scattered everywhere, filled me with horror. Houses were burnt, doors broken, shops empty, and in the streets I could see but brutal soldiers."

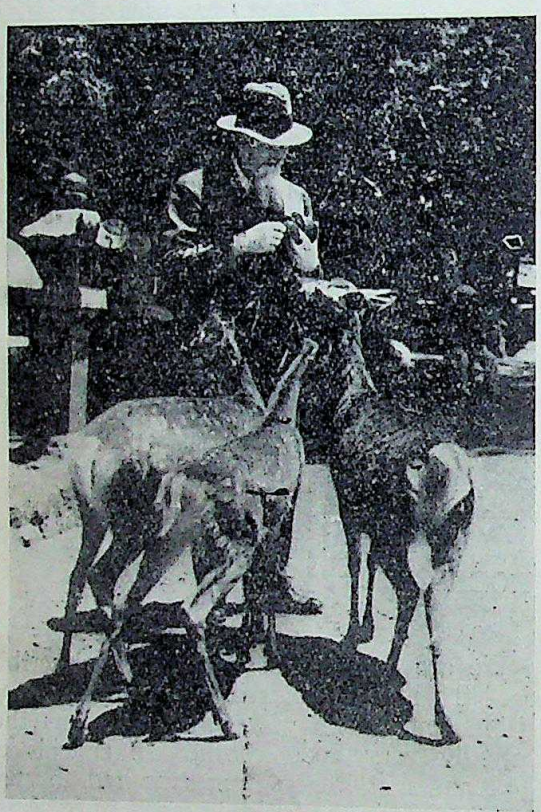
We are quoting the above lines describing one of the many plunderings of Rome, because of it in comparison with other invasions there is usually very little known. In schools one only reads that Pope Clementius had to spend a certain time in the besieged castle of St. Angel, but the real horrors of vandalism and blasphemy are not even mentioned. The Emperor himself and kings did not even consider this a state of war. When we study other documents of those times we find that at some courts this horror was only referred to as an unhappy incident. But when the Spanish representatives arrived to save the city, they could not even with the help of the generals of the plundering armies take control of the situation; to such an extent had the vandalism, cruelty and blasphemy taken hold of the Spaniards and *landsknechts*.

From where could such terrible cruelty and sacrilege originate ? It of course originated from every-day hard-heartedness. But how could such atrocity flash up instantly? This evil fire no doubt sprang up from habitual rudeness and cursing. We know how the infection of vulgarity of bad language mis-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chievously creeps into everyday life. Chaos manifests itself everywhere, where even for a minute cultural striving is neglected. One cannot for a moment remain in static condition —either down or up. Much is written in literature, dramas and tragedies about the nature of cruelty and atrocities. From everyday rudeness, permitted and nurtured, there arises abhorrent blasphemy, vandalism and other ugly manifestations of ignorance.



Nicholas Roerich

The paroxysm of ignorance, as often pointed out, is first of all directed against the Highest. Crass ignorance desires to annihilate something, to cut off someone's head, if even a stone one of a statue; ignorance tries to cut out the child from the mother's womb, to destroy life and to leave only an "empty place." Such is the ideal of ignorance. It greets illiteracy, it welcomes pornography, it relishes vulgarity and slander. It is difficult to estimate where one finishes and the other begins. Altogether the scales of ignorance are undefinable.

Since cruelty is created by everyday vulgarity and rudeness, how carefully should one extinguish every form of coarseness. How patiently even the smallest rude expressions should be eliminated from every home. Rudeness is absolutely unnecessary. Even animals are tamed not by rudeness and cru In education rudeness has long been conde as giving no useful results and only creati generation of ruffians.

When we read historical examples of mis and ill-luck which took place owing to ev day vulgarity, when we see that t misfortunes continue also today, then is it necessary to take undeferrable measures schools and in the family to safeguard yo from every form of rudeness? The in perienced youngster is so easily contamin with the peril of rudeness. Ugly bad lang is so easily introduced in life. Such lang is called improper, in other words it is admissible.

In opposition to proper language t apparently exists *dirty* language. And people themselves admit that certain expres are improper, it means that they themse consider them dirty. Then why to favour in life? No one will pour a pail of slops garbage on the floor in his room. And if a thing happens by accident, then even the m primitive people will consider it abomina But bad language is nothing else but a pail slops and garbage. Is not bad language a bad habit? Children are punished for habits, but the grown-up are not only punished, but even their dirty expression forth encouraging smiles.

The habit of rudeness, ill-language blasphemy is spread to such an extent th is simply not noticed. If people remember the blasphemous jokes which cause a roar laughter, it will be quite natural that to these people go to church as if for prayer tomorrow they are nurturing their horrible language.

It has been said long ago: "Yesterday small compromise, today another small c promise—tomorrow a great scoundrel." Co ness surprises not only by its inner cruelty also by its senselessness.

People like the Pharisees often show hypocrisy when pretending to regret the los purity of language and yet they themse sometimes sponsor the mutilation of langu Amidst rubbish are born horrible microbes they spread in colossal pernicious epide

It has been asserted that Beauty will s the world. Quite recently we read an exce book by the renowned Latvian poet Ri Rudzitis, "Realisation of Beauty will s Indeed every one will agree with this ardent But the very concept of Beauty compels

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

introduction of refinement into everyday life. Not a senseless luxury, but refined beauty is meant. And such a refined beauty does not depend on material wealth. And first of all such refinement should not be abused by any form of rudeness.

We speak of the protection of cultural treasures. And for the realisation of this axiom every one should free himself from a rude attitude to higher ideals. Besides, let us always remember that when protecting cultural treasures we must not forget the creators of them. With greatest love let us surround them, paying tribute as to living monuments of Culture.

Thus having remembered horrors and cruelty let us conclude with Love and Beauty as a blissful creative force.

PRACTICAL CO-OPERATION

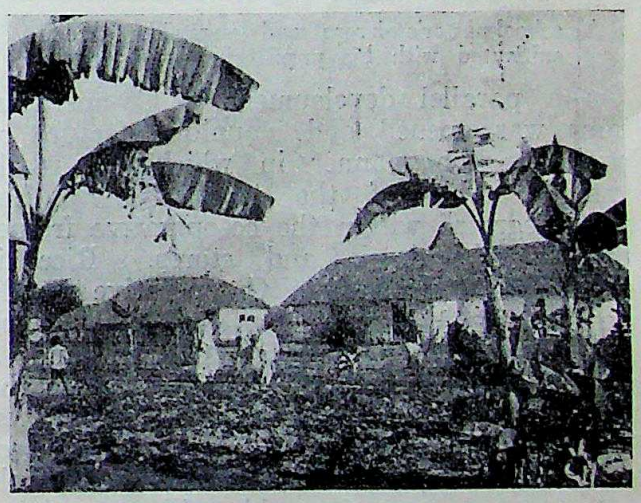
Sir Daniel Hamilton's Farm in the Sunderbans

By A. P. BLAIR

The visit which the Governor of Bengal made recently to the Hamilton Zamindari at Gosaba has drawn attention to the most original and successful experiment in co-operative agriculture that exists in this province, if not in the whole of India. Thirty years ago the Gosaba farm, which now covers 22,000 acres and supports 12,000 souls in relative comfort and prosperity, was no more than a mangrove swamp, covered twice a day by the tides from the Bay, and intersected by innumerable channels. Sir Daniel was then a leading Calcutta *burra sahib*, but this did not prevent him from determining to establish a model farm which should put into practice the theories upon which alone he believed that the rebuilding of India's agricultural life could be effected. In 1903 he leased from Government a piece of land at Gosaba, south of Canning and some fifty miles from Calcutta. Before anything could be grown it was necessary to embank the whole area against the tides and then allow the monsoon rains of two or three seasons to wash out the salt from the ground. This was done, and some of the landless labourers who had been brought from up-country to construct the bunds settled as tenants and began to clear and cultivate the land. By 1910 three thousand acres had been enclosed and the population of the estate numbered nine hundred.

Small Beginnings

It was then that Sir Daniel took the first step towards making a reality of the co-operative ideal. An old tenant related to him his tale of oppression by the *mahajan* or local money-lender. The tenant had borrowed Rs. 50 at a high rate of interest and being unable to pay the interest had had to renew his bond for Rs. 100 and then for Rs. 500, ultimately



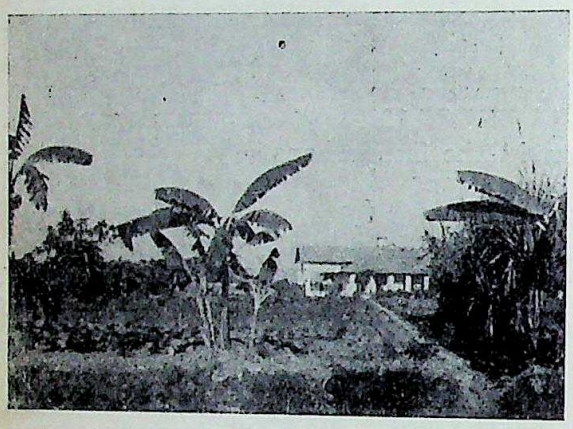
A Boys' School—Gosaba

pledging half the produce of his 25 acres of land. The *mahajan* was thus receiving about Rs. 300 a year clear profit from his original loan of Rs. 50. From this iniquitous bargain Sir Daniel forced the *mahajan* to release his victim in return for a cash payment of Rs. 500, but in the course of his investigations Sir Daniel found that the lowest interest at which the cultivator wishing to purchase seed could borrow in July for repayment in December, after the harvest was 25 per cent. On these terms his tenants

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

could never prosper and Sir Daniel therefore compounded all their debts with the *mahajans* and expelled the latter from his estate. The tenants now took advances from the estate and repaid them after harvesting, with interest at 12½% per annum. This was the beginning of co-operation, and in 1915 the first Gosaba Bank was started. This bank took over the loans from the estate to the tenants and gradually expanded into a system of rural credit societies now numbering nineteen and federated in a central union known as the Gosaba Central Co-operative Bank.



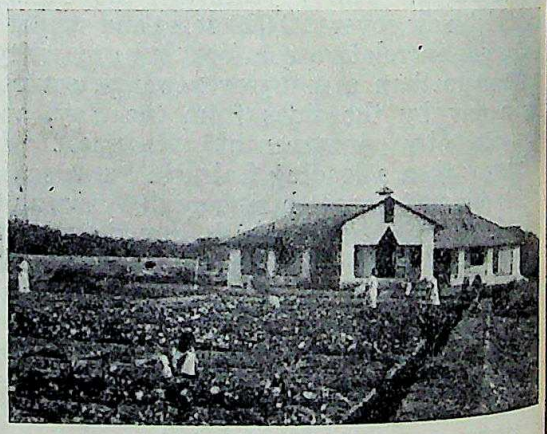
A schoolmaster's house and vegetable garden cultivated with his pupils' help—Gosaba

As a parallel development a Co-operative Stores was opened and a unique feature of Gosaba is the manner in which the whole economic cycle of the tenants' lives has been integrated within the co-operative framework of the bank and stores. Rice is the principal crop and a Co-operative Paddy Sale Society was established in 1922, which now owns a rice mill at Gosaba and a fleet of boats to carry the finished rice to the Central Co-operative Selling Depot in Calcutta. The middle man is thus entirely eliminated. For the advances required for sowing, the cultivator can borrow from his village society; when his crop is harvested he takes it to the Paddy Society who credit his account through the Central Bank with the current market value of his paddy. The bank deducts rent due from the tenant to the estate plus the advances made to him earlier in the year and credits the balance to his account with his village society. The Paddy Society stores and mills the paddy, ships the finished rice in its own boats to Calcutta, and credits the cultivator with the difference between what he has already received for his paddy and what the Society has received for the finished rice, less the costs incurred by the Society for milling and sale. The Society boats bring back at a nominal charge the purchases of the Co-operative Stores, which thus able to sell to its members at practical wholesale prices.

Education Linked To Husbandry

By co-operation, the cultivator gets the full price for his produce and can buy his every day requirements at favourable rates. This in itself an immeasurable gain, contributing the relative prosperity enjoyed by the Gosaba estate throughout the depression, when in the rest of the Sunderbans distress was almost universal. But Sir Daniel has gone further. An experimental farm was established some years ago from which the cultivators are supplied free with vegetable and fruit seeds in order that they may widen their range of foodstuffs. On the home farm, after seven years experiment a strain of rice has been developed that is specially suited to Gosaba conditions and gives a yield up to 60% greater than ordinary strains.

Each village has a primary school, and in order that even the master may be self-supporting he is given a good cow and three acres of land adjoining the school. On one acre he grows vegetables, fruit and sugar-cane, and on the re-



The Rural Reconstruction Institute at Gosaba. Youngmen working on their own plots

mainder rice. By himself he would not have the time to cultivate his land and therefore every boy in the school is required to assist him in the work. Thus the sons of the cultivators whether their fathers are backward or progressive, acquire a grounding in good husbandry and learn how to raise the subsidiary crops which not only bring in extra money but are an invaluable addition to the cultivators' diet.

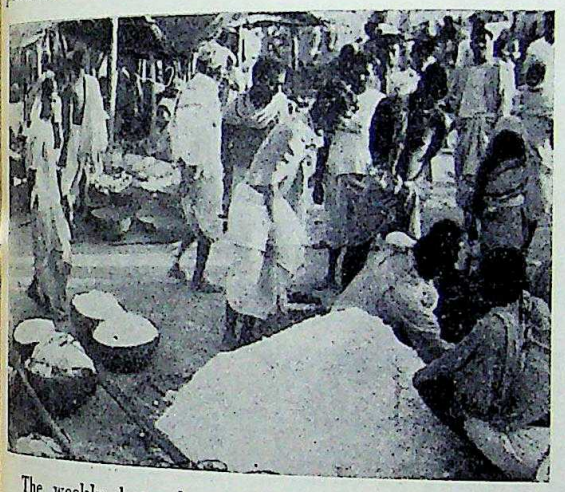
The Art Of Independent Livelihood

The objective throughout in the development of the estate has been that every individual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

every class should acquire the means to an independent livelihood, and the coping-stone of Sir Daniel's edifice is the Rural Reconstruction Institute which was opened at Gosaba a year ago. The Institute undertakes the training of young men of the *bhadralok* class in practical agriculture, weaving, and other village industries, in the principles and practice of co-operation and in primary school teaching. The course lasts for two years and includes Character building, Bengali and English, Book keeping and Accounts, and Co-operative Law. The students live in houses of the peasant type, and each has a plot of land allotted to him which he has to tend with his own hands and on which he learns how to grow scientifically every variety of produce. He is also taught how to weave

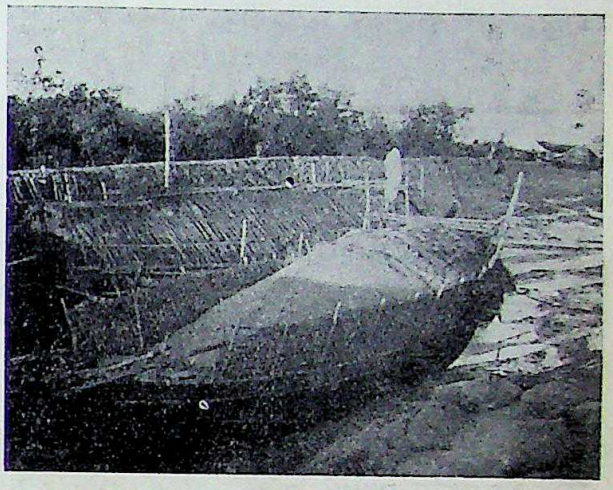


The weekly hat where the One Rupee Gosaba Note has a good circulation

his own clothes. The Institute is thus largely self-supporting and this makes it possible to charge only the nominal fee of Rs. 7-8-0 a month for board and tuition. At the moment there are fifteen students, all but two of whom are of the *bhadralok* class. On passing their examination at the end of the course they will receive a Diploma in the Art of Independent Livelihood, which unlike so many diplomas should guarantee that they do not starve or become a burden of their families.

The Gosaba One Rupee Note

As the majority of the Gosaba tenants sell their crop through the Co-operative Paddy Society and buy their requirements from the Co-operative Stores there is little need for actual money to circulate and the Estate is virtually a self-contained, self-financing unit. This has enabled Sir Daniel to carry through an interesting experiment in currency management—the introduction of the Gosaba One Rupee Note. This note carries no guarantee of convertibility and is in effect a draft on the productive capacity of the Estate. Eleven hundred notes were put into circulation early in 1936 and they pass freely from hand to hand at their face value. They are issued in payment for productive work



Bringing paddy to the Co-operative Rice Mill

done on behalf of the Estate, such as building and repairing bunds, and they are designed to expand the purchasing power of the tenants by capitalising, immediately it is undertaken, the value of work which does not otherwise show a return, through increased production, until some time later. The notes come back to the Estate through the Co-operative Stores and in the payment of rent, and since their backing is the credit of the Estate itself, their success

Paddy storage at the Co-operative Rice Mill

proves how thoroughly their landlord is trusted by the tenants.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE CURE FOR A WIDER ILL?

The extension of the system is strongly advocated by Sir Daniel as a solution of the chronic financial stringency which throughout India blocks at every turn the development of those nation-building services for which there is such crying need. Its application over the vast face of India would be incomparably more difficult than in a self-contained community such as Gosaba—or even than in the Scotland of a hundred and fifty years ago, where the introduction of the One Pound Bank Note as a cash credit to farmers performed much the same functions and made possible their rapid expansion of Scottish banking and Scottish commerce and agriculture. Whatever may be said by the financial purist about the Gosaba Note, it cannot be denied however that Sir Daniel has solved for his own tenantry the most difficult problems in Indian agriculture—those of rural credits and organised marketing. These problems have in the past been tackled elsewhere by co-operative means, and co-operation,—for a variety of reasons,—has disappointed the high hopes of its begetters. But the lesson of Gosaba is unmistakeable—that with imaginative and careful administration it would not be impossible to revitalise the Co-operative Movement throughout India and develop gradually an integrated system of cultivation and marketing which would rescue the peasant from those two oppressors who are yet indispensible to him in his present state—the middle-man and the *mahajan*.

PARAMAHANSA RAMAKRISHNA, SAINT, MYSTIC AND SEER

With a brief view of religious development from Rammohun to Ramakrishna, and after—

BY DR. SIR BRAJENDRA NATH SEAL

DEAR FRIENDS,

We are met today to celebrate the centenary of the birth, or, as others would have it, the advent into this world, of Saint Paramahansa-Ramakrishna, and we must approach all questions in a calm and dispassionate spirit.

More than 25 years ago, I wrote at Sister Nivedita's request a paper entitled, 'An Early Stage in Vivekananda's Mental Development,' which I concluded with an account of a visit I had paid to Vivekananda's master one stormy evening, with an accompaniment of thunder and lightning, and this well suited the mental commotion which that visit brought me to. And now in the calm and dispassion of approaching death, I deem it a privilege to be able to share in the Centenary Celebration of one who in his sojourn on earth was above time and above space.

RAMAKRISHNA'S SUCCESSIVE RELIGIOUS EXPERIENCES—

GROWTH AND DEVELOPMENT OF HIS RELIGIOUS LIFE :

The successive stages are well-known and have been thus summarised :

(1) In his early boyhood, he took part in popular shows and exhibitions such as Krishna-lila and Gajan songs. He would play the part of Krishna or Shiva in these popular shows.

(2) On the death of his elder brother, he became priest at Dakshineshwar Kali Bari (Temple of Kali). He wanted to see Kali, the Divine Mother, and he threatened to stab himself to death if Kali would not deign to appear. He was half-mad and at last he had, as he thought, a vision of Kali.

(3) He now began to practise austerities. He took on himself a vow to abjure woman and gold (*Kamini* and *Kanchana*). Taking gold in one hand and mud in the other, he would mutter 'gold is mud and mud is gold.' In the same way he conquered all cravings of the flesh and in the end he revered every woman as mother.

(4) Now came to him a youthful and beautiful woman who initiated him into Tantric Practices (Sadhana). Lying on her lap he meditated on Kali. She was a Bamacharini using wine and flesh in the rituals of worship. He worshipped her as a naked goddess, and all sensual cravings were thus seared and burnt in him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

His Sadhanas and Religious Practices :

He sought to experience each religion in its entirety in Sadhana or spiritual discipline. Now he would be a Moslem Fakir, with appropriate rituals, attitudes and garb, and now a Christian neophyte, stricken with a sense of sin and crying for salvation. There was nothing of mere pose or mere imagination in all this. Here was an individual soul who would enrich himself with all human experience in religious life and history. And precious elements were thus added to his Hindu heritage—the sense of human brotherhood and equality from the Moslem faith, and the need of salvation from sin from Christianity. In the same way, Vaishnava Sankirtan and music were added to his religious exercises. These became elements (*Angas*) of his Sadhana.

Early Personal Influences On Ramakrishna:

(1) One such influence was that of saint Dayananda Sarasvati who took his stand on the Vedas as teaching the one Universal religion and fought all idolatory in a militant mood. But his influence on Ramakrishna could not be lasting or deep. Ramakrishna's genuineness led him to revolt against Hindu practices. He would repudiate caste and even serve the 'Methar' (sweeper), which could hardly have been pleasing to the Orthodox Vedic brotherhood. He felt himself drawn to Tota Puri and other Indian saints and his experiences prepared him for his mission in life. It was Tota Puri who initiated him into Sanyasa.

(2) He came under the influence of the Brahmo Samaj, and probably this deepened his sense of divine motherhood which his worship of Kali had instilled into him.

The New Dispensation as preached by Brahmananda Keshabchandra broadened his religious outlook by giving him a keen sense of certain social evils and immoralities which had corrupted later Hindu religious practices.

Paramahansa Ramakrishna's Central Contributions to Religious Life and Ideas : His Mysticism.

(1) Ramakrishna, like Rammohun himself, was a composite personality. In contemplating truth from the absolute (*Nirupadhi*) point of view he negatived all conditions and modes (Upadhis), but from the relative or conditional (Sopadhi) point of view he worshipped Kali, the Divine Mother, as well as other modes and adumbrations of the Deity. He worshipped the one in all, and the all in one and he saw no contradiction but only a fuller reality in this. So also he reconciled *Sakar* and *Nirakar Upasana* (iconic and aniconic worship). For him there was nothing in the material form of the Deity but God manifesting himself. The antagonism between matter and spirit no longer existed for him.

(2) What he refused to delude himself with was that he was above all conditions and all infirmities of the flesh. But in his trances (*Samadhi*) he developed ecstasia in its purest form, such as has been reraly witnessed in the West in the religious world since the days of Eckhart and Tauler.

(3) Like most Hindu saints he had an inexhaustible store of homely sayings, adages, metaphors, allegories, parables, which could bring spiritual truths home to the meanest understanding and even to the child.

Rammohun, Keshabchandra & Ramakrishna :

Rammohun Roy, the precursor and in a very real sense the father of modern India, sought the Universal Religion, the common basis of the Hindu, Moslem, Christian and other faiths. He found that each of the national religions was based on this common faith with a certain distinctive historical and cultural embodiment.

It is fundamental to note that Rammohun Roy played two roles in his own person :

(1) As a Universalist he formulated the creed of what was called Neo-theo-philanthropy ('a new love of God and Man') on positive and constructive lines. He construed the *Gayatri* on this basis. And, strange to say, this Hindu became one of the four fathers of the Unitarian creed and worship in the West, the other three being Price, Priestley and Channing.

(2) As a Nationalist Reformer, Rammohun had a three-fold mission :

(*a*) As a Hindu Reformer he gave a Unitarian redaction of the Hindu Shastras from the Vedanta and Mahanirvana Tantra.

(*b*) As a Moslem defender of the faith he wrote the Tuhfat-ul-Muwahhidin and Monazaratul Adiyan, which were polemical works.

(*c*) As a Christian he gave a Unitarian version of the entire body of the scriptures, old and new, in his controversies with the Christian missionaries.

Rammohun was thus in himself a universalist and three nationalists all in one.

Maharshi Devendranath organized the creed, rituals and *Anushthanas* (observances)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the Adi Brahmo Samaj on a Hindu Upanishadic basis.

The work of formulating Universal Religion, free from Hindu or Christian theology, fell to Brahmananda Keshabchandra, who attempted this on an eclectic basis, and thus organized rituals and modes of worship.

In his earlier days Keshab made Christianity the central religion, but in later life he was drawn more and more to Vaishnavism for emotional religious exercises. This was selective eclecticism.

He thus variegated and fulfilled religion and religious experiences, as well as concepts, rituals and worship in a way never attempted before. Buddhism, Christianity, Islam and Vaishnavism, not to mention other religions, each contributed its essence and substance to Keshab's religion of the New Dispensation, and what was new was the eclectic cult and culture.

The next step (and it was indeed a fundamental innovation) was taken by Paramahansa Ramakrishna. The Paramahansa would experience each cult and religion in its totality or as one whole experience.

How He Differed from Brahmananda Keshabchandra :

Keshabchandra would emphasise the central essence of each religion and acknowledge its truth. In this sense Brahmananda Keshab would say, 'It is not that every religion contains truths, but every religion is true.' But as there are different religions, it follows that they convey different aspects of truth. They transcribe not a part but the whole of life, each from one fundamental standpoint.

But the religions contend with one another. Each claims that its positive standpoint is the only true standpoint and all other standpoints are erroneous. But Keshab differed. He viewed life from all these different standpoints eclectically. He selected from each religion what he considered its essence, both theoretical and practical. He formulated a collation of all these partial aspects in the Brahmo faith and more especially in the New Dispensation creed.

Put more briefly, Keshab's view is that every religion as represented by its central essence is true. But it does not contain the whole truth. which can be viewed only from an eclectic standpoint. The New Dispensation would select the distinctive central essence from each religion.

But Keshabchandra must not be misunderstood. He believed with Rammohun in the unity of all religions, but, as he said, he meant not the collection of Truths but the unification of Truths in one ideal. Unity and universality must, therefore, qualify eclecticism and secure an international expression of religion. This was Rammohun's Universalism.

There were later devolopment of the New Dispensation creed, and the final phase was reached in the conception of a harmony of religions in the form of a synthetic faith and their 'amalgamation in a beautiful synthesis.' This synthesis is, of course, entirely different from a synthesis of cultures.

Finally, it should be noted that the foundations of the New Dispensation were laid in 1879-1882 after the Sadharanist schism, and the subsequent developments of doctrine came to light (1) under Pratap Chandra Majumdar's lead in favour of an oriental version of Christian faith (Oriental Christ), and (2) under Gour Govinda Upadhyaya's lead in favour of a Vedic-Vedanta-Puranic version of the New Dispensation. The New Dispensation creed, as it stands now, is an amalgam of all these three phases.

Subject to these qualifications, Keshab's creed was eclectic. Here it was that Ramakrishna differed from Keshabchandra. Indeed he differed from his predecessors in two essential respects :

(1) He maintained that the practices of each religion with its rituals and disciplines give its essence more really and vitally than its theoretical dogmas or creeds; and

(2) it is not by selective eclecticism but by syncretism and the wholehearted acceptance of a religion that its full value and worth could be realised and experienced.

Ramakrishna held that selective extracts would kill the vital element in each religion. He would be a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian in order to experience the whole truth and efficacy of each of these religions. But he would not practise different religious disciplines or hold different creeds at one and the same time. The observances, practices and rituals of each religion are organic to it. He would tentatively accept the whole creed and ritual of the Moslem (or of the Christian Catholic), in order to experience its religious efficacy and truth. In all this there might be temptations or pitfalls, but one must be as an innocent child or babe and pass unscathed through fire. It was thus that the Paramahansa passed successively through Christian and Moslem experiences. Such was the Paramahansa's Syncretism.

The Question of Asceticism and of Celibacy

The great founders of Religion have been sanyasis or ascetics. Such were the Buddha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the Christ. Such were also St. Francis of Assisi, Chaitanya and Ramakrishna. Most of them forsook their wives or mothers for bringing redemption to mankind. The wives and mothers of the saviours of mankind have thus suffered vicariously. Celibacy was the ideal of these religious teachers.

Other Ideals :

Chinese and Greek teachers of mankind as well as the Indian Rishis of old did not forsake the life of the world. This is also the case with Gandhi. This is also the modern ideal.

Modernism in Religion :

Ramakrishna was thus a cosmic Humanist in religion and not a mere nationalist. He gave the impulse and initiative and this must be completed in our age.

One such characteristic note of our day, derived from Christianity, is faith in a suffering God, the faith of the dispossessed millions as well as of the outcasts of Humanity. And not in religion only, as religion is ordinarily understood. Humanism has now various new phases and developments. Leaving out Compte's positivistic humanism with its worship of the 'Grand Etre' (Great Being) and Babism, with its offshoot, Bahaism, the religion of human brotherhood,—we may turn to later phases such as the new concepts of religion without a God (as in Julian Huxley and many others of our day). This is not all. Impersonal ideals of Truth, Beauty and Goodness have sometimes replaced the old faith in a personal God. And it is not merely the religious sentiment which claims its own pabulum in our day. A passion for Science, for Philosophy or for Scientific Philosophy, a passion for Art or for *Rasa* (æsthetic sentiment) in general is the badge of modernism in our culture and seeks to displace much of the old religious sentiment. Herbert Spencer's agnosticism, Darwin's characteristic impassiveness which is only the Baconian dry light of old, and John Stuart Mill's atheism which would conserve the value of religion without its beliefs, [with agnosticism and Zoroastrian dualism as occasional variants—all these] are only examples in our day of the man in quest of a God.

Parliament of Religions :

Our present quest is for a Parliament of Religions, a quest which we seek to voice in this assembly. But this is only a stepping stone to a Parliament of Man or a Federation of World Cultures.

Articles of faith, creeds and dogmas divide man from man. But we seek in religion a meeting ground of Humanity. What we want is not merely Universal Religion in its quintessence, as Rammohun sought it in his earlier days,—not merely on eclectic religion by compounding the distinctive essences, theoretical as well as practical, of the different religions, as Keshabchandra sought it, but experience as a whole as it has unfolded itself in the history of man, and this can be realised by us, as Ramakrishna taught, by Syncretic practice of Religion by being a Hindu with the Hindu, a Moslem with the Moslem, a Christian with the Christian and a Universalist with the Universalist, and all this as a stepping stone to the Ultimate Realisation of God-in-Man and Man-in-God.

I have hitherto spoken of the Parliament of Religions, taking religion in the concrete, but I will now take religion and religious experience as a force organising man's life and history.

Religion in this broader sense, as distinguished from religions in the concrete, is a force that organises life and life activities. All culture and all concepts, in fact, are dominated by the idea of Religion at this stage. Food, sex-relations, the family, tribal life and warfare are all regulated by the religious ideal. Empirical Science and the folk-life are grouped round the central idea of the religion of a race or people. And, in the course of progress, the higher religions are evolved, and the Parliament of Religions is the apex of this ascending course of religious evolution.

But the religious expression is not only expression of the Ultimate Experience. We have also Science, Philosophy or (better) Scientific Philosophy, Art or the æsthetic sensibility, *Rasa* (sentiment) or *Rasanubhuti*, or again mystical experience, all these being phases of Humanism. And the consummation is to be found in cosmic Humanism which frees Humanism from its limitation of outlook by finding man in the Universe and the Universe in Man. And we must seek to be free not of this or that state but of the solar system, and the stellar systems and beyond, in one word, of the Universe.

The Parliament of Religions is but the vanguard, and heralds the approach of a new order. The personal life which has hitherto been the centre of development, must make room for larger personalities, such as the masses, the community and the age and all this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

must consciously regulate humanity. In other words—

(*a*) The mass consciousness or the mass mind must be the ruling idea of the coming order of Humanism.

(*b*) The community life will seek its satisfaction as an intermediary between the individual and the State.

(*c*) The next stage in this evolution will be the ruling idea of the age or the age consciousness.

(*d*) And this is to be completed by the consciousness of the race (or humanity as a whole) as the dominant factor in our evolu life.

Our immediate objective today is a Part ment of Religions. But in my view this is o a prelude to a larger Parliament, the Parliame of Man, voicing the Federation of World C tures, as I have said, and what this will s to establish is a synthetic view of life conceiv not statically but dynamically as a progressi evolution of Humanity.

Complete and ungarbled version of the inaugu address read at the Sri Ramakrishna Centenary Parliam of Religions.

The sentences and words within square brackets w added after the reading of the address.

NEW MOVES IN RAILWAY FINANCE

By Prof. BHABATOSH DATTA, M.A., B.L.

Once at least every year the Indian public get the opportunity of realising how the railways—the most important commercial undertaking of the Government—are being worked. The budget speech of the Railway Member contains ample information about the financial position of the State Railways in India, and any one interested in this or in the general budgetary position of the Government of India finds important data in the figures disclosed.[1]

For the last few years, however, the railways have had only one story to tell. These years have been years of repeated deficits and the railways have failed even to make the requisite contribution to the general revenues. The outstanding obligation of the railways to the Government of India amounts to 30.75 crores and the deficits that have been met by annual loans from the Depreciation Fund approach a total of 31.33 crores. As a whole, therefore, since 1930-31, the finances of the State Railways of India have been behind the normal by more than 62 crores of rupees.

It is, therefore, refreshing to learn that the tables have now turned. Last year, the Railway Member budgeted for a deficit of 3.44 crores, and this year the same gentleman tells us that the railways have in fact earned, during th current financial year, a *surplus* of 15 lakh Though the amount is small, the fact that w have at last seen the end of the period of de cits is undoubtedly encouraging.

The current year is certainly a remarkab one for this welcome change in the finances the Indian railways. Sir Zafrulla Khan, how ever, wants to make his membership m remarkable by the introduction of a new syst of accounting and by the cancellation of all t outstanding obligations of the railways.

A thorough overhauling of the system railway-accounts has long been overdue. Atte tion has been drawn to the defects of t prevalent system by many important pub bodies. Very recently, the Bengal Natio Chamber of Commerce in a memorandum su mitted to the Railway Inquiry Committ pointed out the defects of the depreciati rules. The Railway Authorities have recogni the existence of these defects, and they ha assured the Legislature the changes now ma in the accounting system are not comprehensi Further improvements will possibly be intr duced on the recommendations that may forthcoming from the Wedgwood Committee.

The new system of accounting has at le one thing to commend it, namely, that it has to a small decrease in the expenditure out capital. In accordance with the chang

1. The total route mileage of all-Indian Railways open on March 31, 1936 was 43,118 of which the State-owned portion was 31,783 *i.e.*, 74 per cent of the total. See Report of the Railway Board, 1935-36.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

system, renewals and replacements of 'wasting' as well as of 'non-wasting' assets will be charged to the Depreciation Account, while capital will be charged with only that part of the cost of a renewed asset which represents a definite improvement. When an asset is replaced by an identical one the excess of the cost over the original price will be borne out of the Depreciation Fund. The amounts that are received from the sale of old assets will be credited to the Depreciation Fund, and not, as at present, to the gross receipts. Again, certain renewals have hitherto been made out of the working expenses; these will henceforth be met out of the depreciation allocations. The net result will be an increase in expenditure out of the Depreciation Fund, a consequent decrease in the net revenue from the railways and a small decrease in expenditure on capital account. In a normal year, the Depreciation Fund expenses will be higher by 1.25 crores, capital expenditure lower by 1.50 crores and net revenue lower by 25 lakhs.

These changes in the system of accounting have certainly much to commend themselves. In the case of any operation requiring a huge capital investment, it is proper that replacement and renewal charges should be allocated carefully, and, for this, a proper emphasis on the Depreciation Fund is absolutely essential. It is premature, however, to go further into this new departure, for the Railway Inquiry Committee will certainly have something valuable to say in this matter. A system of accounts, and particularly of railway accounts can be properly evaluated by one possessing expert knowledge and experience, and however great may have been our dissatisfaction with the composition of this Committee, we shall eagerly await their remarks on the system hitherto prevalent and on the changes that have been introduced this year.

In the Assembly, Sir Zafrulla Khan has been warmly congratulated by some members on his achievement of turning an expected deficit into a realised surplus. It may, however, be pointed out that the surplus has accrued more on account of increase in gross receipts than on account of economy in the working expenses. If the surplus had accrued as the direct result of a marked reduction in the operating expenses, we would have taken it as a direct proof of efficient management. The Bengal National Chamber of Commerce in their memorandum to the Wedgwood Committee pointed out that the percentage of increase in the working expenses above the pre-war average has been much greater than the percentage of increase in gross receipts. The "operating ratio" which was 52 per cent during the pre-war years increased to 66 per cent by 1920-30, and to 71 per cent in 1933-35. In spite of all measures of economy adopted by the railway authorities, the ratio stands now at nearly 68 per cent.

The main reason for the accrual of the surplus is to be found in the increase in the gross earnings. A part of this increase may have been caused by the measures recently adopted to popularise railway travel. But it cannot be forgotten that the increase of over 4.5 crores in traffic receipts has been mainly caused by improved prices and improving markets. The war scare abroad may also have been responsible for some increase in the movement of goods. These are factors outside the control of the Railway Board, and, so, the credit for the improvement of railway finances cannot wholly be claimed by it.

Even then, it is pleasing to find that there has been a surplus. This surplus of 15 lakhs would have amounted to 51 lakhs if the old system of accounting had been adhered to, and if the Burma Railways had been left out of account, the surplus would have been 42 lakhs according to the new system and nearly 78 lakhs on the old system of accounting. In framing the budget estimates for 1937-38 the Burma Railways have of course been excluded, and this explains the fall in gross receipts and total expenses. The surplus that is expected next year is as small as that accruing this year, but if the present trend continues, the railway finances may begin definitely to improve. The position of the railways at present as compared with the past few years will appear from the table given below.

Year	Gross receipts	Total expenditure including interest charges	Balance
	(In crores)		
1934-35			
Actual ..	90.20	95.26	—5.06
1935-36			
Actual ..	90.65	94.64	—3.99
1936-37			
Budget ..	91.25	94.69	—3.44
Revised ..	95.00	94.85	+0.15
1937-38			
Budget ..	90.75	90.60	+0.15

The improvement that has taken place in railway finances is important from many standpoints. The recommendations of Sir Otto Niemeyer have been embodied almost verbatim in the Order-in-Council issued in July last, and, consequently, the provinces' share in the income-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tax receipts will depend on the amount that the railways are able to contribute to the general revenues of the Federal Government. Again, this surplus budget raises the question of repayment of the loans from the Depreciation Fund and the arrears of contributions to the central revenues.

The latter question has been sought to be tackled by the Railway Board in a remarkably drastic manner. During all these years of depression from—1930-31 to 1935-36—the railways have been kept going by loans from the Depreciation Fund. The maximum deficit made good by such a loan was that of the year 1932-33, when the gross receipts fell short of the total expenditure by 10.25 crores. Up till the present, the total amount borrowed from the Depreciation Fund stands at 31.33 crores. This amount the railways are expected to pay back to the fund out of which it was advanced.

To this huge sum has to be added another 30.75 crores representing arrears of contributions to the general revenues. Under the Separation Convention of 1924, the railways have to pay to the Central Government one per cent of the capital-at-charge and one-fifth of the surplus profit remaining after the payment of this charge, together with one-third of the excess over 3 crores of the remaining four-fifths of the surplus profits. Since there have been no profits during the last few years, arrears have accumulated only on account of the first of the above heads. And these arrears alone have amounted to a fairly good sum.

The total liability with which the railways are expected to begin their rejuvenated career is thus more than 62 crores. If there are normal surpluses during the next ten or fifteen years, the whole of these will have to be devoted to liquidate this obligation. And in the meantime, if nothing is left for making the normal contributions to the general revenues, fresh obligations will continue to be created.

The situation, no doubt, is an unenviable one, and to clear the railways out of it, Sir Zafrulla Khan and Sir Guthrie Russell have proposed that the whole of the outstanding obligation should be written off and that the railways should start afresh with a clean slate to write on. This proposal is a remarkable one and, consequently, it deserves careful scrutiny.

The Depreciation Fund will stand, at the end of the current financial year at 15.50 crores, and when the amount that has accumulated in it to the credit of the Burma Railways has been handed over in April next, the amount will be 13.75 crores. At the end of the next year the Fund is expected to amount to 20.25 crores. If the loans taken from this Fund had all been repaid, the total would have amounted to 51.5 crores.

It is worth noting that the Depreciation Fund is the only fund to which the railways can turn in emergencies. The reserve fund is liable to be exhausted at the first shock, and it is therefore essential that a substantial Depreciation Fund should be built up, so that, in addition to supplying the cost of normal renewals and replacements, it may help to steady the finances of the railways in emergencies. The experiences of the recent years ought to direct attention to the dangers to which the railway system is open in a country the financial position of which depends on the prices of primary products. Any depression is bound to affect India seriously and the railways should be prepared against all sorts of possibilities.

The need for a substantial Depreciation Fund is further emphasized by the new system of accounting that has been introduced this year. Many expenses that were formerly charged to capital and to general receipts will henceforth be borne out of the Depreciation Fund. This will necessitate the maintenance of a larger amount in this Fund than is done at present. Of course the Fund is likely to expand as the result of future allocations. But the importance of the Fund is so great that the first obligation of the railways should be to maintain it on a proper level. The existence of the obligation to repay the loans taken from the Fund will be more effective than anything else in increasing its amount, and it will make the railway administration more careful when fresh loans will have to be taken. Once the present debts are wiped out, the railways will cease to be careful in borrowing for any future need. It is certainly difficult to agree with the Railway Member when he speaks of the desirability of cancellation of debts due to the Depreciation Fund.

It is less difficult to understand the Railway Member's view-point when he suggests that the outstanding contributions to the central revenues should be all cancelled. It is true that if not these obligations are to be paid off, new arrears will continue to accrue every year. As the Separation Convention makes these contributions cumulative, the railways will have to enter a vicious never-ending circle, always paying the arrears of contributions and always being charged with new arrears accruing every year.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This question has another, and a much more important aspect. According to the Order-in-Council dated the 3rd of July, 1936, the 50 per cent share of the Federal Government in the ordinary income-tax receipts *plus* the block amount to be retained out of the provincial share *plus* the contributions of the railways to the central revenues will have to make a total of 13 crores. If therefore, the railways are to utilise their surpluses in paying back the arrears due to the Depreciation Fund and to the Central Government, they will not be able to make their normal contributions. Provincial Governments will thus get nothing out of the income-tax receipts during the first five years of the Federation, and very little during the next five years.

Three alternative solutions present themselves: first, the outstanding obligations may be wiped out, so that the railways may begin to make their normal contributions henceforth; secondly, the Separation Convention of 1924 may be thoroughly revised to make possible contributions on a new basis; and, lastly, the provisions of the Order-in-Council regarding the allocation of the income-tax receipts may be overhauled, so that the provinces' share does not depend on railway profits alone.

Of these three, the last alternative is one which is perhaps most commendable from the stand-point of financial equity. It is difficult to understand the logic that led the Government's expert consultant to assume that only the railway profits would represent the ability of the Federal Government to surrender the "retained" portion of the provincial share of the income-tax receipts. If this surrender is to be made to depend on anything, it ought to depend on the improvement in the general financial position of the Federal Government. To make the share of the provinces dependent on only one particular head of Federal revenues is an inequity that is difficult to justify.2

We may note further that from the broad economic stand-point, it may often be desirable to work railways on a non-commercial basis. A lenient freight policy will have immensely beneficial effects on all branches of economic life. The loss sustained by the railways may be more than offset by the gains to industry and agriculture. In South Africa, for example, the railways, ports and harbours have to be worked with due regard to agricultural and industrial development.3 In India, too much attention is paid to railroad profits, and the Niemeyer award has made railway profits an absolute necessity, even though the economic interests of the country may suffer on account of the railways taking up a profit-expanding policy.

Of the three alternatives noted earlier, Sir Zafrulla Khan has chosen the first one, which is certainly simple and easily practicable. But the danger of a slender Depreciation Fund is really great, and the step suggested ought not to be taken without very careful deliberation. On the other hand, the case for a revision of the basis of contribution is very strong. The minimum of the cumulative 1 per cent charge on the total amount of capital invested is wrong in principle, and certainly a better scheme will be to fix the contribution as a definite percentage of the net profits. In the Council of State, Mr. R. H. Parker has pointed out that the Convention of 1924 was based on the assumption "that it was reasonable to spend the whole of your profits in good years and borrow to pay your deficits in bad years." There is no sound justification for writing off the debts to the Depreciation Fund; it may be reasonable to cancel the arrears to the central revenues, but this step will be of no avail if the Separation Convention is not rationalized.

The present year is going to be a year of remarkable changes in railway finance. The Wedgwood Committee is expected to send in its report in April next, and every one interested in transport economics will carefully consider the suggestions to be made by this body. Our railways have already undertaken measures to increase their revenue. Details of the steps that have been taken will be found in the Report of the Railway Board for the year ended on March 31, 1936. Measures have also been adopted to meet road-competition by improvement of train services, introduction of reduced single and return journey fares, reduction of freight rates and grant of rebates on certain commodities, issue of road-cum-rail tickets, and stoppage of trains at level crossings adjacent to big villages. Much has already been said about the need for co-ordination of transport services, and it may be expected that the Federal Railway Authority will, when it comes into existence, be keenly alive to this. In any case, important decisions will have to be made this year, and we only hope that the implications of the particular steps chosen may be fully realised before they are finally taken.

2. I drew attention to this aspect of the Niemeyer Award in an article in the *Modern Review* for June, 1936.
3. The South Africa Act, 9 Edw. 7, chap. 9, sec. 127.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SPANISH TURMOIL AND THE TREND OF BRITISH DIPLOMACY

By JOGESH C. BAGAL

I

Reuter supplies news sometimes questionable, sometimes exciting, but always something new. For the last few days it has been sending very exciting news from Spain. What havoc the rebel forces have done can be gauged even at this distance from various reports from far and near. Poet Rabindranath Tagore has given a very vivid account of the miserable condition of Madrid, which is being corroborated by the news and reports we are receiving. He, in a statement to the press, writes :

"In Spain world civilization is being menaced and trampled under foot. Against the democratic Government of the Spanish people, Franco has raised the standard of revolt. International Fascism is pouring men and money in aid of the rebels. Moors and foreign legionaries are sweeping over the beautiful plains of Spain trailing behind them death, hunger and desolation.

"Madrid, the proud centre of culture and art, is in flames. Her priceless treasures of art are being bombed by the rebels. Even the hospitals and creches are not spared, women and children are murdered, made homeless and destitute. . . ."

The foreign papers to hand tell the same story. William P. Carney's experiences in the devasted Madrid are not only heart-rending, but they also leave us in despair about the future of the great cities, centres of culture, light and leading in this world, in face of an aerial attack. Mr. Carney writes :

"The streets are not cleaned any more, because there is not enough water, and the people are too weary and dulled to worry about a little dirt. Madrid was once a polished city, much cleaner than most of the Spanish towns, but now it is a waste basket and sewer for dumping of unmentionable things. There are spots of blood on the paving stones and pieces of clothing and perhaps flesh that show where a bomb landed the day before."

Women and children have been killed *en masse*. Innumerable buildings have been razed to the ground, precious art treasures completely ruined. Mr. Carney continues :

"The imagination bogs down at such a thought. There have been those who said that the damage that could be caused to a modern city by airplanes would be slight. After living in Madrid, seeing it torn to pieces, its beautiful buildings demolished by air bombs, one realizes that the damage that could be done in one day by a modern and efficient large air fleet is almost inconceivable. There has been no poison gas used in the attacks on Madrid." *

* *The New York Times Magazine*, January 24, 1937.

The Literary Digest of January 30 last wro to the effect that the toll of life estimated till then was 1,000,000 men, women and childre

II

Who have caused and are still caus this havoc? We have heard of the "volunteer fighting in Spain. They are fighting on bo sides—for the rebels as well as the loyalis The Spaniards, if left alone, could have decid much earlier who was to govern the land. A the experts said that the rebel forces in th case would have been no match for the Govern ment. The Government, quite constitutionall had passed from the hands of the rich and th gentry to those who support the people's caus and who claim to be true lovers of democracy This enraged not only the upper ten but als alienated the Spanish military, because the latte were always their spokesmen and practicall ruled the country. A government where socia listic and communistic views are supreme cann be tolerated by the facist Powers who are de enemies to these ideas. The imperialist power though less fanatic, equally abhor such idea And that was why the rebellion could bre out with such bright prospects from the beginni Germany and Italy, the two allies, have suppli men, money and ammunition to the rebels. is also a fact that British rifles were seen wor ing on the rebel side at the very outset. Th rebellion broke out on July 19 last. Th Non-Intervention Committee,—the proposa mooted by France and readily accepted b Britain—was formed at London in August las under the auspieces of the League of Nation The object of the Committee was declared be to prevent the Powers from intervening the so-called domestic affairs of Spain. A the interested countries at once welcomed th idea, but when the ways and means came be determined they differed and that very effe tively. Germany, Italy and Portugal, takin advantage of the vascillations of the Non-Inte vention Committee, left no stone unturned help the rebels, while Soviet Russia came the aid of the loyalists or the government part But partly for the distance and partly for h friendship with France, she could not help th

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

loyalists as much as she desired. And the recent ban on sending "volunteers" and ammunitions issued by the Non-Intervention Committee have put a stumbling-block in the way of her sending them any more.

There are more "volunteers" and effective war materials on the side of the rebels than on that of the loyalists. The following table supplied by *The Literary Digest* of January 30 last bears out its truth.

	With Loyalists	With Insurgents
German	2,000	30,000
Moors	..	24,500
Frenchmen	12,000	500
Russians	10,000	..
Belgians	2,000	..
Poles	2,000	..
TOTAL	28,000	55,000

The number of the Italians fighting for the insurgents has not been given in this table. Perhaps *The Digest* could not ascertain by the time of its publication the exact number of the Italians. We have come to know that fifty to sixty thousand well-trained Italian soldiers are now fighting for the rebels.

III

It is common knowledge that German influence was supreme in Spain till the end of December last. Everywhere among the rebels were German "volunteers," air men, and generals. Their autocracy was intolerable even to those for whom they fought, so much so that the famous Spanish writer Miguel Unamuno who was all along supporting the rebel's cause, wrote in bitter anguish :

"I would like to die when I think of the way the Germans behave themselves on Spanish territory, as if it was their own."

We have heard of German influence in Morocco. The rumour of German fortification of and mobilization at Ceuta, a port on the African side just opposite Gibraltar, shocked the chancelleries of Britain and France, and an earlier outbreak of another world war was threatened. This, however, was duly denied at Berlin, and a commission of enquiry having been sent there and having reported the non-existence of such things, it was set at rest. But this does not prove that the Germans have little or no influence in Morocco. In fact their influence is supreme there. That the Moors, who had been all long hated and subdued by the Spanish soldiers, are now fighting for them with religious fervour proves to the hilt how effectively the German political agents have carried on propaganda for their national ends for the last few years. M. C. Nogales, Editor of *The Ahora*, a Madrid newspaper, after a recent visit to Spanish Morocco, contributed an illuminating article to *The New Statesman and Nation*, January 30, 1937, in which he wrote :

"The Blue Sultan (a vassal of Spain) had lost confidence in religion as a means of keeping the natives together, and realized that nationalism would be a much stronger force. He was a great admirer of the nationalist leaders, such as Mustapha Kemal, Mussolini and Hitler. Hitler in fact seemed a god to him. I was at the time astonished that this uneducated Moor, who spoke little besides Berber, should have so clear an understanding of European affairs. I have since realized that this was because the Germans spread propaganda in the Berber language. *Mein Kampf* has been translated into Arabic and other tongues of Islam."

Did not the British diplomats know all this? It is very difficult to believe that they did not. But the party in power in the United Kingdom are all either capitalists or imperialists and though they swear in season and out of season their love and respect for democracy, they are at heart pro-fascist and cannot allow Spain to go red. So, since the outbreak of the Spanish revolt, they, instead of helping the legally constituted Government of Spain, have through the Non-Intervention Committee prevented the sympathetic powers sending any help to them. However much Britain dislikes fascism prevailing in Spain, she cannot allow the Soviet influence being supreme there. *The New Statesman and Nation*, a responsible weekly of London, wrote in its issue of January 9 last :

"The Spaniards are not wrong in believing that the British ruling class may dislike Franco but that it prefers his victory to the victory of the popular cause, and the effect of British diplomacy is rather to facilitate than to hinder the crushing of the Spanish people and the establishment of the fascist dictatorship in Spain."

The same journal elucidates the point further in its next issue thus :

"The Government's calculation appears to be that, when the eventual victory of General Franco is secured, a fascist militarist Government in Spain, however intimately linked ideologically with the Governments of Berlin and Rome, will be economically dependent on loans from London . . . The truth appears to be that the extreme reactionary section in the Cabinet is so strongly in favour of Franco's victory in Spain that it is even willing to risk having the Peninsula virtually colonised by Germany and Italy."

The trend of British diplomacy has been clearly expressed in these two statements. But this was true only up till the end of December. Though these were written in early January, British diplomacy had meanwhile taken a new turn. Britain became more favourable to Italy than to Germany, though her principal object, that of having Spain dominated by the fascists, remained the same.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IV

I have already said that Germany appeared to be the virtual dictator of the rebels till the end of December. How German influence was growing by leaps and bounds in Spanish Morocco has also been stated. Though the Britishers were all along sympathetic to the rebels, they could not but be chary of the German and Italian influence in the south. This came to a pitch when the news of a succesful Jap-German treaty reached them. They took the hint at once, for they saw in it the danger of a coalition between two doubtful friends. They thought that if they let go the combination of these two powers (that is, Japan and Germany) unchallenged, Germany would grow much more powerful than she wanted her to be, and the life-lines of the British Empire in the East would be threatened. To be more precise, if Ceuta and the Canaries Islands become virtual German lands, both the routes to the East through the Mediterranean and the Suez Canal as well as through the Cape of Good Hope in South Africa stand every chance of being menaced. And if Italy would approve of and be a party to the Jap-German treaty, their apprehension would take little time to turn into a reality. So no sooner had the treaty reached the chanchellery of Rome and found time to be acclaimed than the British diplomats appeared before Mussolini with a very attractive proposal of their own. Rightly or wrongly, the Italians had all along been nurturing a grievance against Britain for her hostility at the time of the Ethiopian war. And though afterwards the Britishers had made some amends by prefering to have the control over the Mosul Oil Company to standing in the way of the Italian occupation of Ethiopia, this was not very convincing to the rank and file; they could not forget the immediate past. A golden opportunity had now appeared before the Britishers to vouch for their sincerity, and they at once proposed a fraternal treaty with Mussolini. Apart from the spheres of either's influence in the Mediterranean and Mussolini's assurance not to carry on propaganda in the British territories in the Near East and North Africa, there is a very important clause in it with regard to Spain. Both Britain and Italy swear to guarantee the integrity and *status quo* of Spain. This howeer does not mean that they are bound to support the Spanish Government as against the rebels. Whatever party is supreme will have their allegiance and support. The tre was published on the 1st of January this ye

On this very day four thousand Ital soldiers reached Spain afresh. People thou that the British Government had been outwit by Mussolini. But in the light of what I ha already stated it will be clear that Mussol by sending this fresh contigent did nothi contrary to the provisions of the treaty a the British Government also had no cause think themselves outwitted.

V

That the treaty has served a double purp for the Britishers is evident from the fact th the Germans who became so much powerful Spain have been already thrown to the ba ground.

Let me quote some valuable extracts fr what the diplomatic correspondent from Lond wrote to the *Manchester Guardian Weekly* February 19 last :

"The Spanish civil war has become mainly Italian campaign against the loyalist party and diminishing band of supporters. Even the Germans w were so conspicuous for a while (especially in the air are now playing a minor part.

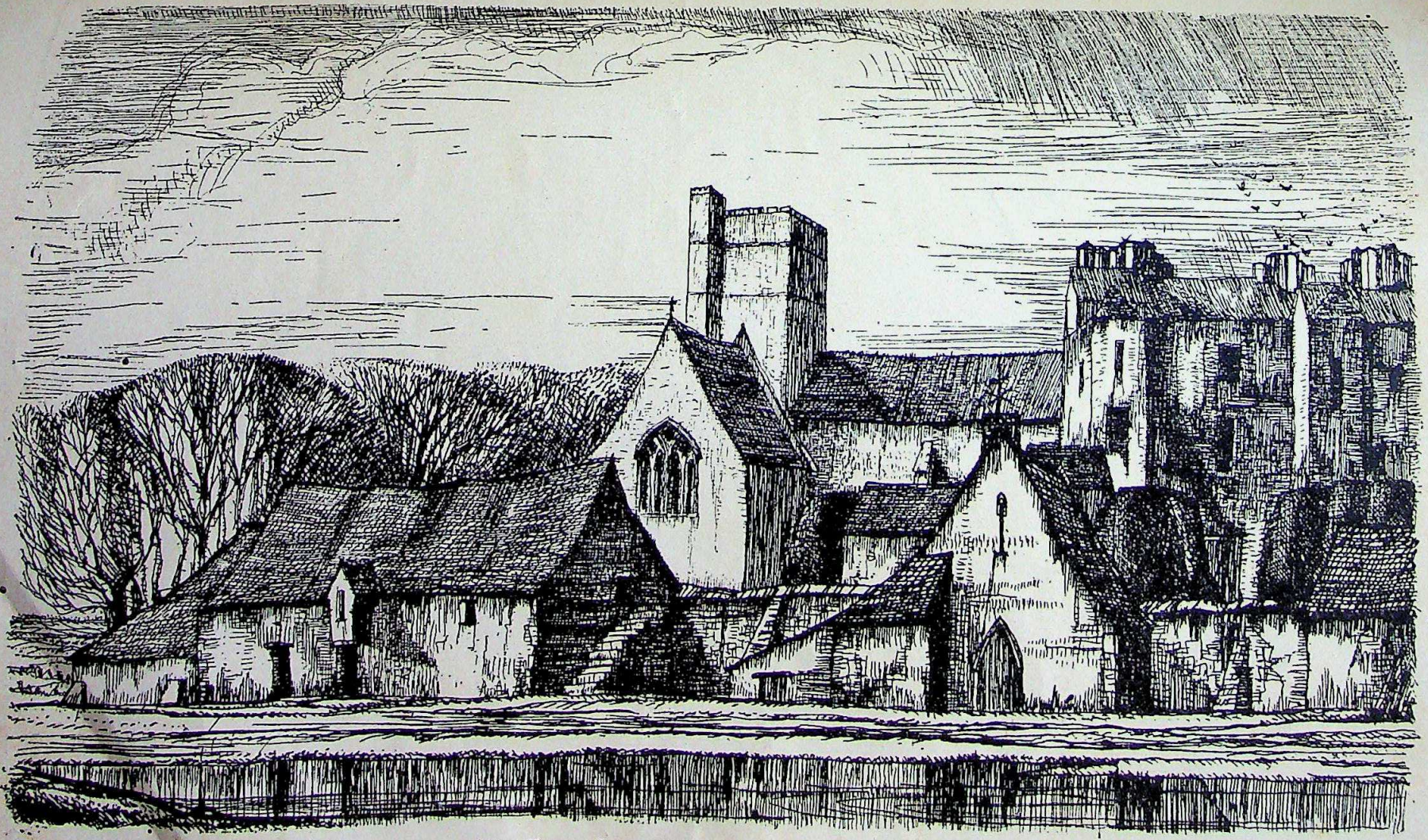
"There is little doubt that Mussolini has wished t co-operate with the other powers in making "non-int vention" effective, and there can be no doubt at all th he has wished the destruction of the Spanish Governme He has realized his two wishes in a highly characteris manner. Enough troops and war material have be rushed to Spain to crush the Loyalists by sheer we of numbers and metal, while the agreement to supp volunteering will have become superfluous—unless loyalists show superhuman powers of resistance, in wh case a slightly less rigorous view of obligation un the agreement may be taken in Rome.

"These, no doubt, are the reasons why Mussol has decided to bring intervention to an end as quick as possible. He may even find the agreement of so practical use, for it will operate—if at all—against t further support the Loyalists may get, while the re have now had all the support they should need for t victory, if final victory can be achieved by purely milit means."

Everybody knows that Britain is strivi very hard and fast to increase her militar strength. But she is not yet prepared to ha a world war. This is one of the reasons w her diplomacy has been kept in full pl Ethiopian independence has been sacrifice Spanish democracy has been attempted to throttled to death. Whose turn comes n remains to be seen.

March 15, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

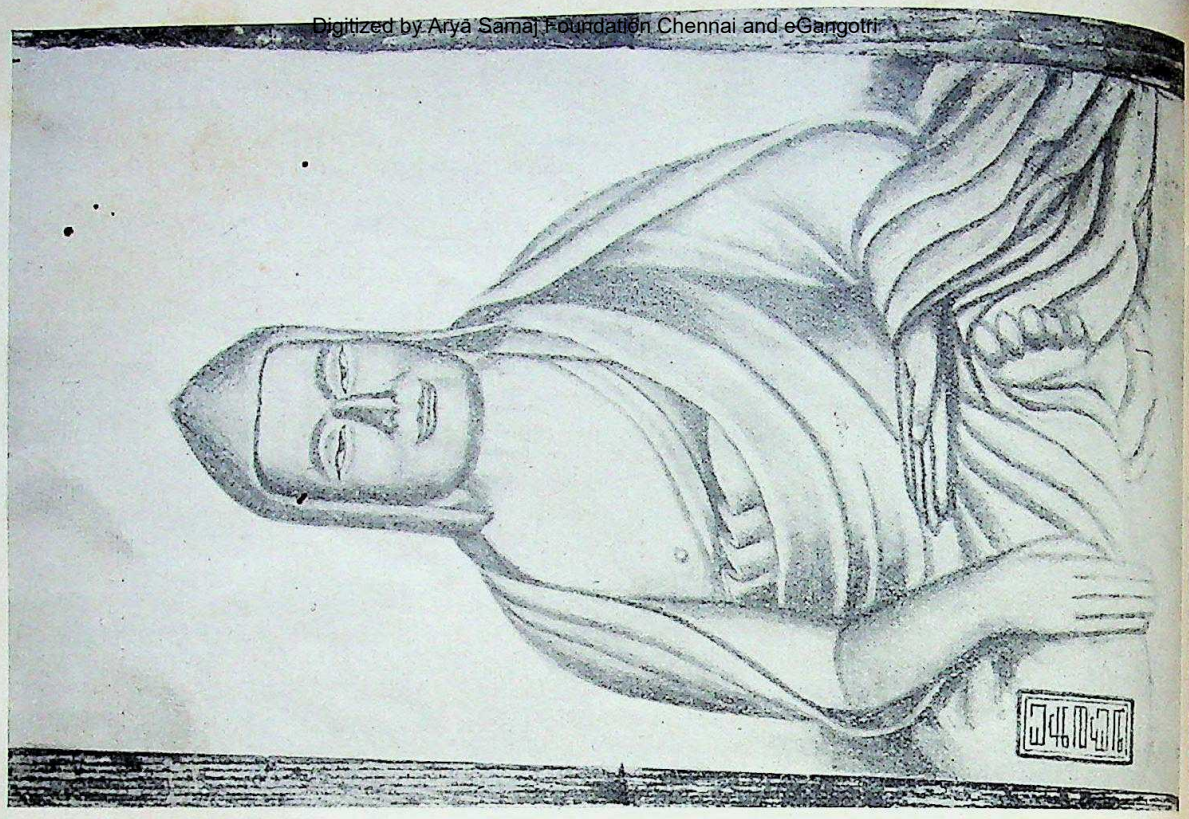


The Farm, Leonard Stanley, Gloucestershire, England
Etching By Iris Vivian (Mrs. Roy Chaudhury)
[Exhibited at the Indian Fine Arts Academy and awarded the Prafullanath Tagore Prize]

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STATUES OF INDIAN SCHOLARS IN TIBET

By K. P. JAYASWAL

We owe to the Rev. Rahula Sankrityayana the discovery of three statues given to Indian scholars by the Tibetans.

I. Santarakshita

There is the statue of the famous Santarakshita at the Gyantse monastery, Central Tibet. It is an interior room (NE) now very dark, originally built in the eleventh century. The statue is life-size and is fashioned in stucco, which is beautifully coloured (deep orange). The statue is in a group, in association with three Bodhisatvas (Vajrapani, Avalokitesvara, and Manjusri), who went out of vogue after the eleventh century. The statue cannot be later than the 11th century.

Date of Santarakshita

[740-840 A.D.]

Santarakshita's pupil Haribhadra, whose work (a commentary on the *Abhisamayalankara*) (*Pranjaparamita*) has been published in the Gaekwad Oriental Series, has been noted in the Tibetan literature as having flourished in the reign of Dharma Pala, second king of the Pala Dynasty, whose accession has been calculated by me circa 757 A.D. (*Imperial History*, 44). Thus the date of Santarakshita (740-840 A.D.) as calculated by the Rev. Sankrityayana from Tibetan sources receives corroboration from the synchronism for Haribhadra.

Santarakshita's *magnus opus* the *Tattvasamgraha*, now published in the Gaekwad Oriental Series (Volume Nos. 30 and 31), is a unique treatise, summarising all the Indian philisophies with absolute fairness. There is no other work in Sanskrit to equal it. The Samgraha, with its prose commentary by Kamala-sila, pupil of Santarakshita, is a complete history of Indian philosophies up to their time, which will rank in the first line of philosophic literature of the world. Santarakshita's another philosophic work is his commentary on Dharma-kirti's *Vada-Nyaya*, which was known from its Tibetan translation. The original had been taken as lost. We now have that work in the original published last year in the *Journal of Bihar and Orissa Research Society*, edited by the Rev. Rahula Sankrityayana from manuscripts discovered at Ngor and Lhasa.

Santarakshita is the virtual founder of Buddhism in Tibet. Buddhism was introduced into Tibet in the reign of the first Tibetan emperor Srong-tsan-Gampo (629-650 A.D.), but it was not firmly established until Santarakshita was invited there by that emperor's fourth descendent Thri-sron-deu-tsan, whose time has been calculated as 802-845 A.D. by the Rev. Rahula Sankrityayana and as 728-864 A.D. by others. Santarakshita founded the first monastery in Tibet (at Samye), which was after the plan of Odantapuri Vihara (now in ruins at Bihar Sharif). Later, after his death, according to his direction his talented pupil Kamala-sila was called from Nalanda, where both, master and pupil had been professors. Santarakshita ordained seven Tibetans, who were the first Buddhist monks in that country. Santarakshita thus was one of the greatest Indians, both as a scholar and as a religious propagandist and organizer. He and his pupil Kamala-sila both worked and died in Tibet.

Naturally India would like to have a portrait of Santarakshita. Fortunately Tibetans have preserved his portrait-statue. The monastery of Samye was destroyed by fire and re-built. The original statue at Samye was destroyed and the new one is not authentic. It has Tibetan features. But the statue discovered by the Rev. Sankrityayana at the Gyantse monastery is the oldest and the most reliable. The features are all Indian and individual, not ideal. The Indian monk puts on a *topi* covering his head and ears, as the sadhus in India wear (*kantop*) in winter, and the Kabirpanthis wear frequently. Santarakshita had a prominent nose, kindly eyes, a broad determined chin, a tall stature. He corresponds to the Hindu type of the western part of the United Provinces.

According to the detailed history given in Tibetan books, he was a Kshatriya belonging to a small ruling family in the district of Bhagalpur. His home was close to the Vikramasila monastery, on the Ganges. The district was called *Sahor*, which probably survives in the modern Sabour or Sabhor near Bhagalpur.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Santarakshita died at Samye, where he was buried in a stupa. The stupa fell down some forty years ago, and the bones were collected. The skull is now preserved in a glass case in the monastery at Samye. Santarakshita died at the age of about 100.

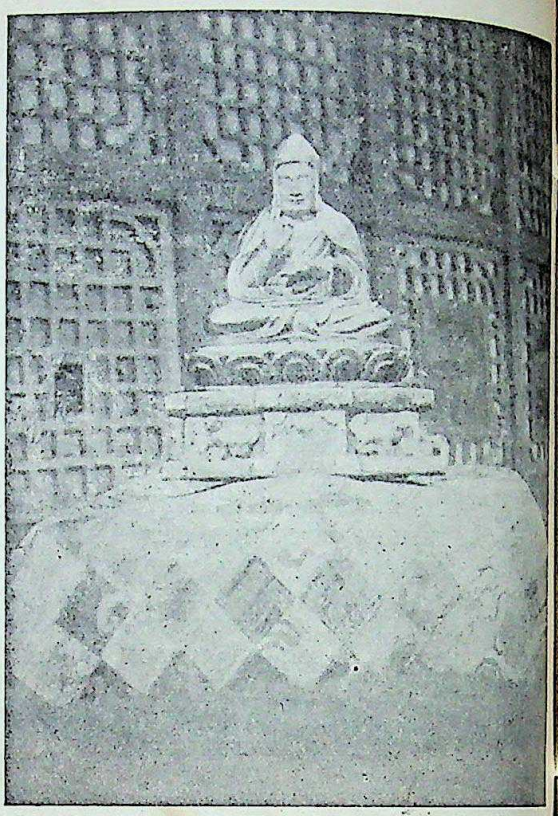
II. Pandita Gayadhara
[1060 A.D.]

Gayadhara was a Buddhist scholar belonging to Vaisali (Muzaffarpur) in North Bihar. Dogmi Lotsava, the Tibetan translator, invited him to Tibet, where he helped the translation work for several years. He was presented with 300 *tolas* of gold at the time of his returning home. Gayadhara is held in high respect in Tibet and is regarded as a predecessor in the line of masters (gurus) of the Saskya monastery. His statue is preserved at the Lhakhang Chhenmo monastery (Saskya, Central Tibet). The date of the statue is about 1250 A.D. It is life-size in stucco. The portrait exactly corresponds to the typical Karana Kayastha of Tirhut (Mithila). The age of the statue is the thirteenth century.

III. Sakya Sribhadra
[1127—1125 A.D.]

Sakya Sribhadra was a Kashmiri. He was the head of Vikramsila at the time of the invasion of Bihar by Bakhtiyar. He was also the acknowledged head of the Sangha in Magadha. This last Buddhist chief first retired to Jagattala in Eastern Bengal and then to Tibet. He carried with him several Buddhist scholars in that troubled time. His Bengali desciple Vibhuti Chandra has been noticed in the last issue of *The Modern Review*. Sakya Sribhadra after ten year's residence in Tibet retired to his home-country Kashmir and died there at the age of 98.

A statue of this last Buddhist leader of Magadha is at Shalu. It is the portrait of an old man, lecturing. The size of the statue is 6 inches. It is in stucco.



Sakya Sribhadra

The first two pictures are copies made by a Tibetan scholar, Dharmavardhana, who is also an artist of high order. His copies are accurate. Owing to the location of the statues in the interior they could not be photographed. The third one was photographed by the Rev. Sankrityayana himself.

The first two statues are immoveable, while the last one is moveable.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A MODEL VILLAGE IN MYSORE

By A. J. APPASAMY, M.A., D. PHIL.

On the slope of Chamundy hills about six miles south-east of Mysore City lies Lalitadripur. In 1917 His Highness the Maharaja of Mysore was deeply disturbed about the squalor and poverty of a small village in this neighbourhood. His attention had been drawn to the existence of the village, as many poor ryots had come from it to work on a new Hill Road which was being formed. It was like hundreds of villages in India, full of wretched huts with thatched roofs where men and cattle huddled together, the streets mean and dirty, the people illiterate and harassed by debt. His Highness decided to reconstruct this village on a higher level and to make it a model village. Steady work has been put into this project and money poured without stint.

The road to the village is planted up with an avenue of trees which the people take care of and own. The village itself is attractively laid. The roads are broad, measuring about thirty feet from side to side, so as to permit two carts to go to and fro without difficulty. On either side various trees, such as cocoanut, champaka and plantain, have been planted. These trees have been given free to the villagers but they have to take care of them and they undertake in writing to pay a fine if they neglect them. The young plants are carefully hedged round with thorns. It is a delight to see the plantains already tall and bearing fruit and the young cocoanuts shooting their graceful leaves. The Champaka trees, famed in India's story and song, with their light green leaves and their fragrant yellow flowers, add real beauty and charm to the place.

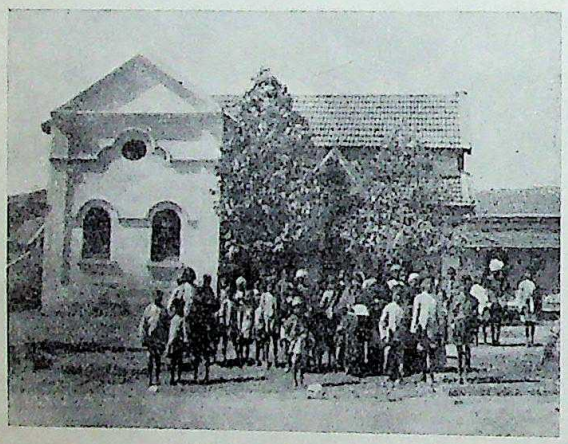
The old village

Seventy-five model houses have been built. The houses are of different sizes, some having only a couple of rooms. The Co-operative Society in the village supplies the timber and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

other materials and pays for the labour, very little money being actually handed to the owner. The walls are of mud but are plastered over with mortar. The doors and windows are of teak and provide plenty of air and light. The roofs are tiled over. By great economy the price of the new houses is kept as low as possible. It ranges anywhere from Rs. 250 to Rs. 1000 for each house. Most of the houses cost about Rs. 500. When a new house is built, a villager is allowed to occupy it provided he undertakes to pay off the price of the house during a period of twenty years. No interest is charged. He pays a sum of anywhere between Re. 1-4-0 to Rs. 2-8-0 every month. If a man does not pay his rent for three months in succession he may be ejected and the house auctioned off. This heavy building programme has been made possible by a munificent loan of Rs. 42,980 free of interest from His Highness the Maharaja to the Co-operative Society.



The village school

In most villages the cattle-shed and the living part of the house are often together. In Lalitadripur this has been studiously avoided. A small rectangular courtyard in the back, with a tiled roof running along the four sides, houses the cattle. When the back door is closed the cattle-shed is thus separated off from the main house. Before the main house is constructed, the cattle-shed must be built by the owner of the house himself. The Co-operative Society does not build it.

As we walked through the village we saw a neat house. The yard in front of the house was clean and well-swept. Various beautiful diagrams had been run off with white powder. We were told that this was an outcaste's house. We went into the house. Four or five pictures hung on the wall. The Co-operative Society regularly offers prizes for people who keep t houses and cattle-sheds clean. Prizes are given for keeping the best cattle as well as being temperate. This man, whose house entered, had won several of these prizes. of them was a lovely little silver cup which displayed to us with much admiration and others were the pictures on the walls.

The most attractive building in the vil was the Village Hall. There was a good-s room, then an office room used by the operative Society and the rest was left as open portion. The strong well-carved woo pillars on which the whole roof rested impre us. The Co-operative Society is, as it were pivot around which the life of the village mo One hears a great deal about the failure of Co-operative Movement in India. In mo villages it has been indeed a failure. Someti this is due to the dishonesty of the secretary often it is due to the people not understand the principles of co-operation. Loans are obt ed and distributed not where there is real n but among people of influence. Often the lo are received by people who seem to have serious intention of returning the money. great deal, of course, depends upon the man w runs the local Co-operative Society. Lalitadripur Mr. K. Srinivasa Rao, the Insp tor, is a keen, practical and capable man. has built up the life of the place. All welfare work of the village is financed by Co-operative Society.

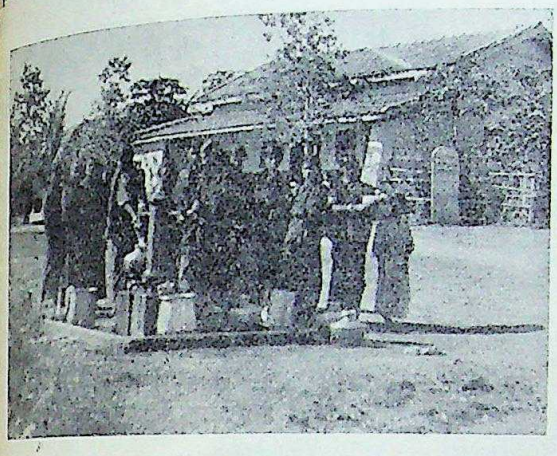
Village people generally, are all of t heavily under debt . They borrow money various purposes, such as buying land or ca sinking wells or extravagant weddings funerals. They pay an exhorbitant interest the money-lenders and are in their clutc Lalitadripur was no exception some years Most of the people in the village were heav indebted. The money-lenders harassed t continuously. A woman money-lender, spo of by the people as Durga, gave ample room the popular designation. The Co-operat Society has made a brave effort to pay off t various debts. A sum of Rs. 24,595 has b advanced to fifty-eight families for the disch of their previous debts. This again has b made possible by the generosity of His Highn the Maharaja, who advanced for this purp a sum of Rs. 15,000 at 5 per. cent interest payable within ten years. The rest of the mo is found by the Society from various sources

The Co-operative Society sets apart definite sum every year for the welfare w of the village. Trees are planted and p

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are given out of this money. A night school is run also with a grant from the Society. On the outskirts of the village we saw a small house. This, said a friend pointing it out to me, is the place where the boys from the depressed classes are given baths every week.



A village house

A new venture is the co-operative marketing of the village milk. Instead of the villagers walking everyday to Mysore City to sell their milk they bring their cattle, fifty buffaloes and ten cows, to the Co-operative Society premises and milk them there. The milk is then sent in a small horse cart to Mysore where it is sold in the bazar. The members realized during ten months the sum of Rs. 1,300, which they paid off to the Co-operative Society towards their loans.

There is now abundant electricity in Mysore State and Lalitadripur has a connection. The charges for the electricity are met out of the house taxes which the Panchayat levies. Water is also laid for the village.

In villages, and I suppose everywhere, family quarrels lead to litigation and heavy expense. There is a Panchayat in the village which tackles effectively these various disputes. Small fines are levied and they are used for the welfare work of the village. The arbitration of these quarrels prevents a great deal of trouble and litigation and much expense.

The moral and religious welfare of the village is well taken care of. Weekly Bhajanas are held in the Village Hall. Ancient Indian stories inculcating spiritual and moral truths are explained to the people attractively with the help of music and song. The people are exhorted not to spend too much money on wedding expenses. They are taught to be temperate and to give written promises agreeing not to indulge in drink. Some of these men are quite faithful to their promise.

Obviously most villages cannot have the advantages of Lalitadripur. The well-built houses and the complete redemption from previous debt have been only possible due to the generosity of His Highness. People in the village are finding it continually difficult to pay off loans which have been so generously given them for the building of houses and for redemption from previous debt. The Maharaja takes a personal interest in the village. He occasionally rides on horseback through the village to see for himself what is happening. Whether he comes to the village or not he keeps himself well acquainted with the new developments in the village. As he drives in his car in the neighbourhood his eyes always rest on the village. He has a warm corner in his heart for the villagers' needs. Seeing that a good many of them are finding it impossible to pay off their loans to the Society he has arranged that many of them should be given work in the Palace and from their monthly wages, payments are made towards their loans. Most of the villagers—the total population is 929—are engaged in agriculture. They cultivate a total area of 798 acres, of which only nine acres are wet lands and

The new village of Lalithadripur

twenty-one are garden lands, the rest being dry lands. In these difficult days, agriculture does not pay much. These men, therefore, find it exceedingly difficult to return the loans which have been so generously advanced to them by the Co-operative Society. Seeing the sad plight in which they are placed, His Highness, wherever possible, provides them with jobs so that they could return the money which has been advanced to them.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are many directions, however, in which other villages might follow Lalitadripur. They could be cleaned up and open spaces could be provided for the villagers to play and rest. Trees could be planted and these with their leaves and flowers will introduce an element of beauty into the ugly surroundings which so often characterise villages. Prizes could be given for cleanliness and temperance. A night school will be a great blessing to every village, for there are young men who regret their lack of early schooling and are only too glad to learn to read and write. When new houses are built the people should be taught to separate the main house from the cattle-shed and to let in good-sized windows in the living rooms.

The Mysore State has decided to set apart about 350 villages for intensive rural work. [illegible] various departments of the Government will [illegible] their best for these villages. We visited [illegible] such village. A couple of neat, well-built pil[illegible] marked the entrance to the village. Anot[illegible] couple of pillars stood on the other side of [illegible] village. Near the entrance to the village [illegible] saw a circular lawn being prepared and s[illegible] seats were to be placed there for the people [illegible] rest during the cool of the evening. Unsig[illegible] huts were pulled down. The roads were be[illegible] widened. A new site for village extension [illegible] chosen and it was divided off into small pl[illegible] On these plots it was expected the people of [illegible] village would build their own clean and w[illegible] ventilated houses. A dispensary was to [illegible] erected.

THE LIFE-CYCLE OF THE BUTTERFLY

By GOPAL CHANDRA BHATTACHARYA

In the fairy-tales we read of a frog who after casting off its ugly skin transformed itself into a handsome prince to the utter astonishment of the princess whom he wooed. This was undoubtedly strange and exciting. But very peculiar transformations actually take place among insects, which are no less strange and are really astonishing to a degree. One who has seen a horrid-looking caterpillar change into a charming and delicately coloured butterfly will testify as to how absorbingly interesting such transformations are. With numerous colour-patterns and dazzling glare of wings various kinds of butterflies always attract our attention. But few of us know their early life-history and the way their bodies and beautiful wings develop. We see around us on plants and vegetables varieties of harmful caterpillars with or without poisonous hairs, always scraping off the green pigments or eating up the entire leaves. All these repulsive and ugly-looking creatures are the larvæ of one or other variety of butterflies. The larva of a butterfly is popularly known as a caterpillar. The caterpillar is essentially the feeding stage of the insect and it possesses a very large stomach.

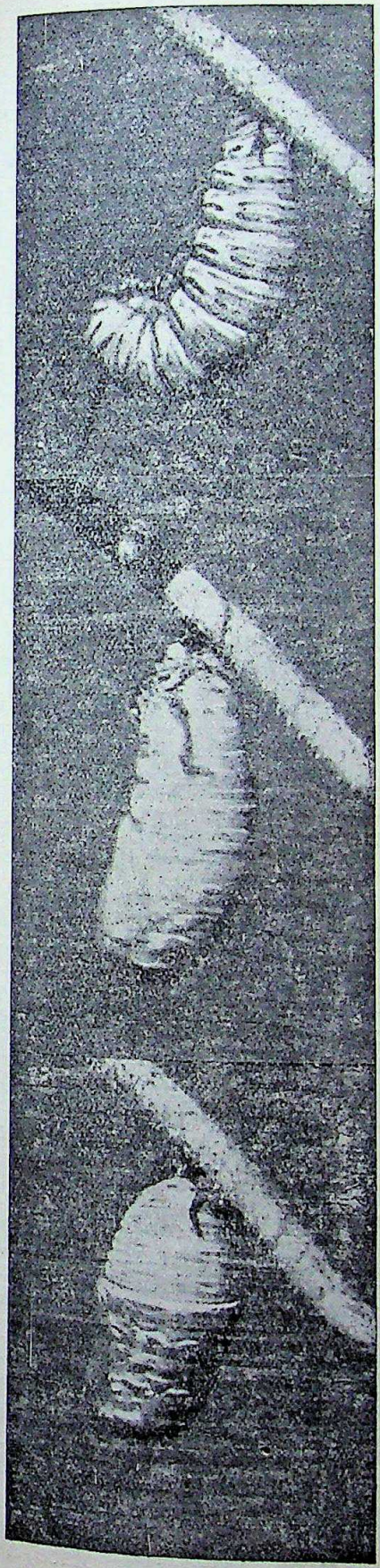
The larvæ of most of the beautiful butterflies have no poisonous hairs but their bodies may be bedecked with spines or horn-like appendages. The young caterpillar emerg[illegible] from the egg begins to scrape off chlorop[illegible] grains of a leaf until it grows big enough [illegible] devour the entire leaf. Different classes [illegible] caterpillars feed on the leaf of different kin[illegible] of plants. The pupæ of different caterpill[illegible] are also different from one another in resp[illegible] of shape, size and colour-patterns of th[illegible] bodies.

The pupa is popularly known as chrys[illegible] of the butterfly. One who closely observes [illegible] leaves of plants and vegetables around h[illegible] must have the interesting experience of see[illegible] various kinds of dazzling and brilliant pendu[illegible] like structures suspending from the unders[illegible] of leaves or stalks of plants. These are [illegible] chrysalides of butterflies from which, sooner [illegible] later, butterflies will come out. They [illegible] incapable of movement except for slight w[illegible] gling of the posterior segments. The pupa[illegible] moths are generally concealed in cocoons of s[illegible] but those of butterflies remain exposed and of[illegible] display a brilliant metallic lustre. They l[illegible] like glittering drops of dew hanging from [illegible] tips of leaves. Some of them shine like polis[illegible] silver beads, some are emerald green, some [illegible] be blue or red.

Such peculiar bead-like structure and [illegible] characteristic blue-coloured brilliance [illegible]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

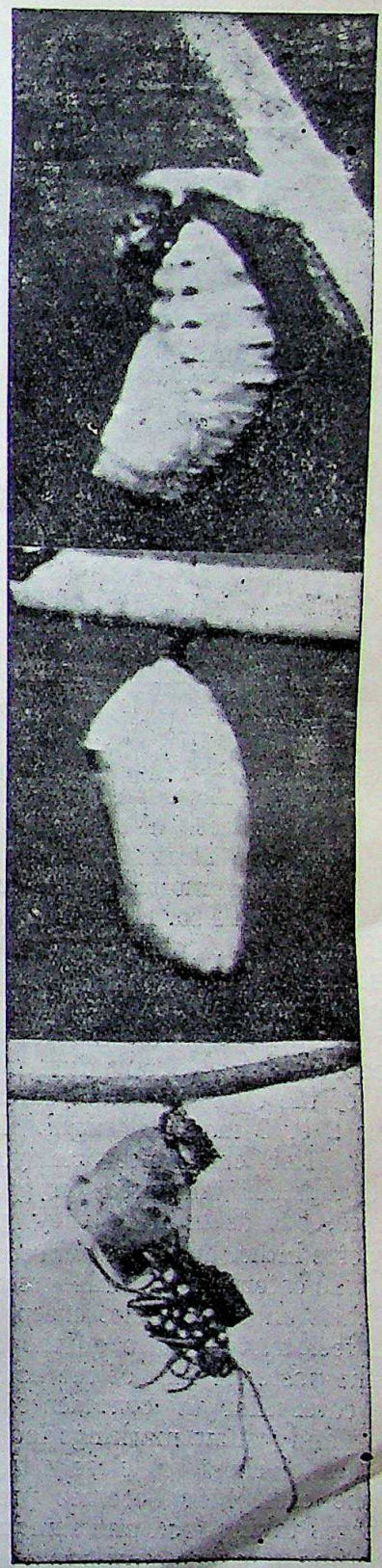
Digitized by Arya Samaj Foundation Chennai and eGangotri



The caterpillar of the milk-weed butterfly in a state of immobility is hanging downwards

skin has split dorsally

is being gradually transformed into pupa or chrysalis



The chrysalis has almost assumed its natural shape
The pupa in its natural state
The emergence of the butterfly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attracted my attention. It was hanging from the leaf of a small plant. I was so much influenced by its beauty and grandeur that I plucked the leaf along with it and put it under a glass cover. On the following day at noon I was utterly surprised to find a beautiful butterfly with blue and black ornamentation on its wings, flapping them vigorously to come out of the cover. The bead was no longer shining and was lying aside with the leaf like a piece of cast off skin. This wonderful experience afterwards stood me in good stead in investigating into the life-histories of different kinds of butterflies and moths.

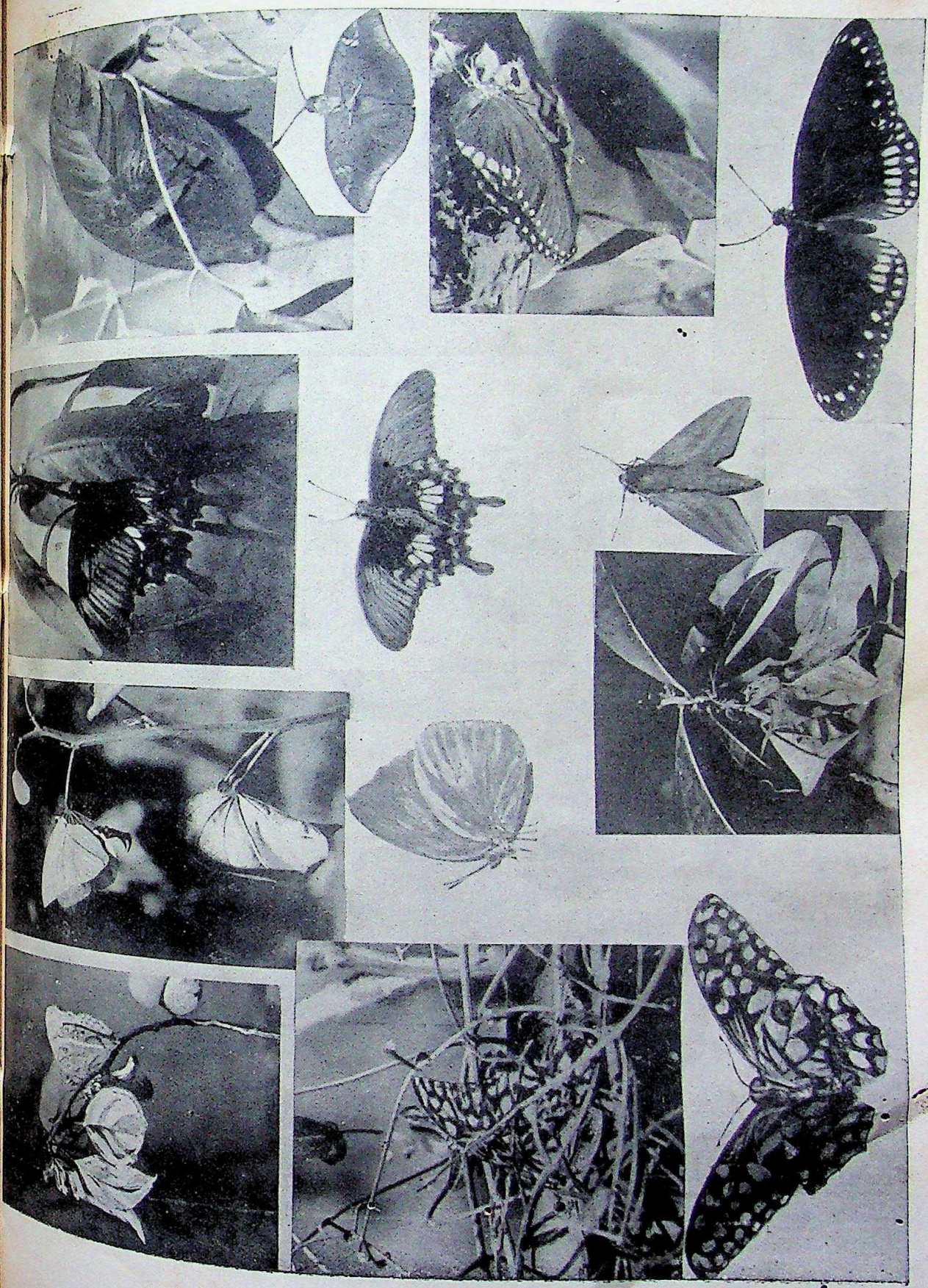
A description of the successive stages of transformations of the common milk-weed butterflies (*Danaus plexippus*, Linn.), as observed by me, may also interest my readers. This common variety of reddish yellow or brown butterfly is to be found almost everywhere in Calcutta and suburbs hovering in the air under the bright sunlit sky. They are popularly known as milk-weed butterflies, perhaps because, in the earlier stages of their life they mainly subsist on the green leaves of milk-weed creepers, which abundantly grow on big trees or fencing of gardens. The name 'milk-weed' is probably suggested on account of the copious exudation of milk-like sap from the wounds of cuts of the creeper. From morning till noon these butterflies fly over flowers for honey and with the declining sun they retire to bushes or shrubs where they rest for the night with their wings folded and clinging to the stems or leaves. The female lays minute eggs on the leaves of milk-weed creepers. After a few days, young ones come out of the eggs as minute caterpillars not more than 2 or 3 m.m. in length. For two or three days after emergence the young caterpillars live together and feed on green pigments of leaves, but as soon as they grow bigger they disperse hither and thither in search of food.

The caterpillars of milk-weed butterflies have no hairs on their bodies except six dorsal horn-like feelers, two pairs on the anterior and one on the posterior half of the body. The body of the caterpillar is ornamented with alternate black and yellow markings looking like a series of parallel rings set closely together. As soon as the caterpillar becomes properly developed it ceases taking food and remains motionless for sometime. It then crawls to a suitable place and spins a mass of silk in which it entangles its anal prolegs and hangs downward, bending up the anterior part of the body, which gradually becomes swollen. The caterpillar continues in this position of immobility for three to four hours or more while the skin splits dorsal from the head backwards. Through the sp the light green body of the chrysalis appear By the contortions of the body of this chrysa the split is worked back towards the tail. Th within a few seconds the caterpillar is complete transformed into a pulpy green body qui different from its original appearance and sha and still retains its hold on the support. T newly formed chrysalis wriggles and twists i body vigorously by which the cast-off skin co tracts upward and drops down finally. At fir the chrysalis is very soft and elongated, whi the upper portion of the body gradually contrac and the lower half swells. But the swellin soon disappears and within half an hour or the upper portion of the body by which it hang from the support, takes a conical form and elevated band appears next to the cone orna mented with a series of golden spots along t line. The body of the chrysalis hardens with an hour or so and assumes the characteris form and a deep green colour with golden spo on the lower half of the body appears. In mo cases the colour of the chrysalis of the milk-wee butterfly is deep green but in some it is reddi white with the same golden ornamentations s in the green ones. The cause of this differen in the same species of butterflies is not y known.

Most of the chrysalides are inactiv and helpless. They are concealed in som way or other from the observation their enemies and protected from moistur sudden changes of temperature, shock other adverse influences. While the milk weed butterflies are remarkably abundan and lots of their chrysalides are found hangin in the milk-weed hedge like green grapes, thei beautiful green colour being well-matched wi the green foliage, helps them in escaping noti of the enemies. This is a special form of prote tive colouration which minimises the chance their destruction at the hands of the enemie This state continues for fifteen to twenty day when a beautiful butterfly comes out of th chrysalis. During the last few hours befor emergence of the butterfly the colour of th chrysalis gradually disappears and it becom more or less transparent. The colour of th wings of the imago may be seen through th transparent skin of the chrysalis. No movem occurs, however, just before emergence. Whe the skin or chitinous shell bursts open longitu dinally from below and a few convulsive move ments of the legs and thorax of the imprison insect have taken place, a secondary split occu

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

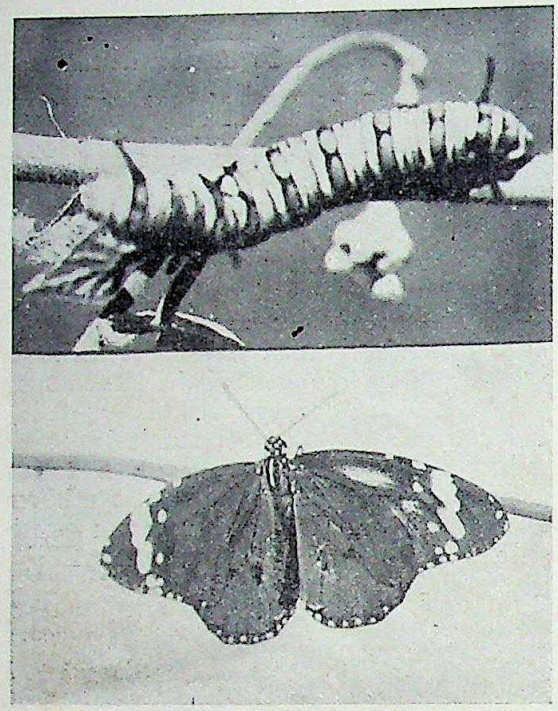


The wonderful Butterfly

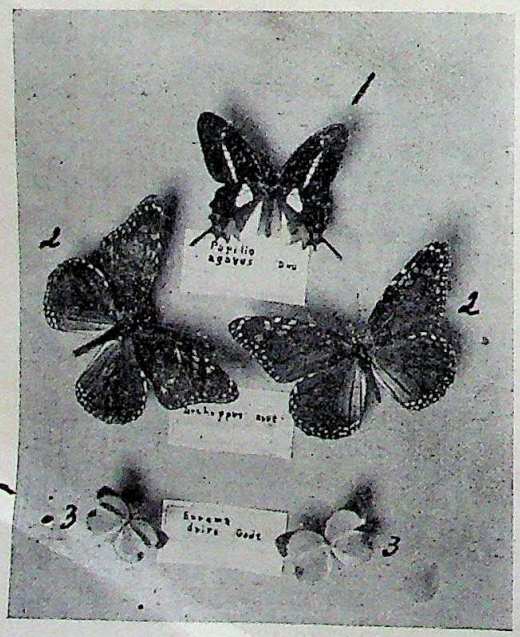
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

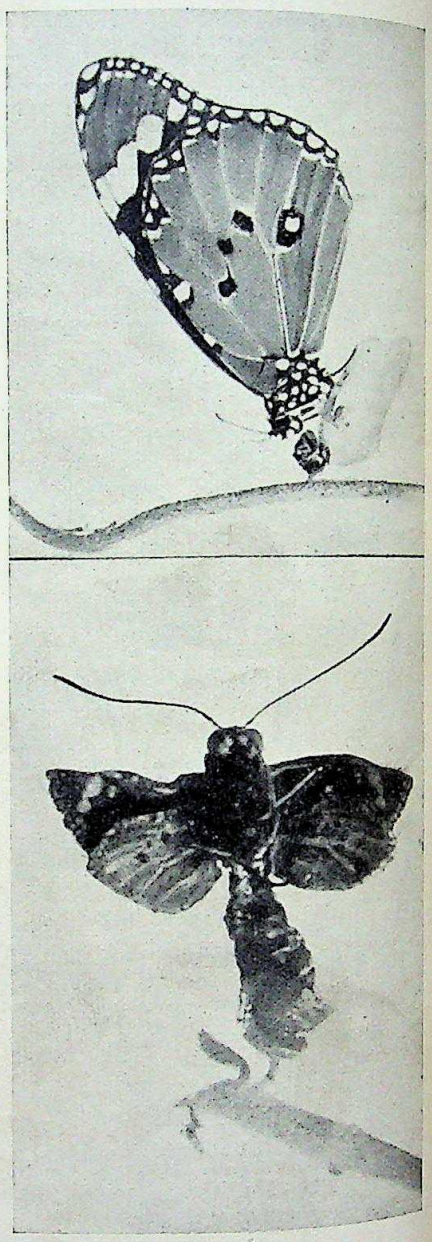
THE LIFE-CYCLE OF THE BUTTERFLY



The milk-weed butterfly, in chrysalis stage
The milk-weed butterfly, fully grown



Perfumed Butterflies



The butterfly just come out of the cocoon
The butterfly on the cast-off cocoon

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

at the back of the thorax and the head of the imago appears. The head and the first pair of legs are disengaged first and gradually the whole body of the butterfly emerges with moist and short but thick abdomen and miniature wings. Hanging to the empty pupa case or to some other available support, the insect gets dry and its wings and abdomen gradually expand. At regular intervals the abdomen contracts and the wings move slowly up and down. Every part of the insect on leaving the pupal skin is perfect except the pad-like wings and swollen abdomen, which still import to the insect a worm-like appearance. During the time of expansion drops of fluid are emitted from the alimentary canal. The wings expand rapidly and within half an hour or so they attain their characteristic size but they are still like a piece of wet cloth quite unfit for flight. Resting for an hour or two the butterfly takes to its wings and a new era in the life-history of the butterfly is ushered in.

PERFUMED BUTTERFLIES

By F. J. DAVAR, F.R.G.S.

Butterfly collection, to the average man, usually means going to a suitable field and catching the poor little insects and sticking them on to a cork-box with a pin, where finally they are left to themselves. However, people collect them and, what is more important, know how to preserve them for the sake of their richly coloured wings; naturalists have not a small use for them; textile manufacturers treasure them for imitating their natural gorgeous designs on cotton and other fabrics; the chemist has use of them for devising the synthesis of the natural paint pigments; and very recently, it has been discovered that butterflies emanate perfumes.

B. J. Clark and Hugh U. Clark, the sons of a member of the staff of the Smithsonian Institution in Washington D.C., are generally credited with the discovery that butterflies and some kindred insects emanate delicate and intoxicating scents. These young men, who devoted several years to collecting specimens, proceeded to analyse these scents and found that the fragrance of the males was stronger than that of the females and that it varied with the species and was similar to and rivalled in its delicacy the perfume of flowers.

Among the types of scented butterflies are the common milk-weed creature, skipper, the prometha, the polyxenes and the aulomeriscio. Even the common white-butterfly has a pleasant scent, but it is difficult to detect. By taking the creature between the thumb and finger and gently rubbing the scales on the upper surface of the wings and then immediately moving the fingers under the nose, the experimenter can catch the elusive but very distinct odour. There are other butterflies, which exude a sickish sweet odour, not associated with flowers. Still others give off offensive odours. The common sulphur-butterfly, if a male, exudes an odour like sweet grass or hay.

The discovery of the two young scientists, made some time ago, has stirred the interest of many naturalists and even of the perfume manufacturers, who, though they pin no hope of transforming butterfly glands into expensive scents, visualize the probability that the delicate, fascinating fragrance may be imitated by synthetic means. The result of the new interest is a great increase in the number of specimen hunters. Last season it was discovered that it is less difficult for children to detect the mild fragrance of butterflies than for adults. This year most of the hunters will take youngsters along with them!

Not all the creatures give off only faint smells. Some of those captured last season gave off remarkably strong odours. In some cases, when they had just emerged from their chrysalis, the little creatures had no special odour, but when an old fellow would be taken the fragrance was most pronounced, so that the scent grows stronger with the age of the insect.

The scents that are reminiscent of flowers include lemon verbena, syringa blossoms and sweet peas. Other insects smell like chocolate, and still others like musk.

Scientists, naturally, are interested in the reason for the existence of these odours. If they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

were provided by nature there was some purpose to be served. The theory that the odour is intended to attract one insect to another, has been discarded. The idea was ruled out because the faintness of the odour would not compete with the fragrance of flowers, over which the pretty creatures continually flutter.

One purpose of the odour may be protection. The chief enemies of common butterflies are field mice. One may find partly devoured butterflies and caterpillars on the ground in the early morning, where the unlucky insects have fallen or rested during the night. Butterflies have an inclination to sleep as low as possible. The odours, it is suspected, may be offensive to the butterflies' enemies whose sense of smell is keen.

A peculiar thing about butterflies is that the females live longer than the males. This is not a good argument for the protective qualities of the odour, for the male is said to possess more fragrance than the female.

The perfume glands of butterflies are supposed to be an attraction for the opposite sex, the sense of which is received through the antennae which corresponds to our nose. Many experiments have been tried and it has been shown that insects with the antennae removed or painted or covered with a substance which will not allow any scent to penetrate through the covering are not able to find their mates. Tests conducted with an imported species of moths with the wings so clipped so that there could possibly be no mistake, were liberated in various localities and females were then placed on a hill at an unprotected place and it was found that the male came to the female at a distance of 5 to 7 miles. The exact nature of this apparently attractive scent has not been discovered, although it is undoubtedly through scent and the scent-receiving organs on the antennae (feelers).

Whatever the purpose of the fragnance, it will not remain a mystery long because scientists are deeply interested and soon, even every Government may take a hand in the research.

LAND TAXATION IN INDIA

By MANEKLAL VAKIL, M.A., LL.B.

IX

King's Domains, Alienations and Unoccupied Lands

In British India there is no king and therefore no King's domains. In Indian States the King's domains or private cultivations through serfs or slave-like tenants-at-will, the income whereof is considered the personal private property of the King and not of the State's Exchequer, do exist and in many States all the cultivated lands of the State are held by peasants on the tenure of a mere tenant-at-will though in practice they cannot be evicted lightly for fear of a general discontent or migration of the agricultural population from that State to another. The institution of such private lands of the King is the vestige of a period when the personal maintenance of the King and his family was the fund for such income and was not met out of the general taxes from the subjects including the land tax which were levied for the general administration of the State in peace and war for the benefit of the subjects only. Now that the Kings spend far larger amounts on personal and private expenditure out of the general revenue of a State, there is no need for them to hold any private domains. In constitutional monarchies their personal and family expenditure can be budgetted for by a fixed amount.

We have already seen that in pre-British Moslem and Hindu periods of Indian History the State never claimed the absolute or exclusive ownership of the land and definitely recognised the existence of private property. Under these conditions the unoccupied land other than the King's private domains would belong to the State representing the community as a whole till any part of such land would be occupied by a peasant with the express or implied permission of the State and then the newly occupied land would belong to the peasant like all other cultivated land. We have already seen that it has been only in the British period that the theory of the ownership of all land by the State was propounded and acted upon under a change of laws and practice by the Administration of the British East India Company. The silen-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

revolutionary change without any reference or regard to the then existing ownership of the peasant was made by the introduction of the Zamindari systems of Northern India and recognising only a limited interest of the peasant in the Ryotwari provinces. The administrators of most Indian States began to follow British India in their claim of the exclusive ownership of all land by the State and reduce the peasantry from free to mere annual tenants-at-will. The Zamindari system of the Northern Provinces of British India brought into existence a new type of alienations by creating a special interest of the intermediate landlord for the collection of the State's land taxes. Even under the temporarily settled areas the Zamindars and Ryots are deemed to be the possessors of the proprietory right subject to the payment of land revenue. At the time of the introduction of the Zamindari system the Zamindar's share was fixed at 1|11th of what the peasant was to pay as the State's share by way of land tax. In practice the Zamindar's share was allowed to grow and he was allowed to extort as much as he could by way of rent while the State continually began to increase its share from the Zamindar to 50% of the latter's collection at the beginning of every revision except from the permanent Zamindars of Bengal, who were allowed to retain all they could collect from the peasant and pay to the State only the amount permanently fixed at the introduction of the Permanent Settlement. The protecting legislation in favour of the peasant has always been opposed by the Zamindars and the halting protection given by such legislation from time to time has proved inadequate.

Apart from the creation of the Zamindari interests by the alienation of a portion of the land tax by the East India Company there are certain types of alienations of the pre-British period which have been allowed to continue both in British India as well as the Indian States. These alienations are the estates or Jagirs that have risen out of the political conditions of feudal history before the invention of the steam engine, the development of mechanical transport and the establishment of peace over large empires through the development of transport and communications by steam power and electricity. The Governments of large areas in feudal times granted Jagirs of villages or groups of villages in return for the preservation of internal order and maintenance of military equipment for getting assistance in time of war. The Jagirdar thus acquired from the King the right to levy a land tax in his estate subject to the payment of a small tribute, if any. Even so the Jagirdar's tenants continued to be the owner of his fields and the Jagirdar was merely entitled to the State's share as land tax alienated by the State in favour of himself. His power to increase his demand from the peasant could only be limited to a similar demand by the State from the State's peasants on general considerations obtaining throughout that State for such an increase in rate. But in practice the Jagirdars also began to claim the ownership of land and collect as much from the tenant as they possibly could with the local recognition of such a practice both in British India and the Indian States after the establishment of British rule. When the law therefore comes to be revised it will have to be revised both regarding the lands held directly from the State by the peasant and the lands held from the Zamindars, Jagirdars or other alienated holders. Intermediate holders' interests can be brought down to 1/11th of the rate of taxes prevalent at the time which has been recommended by the Taxation Enquiry Committee of 1925 to be a flat rate of 25 per cent of the net annual income of the peasant. In the case of large Zamindars and Jagirdars their total incomes would have to be made subject to a steeply graded income-tax as well as the local tax for local purposes which is recommended to be $\frac{1}{4}$th of the land tax in addition. As other sources of revenue would expand for the general Exchequers of the States, a greater and greater share of the land tax could be devoted to local purposes so as to give direct benefit to the locality that pays the taxes. Such Zamindars or Jagirdars perform in these peaceful times in India no useful economic or administrative function in the State and even their incomes must be made subject to local rates and taxes for education, sanitation, wells, roads, police, etc. Such a change is not as revolutionary as the destruction of the peasants' rights by the East India Company. The Indian peasant can legitimately demand, *give us back our land,* though the large landed interests will always clamour against such a change as revolutionary and destructive to the vested interests as the Managing Agents of Companies recently did against the recent amendments in the Company Act. Even if the estates may have passed by sales into other hands no consideration can be given to such vested interests when the general policy of a State in matters of taxes is to be revised for the general benefit and prosperity of the country as a whole. Many interests are being affected by State economic legislation and no State can afford to satisfy all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vested interests as against the necessity of a general economic change in its financial policy. The peasant was expropriated without compensation and left to the mercy of the landlord and the money-lender to be brought to his present condition of a serf on the margin of starvation. A change back with the controlled share of 1|11th to the landlord from the State calls for no compensation and is less revolutionary and more wholesome in as much as the landlord will be left a maintenance and may in the poorest cases be transformed from parasitism to active work on his land. This is no hardship to a few ignorant and idle parasites when compelled to work for a maintenance while millions of peasants are being compelled to do the same on starvation incomes and for less than a living wage.

X

The Bill of Peasants' Rights

[From the series of articles on Land Taxation in India that have appeared in the Nationalist dailies of all the major Indian provinces it will appear that the new Provincial Assemblies ought to discuss at an early date the urgent problem of the reform of the Land Laws in all the provinces and adopt a uniform policy to restore to the peasant the rights of which he has been deprived by an unjust change of laws in the days of the East India Company. The writer therefore sent this Bill to the press so that it might be considered by the National Convention that was about to meet in Delhi before the commencement of the Sessions of the new Provincial Assemblies.]

Whereas it is urgently necessary and expedient to make the peasant prosperous by restoring to him his ancient rights and by protecting him against the economic effects of evil social customs

Be it enacted hereby as follows :

(1) This Act shall be known as the Peasants' Rights Act and shall extend to the whole of this Province (Every Province constituted under the new Government of India Act of 1935).

(2) The peasant shall be considered the sole and exclusive owner of the land that he tills with or without the help of hired labour. The State shall have the right to tax such land at such a rate as may be determined by the Legislature from time to time but it shall claim no ownership to any land under cultivation, which may also lie temporarily fallow.

(3) The ownership of any uncultivated land shall vest in the peasant as soon as he is allowed by the State to occupy it for agricultural purposes.

(4) Any superior interests in any agricultural land now existing intermediate between the State and the actual cultivator of the soil shall not be entitled in the aggregate to more than 1|11th of the rate of tax that may be levied by the State from year to year.

(5) All such interests created by the State in the form of feudal Jagirdars or collecting Zamindars shall have no further interest in or right to the land except the right to levy the said 1|11th as a subrogation of the State's grant to them from the State's right of levying the land tax.

(6) No agricultural land belonging to a peasant and actually under his cultivation shall be subject to any existing debts secured or unsecured nor shall such land be hereafter rendered subject to any mortgage. The peasant may sell his land or the land may be sold by a Court of Law to another agriculturist for the satisfaction of any existing or future debts of the peasant.

(7) No agricultural land shall be subdivided into any uneconomic holdings either by sale or by any Law of Inheritance. At the death of any peasant the eldest of the sons shall in the order of age have the first option to cultivate the land and buy out the younger sons by payment of cash by instalments in lieu of the share of each according to his personal law.

(8) No peasant shall incur any debt for any social dinners after death nor any such debt, if incurred hereafter, shall be considered valid by a Court of Law.

(9) All existing or future debts due by any peasant may be liquidated by a scheme in Insolvency but the sale of such peasant's land, if any, shall be made only to an actual cultivator of the soil.

(10) The peasant shall be subject to a land tax at the rate of 25 per cent of the net annual value of the land (as defined by the Taxation Enquiry Committee) *i.e.*, "the gross produce less cost of production, including the value of the labour actually expended by the farmer and his family on the land, and return for enterprise, or such rate as may be granted by the Legislature from time to time based upon the settlement by the Settlement Officers for a period of 10 years according to the average of the preceding 10 years.

(11) The State shall set apart 1|10th of the land tax recovered as a Famine Insurance Reserve to meet the cost of any remission of Famine relief operations in the future. In case

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of partial or total failure of crops for any reason whatsoever the State shall remit a portion or the whole of the land tax for the year.

(12) The peasant's land shall be further liable to local taxes levied by the local authorities for local purposes of Primary and Agricultural Education, Sanitation, Medical Relief, Transport or Well Irrigation, not exceeding in the aggregate 25 per cent of the then existing land tax.

(13) The Village Panchayat, the Village Sanitary Committee or the lowest local authority shall levy a graded tax of 10 per cent to 25 per cent, as it may fix, of the expenditure incurred by any person in the marriage feasting or processions exceeding Rs 50 but not on the gifts to or settlement for the marrying couple.

(14) All acts relating to Land Revenue in the province are to be considered as repealed to the extent to which their provisions are inconsistent with the provisions of this Act.

(15) The Provincial Government may make such rules as they deem proper for the due administration of the Provisions of this Act.

THE MINING INDUSTRY AND ITS IMPORTANCE

By H. D. MOOKERJEE

Food is the first essential of mankind and next come mineral products in the provision of buildings for shelter and the manufacture of the innumerable requisites of present day civilization. Thus regarded, Mining is second only to Agriculture as an indispensable activity. In the opinion of Mr. Crerar, Minister of Mines at Ottawa, mining can be developed into the Dominion's most prolific source of wealth and this is the task of the present generation. The active prosecution of mining surveys in most of the leading countries and the continual opening of new mines, enlargements of existing plants and re-opening of old workings are the best possible proof that mining interests are alive to their opportunities. The mining of coal, iron, gold, silver, tin, copper, and lead has been the chief incentive to the opening of new countries and has led to the establishment of prosperous independent colonies. The moving of population from the overcrowded countries could never have been accomplished by agriculture and manufacturing pursuits alone, as these in most cases follow the opening made by mining. The Witwatersrand Goldfield, the Transvaal and Natal Mining fields, the mineral industries of Canada and Australia present a striking illustration of the pioneer work of and continuous prosperity flowing from mining operations. Fifty years ago the Rand Mines constituted a group of mining camps inhabitated by fifty or sixty persons but today they have grown into a mining town with a population of 4 to 5 lacs of people engaged in pursuits of various kinds naturally following the openings of these pioneer excavations. The launching of the Five Year plans by Soviet Russia has brought her to the forefront of world economics and her large scale production of ores and minerals has enabled her not only to do away with unemployment and find food and shelter for her teeming millions but at the same time it has made it possible for her to compete in the world market with countries which were enjoying a monopoly in certain mineral cutlets. Germany, of late, has been working her mines which were closed for a long time because of high production costs and low metal prices. In the words of General Goering, prospectors are to penetrate every corner of Germany in search of copper, tin, nickel and other ores and the mineral resources of the country are to be exploited to the utmost. The most far-reaching influence of the present German mineral policy is the stimulation of improvement in processing and application. Turning to the East we find how Japan is faced with the problem of accommodating her increasing population. She is bent on a policy of expanding her empire and we are very familiar with her recent territorial expansion in Manchuria, which is believed to be rich in certain mineral deposits. Italy's conquest of Abyssinia is too fresh in our mind and the land is supposed to be holding some important minerals as revealed by recent geological survey in that country. These illustrations from different countries show what an important part the Mining industry plays in the life of a nation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

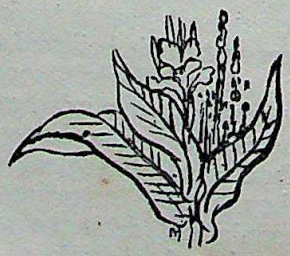
Digitized by Arya Samaj Foundation Chennai and eGangotri

India with her enormous mineral resources occupies a very insignificant place in the world production of ores and minerals except perhaps in the production of mica and manganese. There is a vast scope for developing the mineral deposits of India and intensive prospecting work should be undertaken at the present moment when there is all round revival of trade in the world. That the Mining industry plays an important part in our national life too will be clear from the following information which has been obtained from the latest report of the Chief Inspector of Mines in India, which indicates clearly that the Mining industry is showing signs of all round revival after the slump commenced.

Name of minerals worked in 1935	Production in tons	Value in Rupees
Coal	21,014,469	5,84,24,501
Iron	1,179,050	18,84,439
Manganese ..	422,847	40,26,439
Lead and Silver ..	460,886	....
Tin	4,383	75,94,674
Wolfram	2,549	26,21,323
Copper	350,801	34,88,808
Mica	58,553 (cwts.)	25,39,442

The number of coal mines worked was 494 and that of metalliferous mines 1318. The daily average number of persons working in and about the mines in British India was 253,970. Of these, the daily average number of persons employed in coal mines was 159,254 and the number of persons employed in metalliferous mines was 94,716. The above figures exclude the output of coal and other minerals which are being worked in the Indian States. In the Kolar Gold Field (Mysore State) the number of persons employed is 18,000 and upwards. The total quantity of fine gold produced from 1882 to 1932 was 17,252,162.782 ozs. worth £75,213,019. Messrs. John Taylor and Sons, who are working the gold mines, paid dividends of £22,933,139 to the shareholders and the Mysore Government has received a royalty to the amount of £3,973,137. Thus it is clear that the Mining industry plays a vital part in securing employment not only for the labouring classes but al for young mining engineers properly equipp with scientific and practical training. Ap from accepting jobs which may offer go prospects, our college trained young frien should develop an enterprising and adventuro nature and should try to work together in spirit of perfect co-operation. There shou be private efforts in search of mineral depos and in finding out ways and means for the economic exploitation even at some risks in th beginning, because the risks in mining ventur have been, in most cases, justified by subs quent profits and advantages.

It is true that in other countries th States have come forward with subsidies to a the Mining industry in times of depression, an we cannot claim to have such a State in ou land. The Coal mining industry, for instance has been badly suffering for nearly a decad without receiving any tangible help from th Government even in the matter of reduction o freight. The low price of coal has compelle the owners of mines to enforce stringent econo mies so much so that the managements ver often have suffered from insufficient supply o materials. The consequence has been disastrous Many mining properties have been damaged altogether by subsidences, fires and explosions which are of more frequent occurrence today than in any time in the history of coal mining in India. If the railway freight charges were reduced and further rebates granted on ship ment coal, Indian coal would have certainly competed in the inland market with South African coal. It is a welcome sign that the Government have appointed a Coal Committee to study the methods of working coal mines and the causes of mine fires. They should revise their mineral policy to suit the needs of the country and place the industry on a more sound footing. The Government should devote a little more attention to this important industry as they are now doing for Agriculture and let the Mining industry and Agriculture flourish side by side for the good of our Motherland.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TYPES OF INDIAN CRIMINALS

A Plea for their Reclamation

By ATMARAM G. KIRPALANI, B.A., LL.B.

Since the time of Raja Rammohun Roy, reformers in India have done their best to purge society of many evils—social and political—but no serious attempt has been made to understand the Indian Criminal and to reclaim him. All over the country, prison houses are full and even the terrors of the "Black water" have not deterred the so-called criminals from committing offences of great enormity. It is high time that the reformer directed his attention to the great evil of crime in India, which saps the spring of the body-politic, and find out ways and means for the reclamation and education of thousands of young men and women who fill His Majesty's prisons today.

The modern school of criminal anthropologists regards the criminal as a degenerate. The Indian criminal is no exception to this rule. Lombroso was the first to propound the hypothesis that a criminal type exists exhibiting a physical neurosis, or degeneration of the brain that enables us to recognize a malefactor from birth. That hypothesis has not been found to be wholly correct. So far, no physical signs which point to absolute criminality have been discerned, any more than it has been possible to discover the external marks of invincible honesty. Yet, as pointed out by Lyon, the great malefactor is not usually a mad man, but exhibits a marked degree of self-control. Lower down in the scale of criminality, it is often very difficult to decide how far the prisoner in the dock is truly responsible. Certainly, the prisons all the world over contain a considerable proportion of persons under punishment who are little better than half-witted. The population of almost any of the large prisons exhausts the scale of unfitness, and from it is recruited a good deal of the lunatic asylum. (Lyon's *Medical Jurisprudence for India* by T. F. Owens, 9th edition, 1935).

For our purpose, we shall divide the Indian criminals into the following classes according to the system of Lombroso :—

(1) The political offender.
(2) The criminal by passion.
(3) The occasional criminal.
(4) The habitual or professional criminal.
(5) Instinctive or congenital criminal.
(6) The insane criminal.

The Political Offender

The political offender is the product of the present-day dissatisfaction with the existing system of Government in India and is drawn from the flower of the Indian intelligentia. The political offender is subdivided into two classes, namely, the non-violent and the violent type. The non-violent type is an agitator for the establishment of Swaraj in India and breaks such laws of the country as he deems harsh, and voluntarily courts prison in order to create dissatisfaction or hatred for the present system of Government. This type of offender is moved by sense of patriotism and may be, as Lyon puts it, "hero, martyr or even saint of another land or age." Mahatma Gandhi, Pandit Jawaharlal Nehru and their followers belong to this category. Such a type of offender may be the precursor of the progressive movement of humanity, and does not concern us here. There is no evidence of abnormality about this type.

The violent or the terroristic offenders should engage our best attention. Highly educated young men and women, especially in Bengal, who are otherwise quite normal human beings, are stung into sudden passion on account of real or fancied wrong to themselves or their countrymen and want to avenge it by shooting a Governor or a high official or indulging in acts of frightfulness.

The science of psycho-analysis would explain the conduct of these ultra-emotional people as due to inhibition and suppression of their emotions—their *libido*—which leads them to the violent exhibition of their anti-official activities. The late Mr. Sen-Gupta once said that this type of criminal does not possess a high brain quality, as is evidenced by the fact that most of them are found out before they perpetrate the intended crime. This type of criminal should be carefully studied by our sociologists and psychologists. Parents should lose no time in correcting the aberrations of their children, otherwise, there is every danger of the latter turning out to be anti-social individuals.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Criminal by Passion

The great majority of violent criminals and murderers are "Criminals by passion," fairly well-meaning and generally law-abiding, but act under grave and sudden provocation by some insult or wrong to themselves or their families and take the law into their own hands and thus find themselves in the clutches of the police. A husband belonging to the lower strata of society finding his wife faithless does not wait for the Law to take its course, but often-times hacks his wife and her paramour to death. A man belonging to a particular sect or community pounces on a member of a rival sect or community in a fit of religious frenzy. Thus are communal riots caused by even simple-minded, law-abiding citizens. Except for the goondas who are habitual offenders, criminals of this type are distinguished by previous honest life. Careful examination as a rule fails to show any striking evidence of abnormality, degeneration or hereditary taint in this type of criminal. Literate classes generally have more control over their passions than illiterate classes. With the spread of education, it may fairly be hoped that this type will decrease in number.

The Occasional Criminal

The occasional criminal has an element of innate criminality which leads him to commit crime when opportunity offers, and bad heredity is common in this class.

The Habitual or Professional Criminal

There are several tribes in India who are professional criminals, *e.g.*, the *Khosas* and the *Hurs* in Sind. They are a dangerous type and play havoc with person and property. Government from time to time declares such tribes or gangs as are addicted to the systematic commission of non-bailable offences as "criminal tribes." They are governed by the Criminal Tribes Act of 1924 and have to report themselves to the police at fixed intervals, and are subject to other restrictions over their movements. Many members of these tribes are now honest citizens and have taken to agriculture or ply some other trade.

Instinctive or Congenital Type

Criminals of this class form only a small percentage of prison population, but they are the most serious proportion. They frequently present well-marked physical and psychical signs of abnormality in its most pronounced shape, and they are related on the one side to the occasional criminal and on the other to the insane criminal.

Insane Type

Some criminals are insane persons and commit crimes while in a state of insanity. Our Law provides immunity from punishment to such criminals, but they are usually sent to lunatic asylums.

The discussion of the types of Indian criminals leads us to the conclusion that barring the political offender and the criminal by passion, the rest of the criminals are more or less degenerate classes or possess a hereditary taint. With the advent of the New Constitution the political offender will have less cause to break the laws. The political terrorists have caused grave anxiety to the Government and the public, but a more humane treatment of such offenders will nip the growing movement of terrorism in the bud.

The other criminals require a close attention of the reformers. Education of the masses will go a long way to wean many persons from the path of crime and turn many would-be criminals into honest citizens. Parents could exercise a good check over the aberrations of their children. The convicts themselves could be reclaimed if we had many more Borstal schools and reformatories, instead of the soul-crushing and depressing jails where a criminal having been convicted of a solitary lapse may learn to be a hardened one. In America and other civilized countries, convicts are being sent to reformatories in increasing numbers. Judge Lindsay, whose books on prison reform are widely read, has successfully proved how youthful offenders could be reclaimed by a humane treatment and a proper understanding of their minds.

The Indian reformers must not taboo the criminal as an untouchable. But, even untouchables are getting preferential treatment. We must educate our would-be criminals on proper lines and prevent them from pursuing a career of crime. We must reform our prison system with a view to reclaim the convicts. The famous Pir Pagaro of Sind after a detention of seven years in an Indian prison for alleged serious offences has turned out to be a cultured man with a zeal to reform his followers, because his education was attended to. Why not give a chance to any other criminals?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Book Reviews

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.
—Editor, THE MODERN REVIEW.

ENGLISH

A SHORT HISTORY OF INDIA : *By W. H. Mereland and Atul Chandra Chatterji. Longmans, Green and Co. 12s. 6d. net.*

A Short History of India by Mr. W. H. Mereland and Mr. Atul Chatterjee is a very useful and readable book. The authors have wisely discarded "much that is of secondary importance in order to concentrate on the main theme, the evolution of Indian culture and its response to successive foreign contacts." For the British period they "have tried to write the history, not of British rule in India, but of India under British rule." In this their attempt to rewrite Indian history with "a point of view" within a small compass (475 pages) the authors have achieved considerable success, and produced a manual that will be useful, not only to the college students, but also to the general readers.

The success of a book that aspires to take a bird's eye view of the political and cultural history of India from the beginning up to date depends upon the author's discernment in determining what to include and what to leave out. Inclusion of recent discoveries and novel theories are not always desirable. The author should confine his selection to all that has gained or deserve universal acceptance. But the field of human activities covered by the cultural history of India is so vast and varied, that in making such a selection some errors of omission and commission are unavoidable, and the present work is no exception. I shall discuss one point only. The authors write about Islamic polity :—

"Another modification of great importance for India was in the treatment of the vanquished. Originally the only exception to the stern rule of Islam or death was in the case of 'the people of the Book'—that is to say, Jews and Christians, who acknowledged the authority of the Old Testament : these classes could enjoy freedom and protection under Moslem rule if they accepted the position and paid a special tax, known as *jizya*. This exception was extended in the course of the first conquest of India, when the victor granted to Hindus the position legally confined to Jews and Christians" (Pp. 145-146).

This view was held by Sir William Muir and has been supported by Sir Wolsley Haig (*The Cambridge History of India*, Vol. III, Pp. 3-4). The latter authority writes :—

"By a legal fiction which placed the scriptures of Zoroaster on a level with the Old and New Testaments as a divine revelation the Magians of Persia had often obtained the amnesty which was strictly the peculiar privilege of Christians and Jews, but Hajjaj, a bitter persecutor, knew nothing of the lax interpretation which tolerated idolatry on payment of tribute, and in Central Asia idolators were rooted out" (p. 4).

The works of the Muhammodan jurists are not accessible to the present reviewer. But from statements found in Baladhuri's *Kitab Futuh Al-Buldan, The Origins of the Islamic State*, an English translation of which by Messrs. Hitti and Murgotten has been published by the Columbia University (New York, 1916 and 1924), it is evident that in practice the early Arab conquerors, including the Prophet Muhammad, was much more tolerant of the 'idolators' than is usually supposed by modern historians. Baladhuri writes about Yaman :—

"And the Prophet sent them his messengers and *amils* to acquaint them with the laws of Islam and its institutes and to receive their *sadakah* and the poll tax of those among them who still held to Christianity, Judaism or Magianism." (Part I, Chapter XV).

Again we are told in the same chapter :—

"Al-Husain ibn-al-Aswad from al-Hasan :—The Prophet collected poll-tax from the Magians of Hajar and the Magians of al-Yaman, and assessed one *dinar* or its equivalent in clothes on every adult or female from the Magians of al-Yaman."

In Part IX, chapter VII of Baladhuri's history it is stated :—

"One day he (Caliph Umar) said, 'I know not how to treat the Magians;' upon which Abdar Rahman ibn-Auf rose and said, "I bear witness that the Prophet said, 'Treat them according to the same law with which we treat the People of the Book."

From Baladhuri's account of the Arab conquest of the Persian (Sassanian) empire we learn that this precept was acted upon with regard to Persians who submitted to the invaders. Again, in the narrative of Baladhuri, Hajjaj, the all-powerful governor of Irak under Caliphs Abdulmalik (A.D. 685—705) and Walid I (A.D. 705—715), does not figure as a bitter persecutor. Central Asia (Western Turkestan) was conquered by Kutaibah, Hajjaj's deputy in Khurasan, in the reign of Walid I. But nothing is said about idolators being rooted out. Baladhuri attributes the authorship of the policy of toleration of Buddhist worship in Sind to Hajjaj himself. He writes :—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Mahammad ibn-Kasim went to al-Birun, whose inhabitants had sent two Buddhist monks of their number to al-Hajjaj and had made treaty with him. They supplied Muhammad with provisions, received him into their city, and had the treaty confirmed." (Part XX, chap. II).

So some of the views that have gained general acceptance demand careful reconsideration. But in spite of inaccuracies here and there, there are more points in this volume that deserve commendation than those that invite criticism. The authors have recorded the history of the British period, particularly the contemporary events, with due restraint. It is difficult to endorse their observations (p. 276) on Clive's silencing Omichund with a forged copy of the treaty with Mir Jafar containing provision in favour of him which did not find place in the authentic treaty. Ethical considerations have seldom prevented men of great foresight, daring and ambition like Clive from gaining their end by unfair means. Puritan code of morality did not stand in the way of Oliver Cromwell sending an alarming anonymous letter to Charles I imprisoned at Hampton Court, signed "E. R.", to induce the poor king to leave that place and get into the trap of Isle of Wight.* The long-forgotten *Arthasastra* of Kautilya can hardly be recognized as the leading administrative treatise of the Hindu period. That honour should belong to the *Mahabharata* that places the example and precepts of Bhishmi (embodied in the *Rajadharmanusasana* of Book XII) in the foreground.

RAMAPRASAD CHANDA

CONSTITUTIONS OF THE WORLD (A comparative Study): *By Dr. B. Pattabhisitaramayya. Published by The Hindustan Publishing Co., Ltd., Rajahmundry. Price Re. 1: Foreign 2s.*

This is a very useful publication. The countries, of whose constitutions, comparative statements are given in it, are Ireland, Canada, Australia, South Africa, New Zealand, France, Switzerland, Germany, Kingdom of the Slavs Croates and Serbs, Russia, U. S. A., Poland, Czecho-Slovakia, Austria, Sweden, Norway, Esthonia, Great Britain, Spain, Belgium, Japan, Denmark, Mexico, and Italy. All politically-minded persons—particularly journalists, members of legislatures, and other publicists—should get a copy and use it.

ELEMENTS OF SOCIAL ANTHROPOLOGY: *By B. C. Mazumdar. Published by the Calcutta University.*

In the preface to the book the Author very rightly points out the importance of the study of Anthropology for all educated persons, including political and social reformers. Administrators and other statesmen should undoubtedly have a knowledge of this science.

The book is intended for students. But it is not written in a forbidding style, as some text-books are. It is divided into five chapters, devoted to Man and his Equipment for Progress, The Adventures of Man, Expansion of Human Society, The Marriage of Man, and Religion. All the chapters are written in a popular and interesting manner. In the chapter on Marriage the Author effectively controverts the theory that some kind of marriage or other was preceded by promiscuity. Considering that moral laxity is at present widely prevalent almost all over the world, scientific views like those of the Author deserve serious study.

Perhaps on account of the nature of the subject, the concluding sections of the chapter on Religion are not as lucidly written as most other parts of the book.

R. C.

* Hilaire Belloc, *Cromwell*, London, 1834, p. 245.

STUDIES IN MODERN ENGLISH POETRY: *By Mr. Bhawani Sankar of the Department of English Studies, Allahabad University. Published by Modern Students' Friends, Allahabad. Pp. 277. Price Indian Rs. 3, Foreign Sh. 6.*

The first part of this book consists of three chapters dealing with the poetic tendencies which have become dominant as the influence of the accepted Victorian masters has grown weaker, and from which modern poetry has taken its start. In the second part the work of some poets has been examined in detail with a view to illustrating the new trends in English poetry. The poets selected for the purpose are Robert Bridges, Kipling, Hardy, Housman, Masefield, Rupert Brooke, W. H. Davies and Walter de la Mare—poets who have "acquired a measure of stability and importance in the twentieth century." The author has tried to trace the development of a poet's attitude through its various phases. The treatment is not of course exhaustive, but these studies are full of suggestive thought, and some of the essays call for special praise for the earnest and sympathetic spirit in which the subject has been approached. Many readers will probably be prepared to accept the author's principle and point of view. The bibliography appended to these studies will certainly be very helpful to students of modern English poetry.

S.

LIBERALISM IN EUROPE: THE RISE OF EUROPEAN LIBERALISM: *By Harold J. Laski. Allen & Unwin, London. 7s. 6d.*

Professor Laski's new volume is a very interesting and timely publication. His book on the rise of Liberalism in Europe comes at a time when Liberalism in Europe has been getting on the decline. And the book suggests such a decline as inherent in the structure of Liberalism as raised and maintained in Europe in the period from the 15th to the 19th century. Professor Laski traces the course of the development of Liberalism in this period in different countries in Europe, marked by the ascendency of the status of contract in place of the old one of birth. Without undermining the progressive role assumed by Liberalism in many ways and departments, he stresses the shortcomings of the basis of the new status of contract from the economic point of view, as carrying the seeds of the decline of Liberalism seen as progressive factor for long, with the pressure of new currents. In the course of his survey, Laski covers a wide field and comments on the attitudes of leading political philosophers of the period from Machiavelli to Voltaire. Professor Laski's volume is a valuable contribution to modern political literature deserving to be read and re-read.

CHANGING CHINA: *By Agnes Smedley. Lawrence and Wishart, London. 5s.*

China in the present period is going through vast and fundamental changes. Accounts of Japanese advances and reports of Nanking's surrenders have been greatly monopolizing attention to developments in China. But behind and closely bound with them, one is told, there has been proceeding a move of tremendous strength and weight—the formation and extension of Soviet China. Agnes Smedley the well-known American journalist and formerly a frequent contributor to the Indian press, in her new volume on China, much in the nature of a sequel to her forceful earlier publication "Chinese Destinies," tells the tale of this expansion in the form of accounts of various incidents connected with it. These incidents of considerable sociology

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

interest lend light on many factors: methods of the Red Army, changes initiated to consolidate areas taken, the role of the Kuo Min Tang, the keen participation of women in the struggle in China, and a popular movement acting with elemental power. Miss Smedley who can claim first-hand knowledge, writes with much vigour, great directness and obvious enthusiasm. She makes no pretence of "not taking sides."

A. C. N.

EIGHT PORTRAITS: *Published by Bharat Photo-graphic Studio, 72/1, College Street, Calcutta. Price Rs. 2. Postage extra.*

The engraving and printing of all the eight portraits in this volume are excellent. The printing of the letter-press is also excellent. The type chosen is beautiful and clear. The paper, both of the illustrations and the letter-press, is of the highest quality available in Calcutta. The binding is handsome. Altogether the volume can be liberally characterized as a superb production.

Of the eight persons whose portraits have been given in this volume, the achievements of seven, though of different kinds, are of such a description as clearly entitles them to a place in this national portrait gallery. The editor of *The Modern Review*, whose portrait also finds a place in it, cannot lay claim to any such distinction. His portrait and biographical sketch might perhaps be given a place in some publication relating to Indian journalists without provoking comment.

The publisher has explained why he has included the late Mr. U. Ray in this publication. But those who, like this reviewer, knew him, would scarcely feel the need of such an explanation, in spite of his not having been famous. For, in addition to the original work which he did in connection with the half-tone process and his achievement in relation to juvenile literature, he embodied in himself a rare combination of taste for exact science and the fine arts and attainments and achievements in the same.

Within the limits of space imposed on the writer of the character sketches in this volume, he has done his work admirably. It is an extremely difficult task to give an idea of the personality, for example, of Rabindranath Tagore in two pages. But he can claim a very high degree of success. He has succeeded also in presenting to the reader clear pen-pictures of the late Mr. U. Ray, Sir J. C. Bose, Pandit Madan Mohan Malaviya, Mahatma Gandhi, Sir P. C. Ray and Dr. Abanindranath Tagore.

Succeeding volumes of the series will be awaited with interest.

X.

SHAKESPEARE CRITICISM—1919-1935: *By Anne-Bradby. Oxford University Press. (The World's Classics Series). 2s. net.*

This is a welcome companion volume to an earlier useful publication in the same series, in which Nichol Smith presented a selection of Shakespeare Criticism from Dryden and Condell to Carlyle. This volume contains 15 post-war essays on Shakespeare by some of the modern Shakespearean scholars. It is quite a representative collection and includes some of the best specimens of recent studies in the line. The essays are by critics and scholars of all schools of opinion and methods of criticism, and the reader will be able to gather from this single handy volume a general idea of the trend of modern researches over a vast and ever-expanding field of literary investigation.

A comparative study of these two volumes of Shakespeare Criticism in The World's Classics Series will provide an interesting indication of the manner in which the earlier idolatrous and mystical view of Shakespeare as a miracle of nature has given place to a dispassionate and scientific estimate of him in his proper historical setting, leading not to a diminution but rather an enhancement of our admiration for his powers as a poet and craftsman.

P. K. GUHA.

STUDIES IN THE HISTORY OF THE SIKHS: *By Nahar Singh, M.A. Second edition, Lahore. Pages 118.*

The history of the Sikhs is a theme which, if handled by a Greene or a Fisher, would rival in interest Morley's *Rise of the Dutch Republic*. The Hindu India having lived many times the lease of life of the Phoenix, built for herself a funeral pile in the shape of 500 years' alien rule only to emerge back to life in the second half of the eighteenth century, not in her old self but as a New India of a composite character. This New India though strong of limbs was weak in brain and short of sight if not blind. The history of India in the eighteenth century reminds us of the story of the *Upanishad*—the story of the non-co-operation of various organs of the body with the idle belly and the consequent suffering of all. The Marathas, the Deccani Musalmans, Rajputs, Jats, Sikhs, though limbs of the same body-politic, were found not to speak of non-co-operating with one another, but one limb bent as if on tearing off the other. India of the eighteenth century was saved from self-destruction by the intervention of the British Imperialism in the nineteenth century which bound down every limb to its place and administered the balm of peace to all.

The history of the sikhs is a chapter of the history of the eighteenth century India. It illustrates one great lesson of history; namely, that persecution did never succeed in crushing a just cause or in extinguishing the flame of liberty last refuge of which is neither the poet's ocean-girt isles nor the peaks of the Alps, but the undaunted heart of a virile race.

The annals of the Sikh people as summarised in the book under review gives an impression that even Islam and Christianity had not perhaps encountered a more determined and prolonged persecution than did the Sikhism of Guru Govind. As the fires of Smithfield or the Inquisition and the sword of Alva had failed against the Protestants of England and Netherlands, so did the relentless wars of extermination waged by the later Mughals and their Subahdars of the Punjab fail to wipe off the Sikhs. These wars against the Sikhs have the same features as the campaign of Ahmed Shah Abdali against the Jats of Bharatpur; namely, the merciless price of Rs. 5 set on per head of the enemy, combatant and non-combatant. (*History of the Jats*, pages 97-121).

The second edition of Mr. Nahar Singh's book proves its popularity among the Sikhs, though scholars may not welcome it on account of the author's lack of discrimination in selecting his authorities. The greatest authorities on the period of Sikh history treated in Mr. Nahar Singh's book (1710-1753) are William Irvine and Sir Jadunath Sarkar. But these are the very sources almost shunned scrupulously by this author. The author has either been very lax in orthography or intently given us the Sikh pronunciation of Muslim names; *e.g., Bazid, Masar-ul-umra, Amdat-ut-tawarikh* etc. Here and there we come across some Sikh authorities used by the author. In fact the best service to history which Sikh scholars can render is to make a thorough investigation of written and unwritten sources of the Sikh history as Marathas are doing for their history. These will live whereas the so-called general histories—which are no better than communal polemics—will soon sink into oblivion.

K. R. QANUNGO

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BEOWULF AND THE RAMAYANA: A STUDY IN EPIC POETRY: *By I. S. Peter, M.A., (Madras), Ph.D., (Lond.), Presidency College, Madras. John Bale, Sons and Danielsson, Ltd., 83-91 Great Titchfield Street, London, W. 1.*

A well-documented book, being a study in comparative literature, on Epic Poetry, Indian and Anglo-Saxon. It was a thesis expressly written and approved for the degree of doctor of philosophy in the University of London. Dr. Peter writes on Epic Construction, political and social conditions in the epic age, epic philosophy and common characteristics of Heroic Poetry. But there are occasions when it is difficult not to find fault with the author; *e.g.*, in his view that "Valmiki has given the Epic a peculiarly feminine atmosphere" (p. 68); "Dasaratha was a puppet in the hands of Kaikeyi" (p. 78); "These institutions" (polygamy and concubinage) "are responsible for the representation of the kings as sensual and pleasure-loving" (p. 79). More reprehensible is the view entertained by the author that "The narrative of the birth of the war-god Kartikeya, the story of the formation of metals, and the escapade of Indra with Gautama's wife Ahalya, cannot be considered as very pleasant reading." The learned doctor must have read Hesiod's theogony as well as other accounts of creation given by primitive poets and incorporated in the later doctrines of different peoples; set in their proper perspective, they do not offend the reader; and there appears to be no reason why one should take a different view with regard to the Ramayana, which, as the author has quoted with evident approval about Beowulf, consists like all popular epics and epic sagas, of two elements—myth and history.

Students of epic poetry will derive profit and pleasure from a perusal of this volume.

P. R. SEN

STUDIES IN EDUCATION: *By H. S. Wanchoo. Allahabad.*

This is a volume of essays and addresses on different aspects of education by H. S. Wanchoo, the well-known educationist of U. P. I welcome it as a valuable contribution to our educational literature. All the chapters of the book are interesting, stimulating, and thought-provoking. Its printing and get-up is excellent.

Mr. Wanchoo is not a mere theorist in education. When he speaks he speaks with the authority of a man who himself has tried and initiated some experiments in the field of education in his province. The reviewer was present at one of the Education weeks organized by Mr. Wanchoo and he can bear witness to the good work that was done there. He has also seen the experiment about school tiffins initiated under the inspiration of Mr. Wanchoo in some of the schools in Benares. What Mr. Wanchoo says on this topic is worthy of note by every one interested in the education of the youth of the nation. The problem of the health of our school children is fast becoming very acute and the sooner we can find a solution to it the better it will be for us. A large portion of our educational expenditure is wasted simply because ill-fed and under-nourished children are not in a position to profit by the education we provide for them. You cannot build a A1 nation out of C3 materials.

A. N. BASU

THE INDIAN COMPANIES ACT 1913, AS AMENDED UPTO 1936 BY ACT XXII OF 1936: *By N. K. Majumdar, M.A., R.A., Registrar of Joint Stock Companies, Bengal and R. N. Majumdar, B.Com., R.A., Registered Accountant. Published by M. C. Sarkar and Sons Ltd., and Kar, Majumdar & Co., Ltd., Calcutta.*

In this treatise, the authors have presented clearly a comparative view of the Indian Companies 1913, as it was and as it is now, incorporating amendments introduced by the Amending Act of 1936.

The new and the old Acts have been printed pages facing one another to facilitate comparison. rate notes have been added under each section to clearly the meaning of each section, the notes will be of great assistance in clearing doubts.

The authors' notes and comments on section 277 be of much help to companies established outside India. A general survey of the company law as in the introduction will help the reader to the scheme of the whole Act and the improvements the company law by the Amending Act.

A complete synopsis has been given showing contents of the new Act arranged according to its with the corresponding sections of the English Act 1929.

The book will be of great assistance to directors, managing agents, managers and secretaries steering clear of pitfalls.

The stamp duty payable on documents with company matters and the fees chargeable have been very clearly stated in the appendix. The however, suffers from two defects *viz.*, (1) the case has not been cited and (2) the Rules under section of the Companies Act, 1913, have not been given, the authors have noticed in appendix IV the made in the Companies Rules 1914.

JITENDRA NATH BOSE

THE NATURE AND GROUNDS OF POLITICAL OBLIGATION IN THE HINDU STATE: *By J. Anjaria, M.A. Longmans, Green & Co. Price Rs. 7. Pages 303 including a select bibliography.*

This book, once submitted as an M.A. thesis for the Bombay University, forms the second volume of Regional and Sociological Studies edited by Dr. N. Thoothi. The method followed here is to take up theories of political obligation with which every of political philosophy is familiar in the writings Western publicists, and classify Indian political accordingly. Thus the theories of Divine Right, Contract, Force and Organism form the basis of fication. The treatment is scholarly, accurate and The end of the Hindu State, the relation between State and the individual, and the nature of the State are parsed in review.

The important chapter is the last one in which author discovers that the nature of political in Hindu India was *Swadharma* based on the rock *Swabhaba*. In other words, personality was its In actual practice however, Dharma was identified principle of social order that was rendered and static by its equation with the Divine principle. such, it acted as a steam-roller and checked all

The author ends by claiming that the provision the flowering of personality is the end of all State

DHURJATI MUKHERJI

A CIVILIZATION AT BAY: INDIA—PAST PRESENT & FUTURE: *By Dr. Kunhi Kannan, M.A., Ph.D. Pp. xviii+504+xvi. G. A. Natesan & Co. Madras. Price Rs. 3.*

The author, the late Dr. K. Kunhi Kannan Entomologist to the Government of Mysore. This has been published after his death in 1931. It brilliant essay on the various and different aspects Indian life and its problems. The versatile mind of author treats the various questions in a masterly His treatment of a question is like that of an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

historian, fully conversant with the manner in which it has taken its present shape. Each one of the twenty-eight chapters—from the Joint family and the Indian Home to Indian States and Indian Nationalism, from Caste and Religion to Indian Women and Indian Art, from the Village Community and Indian Individualism to Over-Government and Over-Population—reflects the versatile mind of the author, his reasoned conservatism and a real capacity for compromise.

Writing on the Indian Muhammadans the author observes:—"With the Hindus, the memory is still green of the travail and tribulations the country had to undergo during Muhammadan invasions. . . . The Muhammadans, on their side cannot forget that, not very long ago, Hindus were their subjects. . . . The conviction lingers still that, should any occasion still arise for a trial of strength, they may yet prove their superiority in arms.

"And there is much to foster that sense. If any altercation ensues all the Muhammadans on the spot make common cause and threaten violence, no matter how unjust the cause they espouse. These grievances of the Hindus can disappear only if they are capable of union in the same degree, or at least will stand no longer any bullying. No Government, however vigilant and powerful, can prevent these excesses against which the checks must arise within Hindu society itself. The mild and peaceable Hindu, inclined to give way rather than assert, tempts them to bully and exploit.

"Islam and Islamic Empire grew together. The cohesion and discipline, the comradeship in arms and the share in the rich booty played no small part in giving to Islam its democratic spirit. While this sense of brotherhood has been a great asset [it] has failed to develop a national, as distinguished from a communal, conscience. It accounts, partly at any rate, for the refusal of charity by Muhammadans to Hindu beggars, and for Muhammadans wherever possible, giving their custom to Muhammadan shop-keepers, a reservation which Hindus rarely observe. The sacrifice of the cow on the day of *Bakrid*, an animal sacred to Hindus, was intended to humiliate them, and is now retained to preserve the dividing line of the Muhammadans.

"The Muhammadans have too long avoided the road of political progress for fear of the spectre of a Hindu majority. Nor is the potitical opportunism, which has helped them to secure concessions and privileges, very much to the credit of their intelligence and political sagacity, for the opportunism has not been theirs so much as of the rulers. They have been rather the victims. The minor concessions that they are able to secure from time to time, only render it more and more difficult to obtain the larger concessions on which one day they must set their hearts. Mir Jaffer's defection caused Sirajuddowla's ruin, but paved the way for his own."

These are some of the gems culled at random. We would ask the thoughtful and serious reader to get a copy and peruse the same slowly, inwardly marking the thought-provoking observations of the author. He is one of the very few Indians, who, while giving to their respective professions of their best, have yet the leisure and inclination to think over various problems facing new India.

J. M. DATTA

HINDUSTAN YEAR-BOOK 1937: *By S. C. Sarkar. M. C. Sarkar & Sons Ltd. 15, College Square, Calcutta. Price Re. 1.*

A year-book today, like a dictionary, is needed on the table for constant reference. British year-books—and there are several of them—cannot, for obvious reasons, meet all the requirements of an Indian politician or journalist. M. C. Sarkar and Sons have removed a long-felt want by the publication of an Indian Year-Book, the *Hindustan Year-Book*. There is an Indian *Who's Who* chapter appended to it. There are also chapters on Census, Education, Geographical names, Provincial divisions, Banks, Libraries, Railways, Ruling Princes and Chiefs, Sports and various other subjects. There is a list of the winners of the Nobel Prizes. The year-book is full of useful information.

L.

ENGLISH-SANSKRIT

PRACTICE OF BHAKTI-YOGA: *By Sri Swami Sivananda Saraswati, Ananda-Kutir, Rikhikesh. Published by Em. Airi, Editor, "Ideal Home" Magazine, Amritsar. Pp. xxviii+423. Price Rs. 3-0-0.*

An excellent handbook for the practice of devotion from the pen of one who has practical experience of the subject. The book consists of nine chapters with an appendix. The 1st six chapters deal with Bhakti and its classifications, name, faith, and love, Bhakti-Sadhana, obstacles in God-realisation and Samadhi. The Sanskrit texts of the Bhakti-Sutras of Narada with English translation and commentary are given in the 7th chapter. Some inspiring songs and anecdotes from the lives of some of the Indian saints are incorporated in chapters viii & ix. The appendix contains some advice to young Sannyasins and a glossary of Sanskrit words with their English synonyms. In going through these chapters one will find ample evidence of author's mastery over the details of Bhakti-yoga. His views are catholic. To him "Bhakti is not antagonistic to Gyana;" both will lead to the same goal. But in page 198 his reflections on the Bengalis and the Bengali Sannyasins are quite improper, rather sad; he is somehow or other prejudiced.

Some of the discrepancies found in the book are noted below.

In page 17 author's classifications in Bhakti are not rigidly logical. The sixth classification, which embodies Sattvika, Rajasika and Tamasika Bhakti, cannot be an independent one, as these are included in Gauni Bhakti of the 5th classification. For, according to Bhakti-sutras of Narada, Gauni Bhakti is of three kinds based on either of the three Gunas (Sattva, Rajas, Tamas) or on (*a*) affliction (आर्ति), (*b*) desire for knowledge about God (जिज्ञासा) and (*c*) self-interest (अर्थार्थित्व), यथोक्तम् —("गौणी त्रिधा गुणभेदादार्तादिभेदाद्वा").

The five subdivisions of each of the five primary Bhakti-rasas as stated in Bhakti-Sastras are Bibhava, Anubhava, Sattvika-bhava, Vyabhi-chari-Bhava and Sthayi-Bhava. The Bibhava is the exciting cause of devotion and the other four are the outward expressions of different kinds of mental state of a devotee. Crying, laughing, dancing, singing etc., are called the Anubhavas. Stambha (stupefaction without speech and motion), Sveda (sweating), Pulaka (horripilation), Svarabheda (broken articulation), Kampa (tremour), Vaibarnya (change of colour), Asru (tears) and Pralaya (fainting) are the eight Sattvika-bhavas. The author, in going to enumerate the eight signs of Bhakti by which he perhaps means the eight Sattvika-bhavas, has dropped two of the latter, namely, 'Stambha' and 'Vaibarnya' and put therein two of the Anubhavas—'crying' and 'laughing', (p. 24). There are five kinds or rather grades or states of Mukti instead of four as stated by the author (p. 24). He has omitted the Sarsti-Mukti.

There are plenty of printing and other allied mistakes in the book. Some of these are mentioned here. The correct reading of the Sruti quoted in page 232 is "Na Karmana na prajaya dhanena tyagenaike amritatvamanashuh" instead of "Na karmane no prajaya danena

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tyageneva amritatvamanusha." The texts of the 1st, the 49 h and the 71st of the Bhakti-sutras of Narada when corrected will read rtspectively (*a*) 'अथ तो" etc., in place of "अथ त etc., (p. 273), (*b*) '...अनुरागं लभते" instead of "...अनु ग लभते" (p. 326) and (*c*) पितरो" 'म ते etc., in place of "मोदन्ते पितरो" etc., (p. 334). The usual mode of transliteration of Sanskrit words in Roman characters with diacritical marks has not been follow d in the book; this is a great drawback.

Inspite of all these minor defects the book will be an useful companion to those who aspire to realize God through the path of devotion.

ANANGAMOHAN SAHA

TELUGU

NEHRU CHARITRAM : *By Komanduri Satagopacharyulu, M.A., B.L., Coconada. Pages 177. Price eight annas.*

History is talked of as essence of innumerable biographies, as such India needs many historical biographies in all the languages to infuse the spirit of Nationalism and culture during these days of India in making. As a President of the Congress, as a leader of the teeming masses of India, and finally as a writer, Pandit Jawaharlal Nehru shines supreme in the political horizon. Through all these aspects the author provided glimpses of this Indian leader in a vivid style. However, the religious outlook and the political tenets of the Pandit are not presented in a chiselled finality in the work, which shares the fate of an introduction to a greater and elaborate one about the life. A comparative sketch between the Pandit and the Mahatma affords a fine reading and a better understanding of both the leaders. The work enhances the small number of biographies in the language.

B. SUNDEVRAM RAU

GUJARATI

CUTCH NA KALADHARO *i.e.* CHANDRA VANSHA CHARITRA : *By Dulerai L. Karani, with a foreword by Narayan Visanji Thakkur. Printed at the Bahadursinhji. Printing Press, Palitana. Cloth bound : illustrated : Pages 814+8. Price Rs. 5 (1934).*

This substantial volume of the history of Cutch—an important Native State of Western India—is based on many sources : specially bardic literature and folklore, both which exist in a large measure in Cutch and await sorting, sorting and discreet disinnuation at the hands of those who are interested in history and chronicle. Cutch is an ancient land and has undergone many vicissitudes of fortune, and thus possesses interesting history. It is connected on one side with Sind and on another with Kathiawad and Gujarat. Its history therefore would throw light in the history of those provinces. One source for writing the history of Cutch is chronicles and poems written by Mahomedan writers. As remarked by Mr. Thakkur in his foreword—and Mr. Thakkur is an attentive student of such chronicles and poems in the original—these chronicles and poems having been written with the object of exalting their own creed and depressing that of the Hindus do not at all times represent true facts. The greater is the need therefore of sifting the material among from that source. This book represents great labour and trouble, and is very valuable for the future chroniclers of Cutch, as it has brought together in one place much useful matter.

MAHARAJADHIRAJ : *By Madhavran Tribhuvan Raval. Published by the Gujarati Printing Press, Bombay. Cloth bound. Illustrated. Pages 318. Price Rs. 3 (193*

This is a novel depicting two incidents connected with the well-known Solanki King Siddharaj of old Gujarat, one to his discredit, the other to his credit. The discreditable incident is his attempt to abduct a very beautiful married woman of the digger class, called Jasma Odan and her suicide in defence of her chastity. An amount of folklore is collected round this events and it may or may not have happened. There is a chance of its being apocryphal. His conquest of Malwa is the other incident. Both are narrated in an easy chatty style and are founded on certain original sources which are mentioned in the foot-notes. The book is divided into three sections. The third is a monograph on the Sahasra Ling Tank which Siddharaj got excavated and at which excavation he saw Jasma working as a labourer and was enamoured of her. This monograph is the first of its kind in our literature and is sure to prove a very good guide to those who desire to study the subject.

(1) BALVAKHOR : *By Shantilal M. Shah, Barat-Law : Bombay. Paper cover : Pp. 120. Price Re. 1-(1935).*

(2) SASUJI : *By Dhansukhlal K. Mehta. Cloth Bound, illustrated, Pp. 194. Price Re. 1-8 (1934). Both published by the Gunasundari Karyalay, Bombay.*

The first book represents the social stage through which educated boys and girls are passing at present. The title means "Rebel." Both Vilas and Kunj—the heroine and hero—are the rebels. Vilas was married much against her will to an old man—the uncle of Kunj. She loved the nephew; and conspiring with some friends they made the old man sign *in terrorem* a deed of divorce. Amongst the higher caste Hindus divorce does not obtain; but the rebels were of opinion that they could create such a precedent and they did it. Perhaps it would not stand the test of law. It is, however a pleasant play. The second book (Sasuji : mother-in-law) is a collection of twenty-four humorous stories; well maintaining the level at which Mr. Dhansukhlal is usually entertaining his readers. The incidents are very homely : that helps to fulfil the object with which the stories are written.

K. M. J.

PORTUGUESE

PORTUGUESE E MARATAS : *By P. Pissurlencar. Nova Goa.*

This is a reprint from the Bulletin of the Vasco da Gama Institute, and it refers to the restoration of Salsette and other places about the middle of the 18th century. Count of Sandomil, who had succeeded John Saldanha da Gama as the Viceroy of Portuguese India, was bent upon wresting "just a little more territory" and while he began negotiations with Peshwa, he also made preparations for the next war. Cession of Bassein, Chaul and the island of Salsette became an important question, and the author quotes from *Successos da India no Governo do Conde de Sandomil* and other manuscripts from the *Biblioteca Nacional de Lishoa* as well as from official correspondence preserved unpublished in the Historical Archives, New Goa, from which interesting details of diplomatic negotiation, carried on with Baji Rao about 1740 and through Stephen Law, Governor of Bombay, and Captain Inchbird, come out.

P. R. SEN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE SINHALESE NEW YEAR

By P. K. DANIEL

The thirteenth of April is a great day in Ceylon, for on that day falls the Sinhalese New Year. Before the Portuguese occupation of the island, with its attendant introduction of Christianity, and when Buddhism was the professed religion of every Sinhalese, the New Year was a national festival; but, in course of time, with the spread of Christianity, the observance of this ancient custom has been confined to the Buddhists alone, although no religious significance, as in the case of "Wesak" or Lord Buddha's Birthday, has ever been attached to it. The Sinhalese New Year has always been a social event, entering into the inmost life of the Buddhist community of the beautiful island of Ceylon.

The approach of the New Year is felt even as early as the middle of February. In towns, in villages, in the remote outlying districts of the island one hears the monotonous tom-tom of the "Rabana"—a large, low drum placed on the ground, with a group of women seated around it, and hitting away in what they believe "rhythmic repetition." The "rabana" is an important item for the New Year, and every Buddhist land-lord is the proud possessor of one, its size and quality increasing in direct proportion to the wealth and influence of its owner. To the average Sinhalese woman—I am not speaking about the educated and 'society' ladies—the "rabana" is the only means of recreation, and it comes once a year too. Hence she is virtually privileged to make the best of the occasion even at the discomfort and annoyance of the entire neighbourhood. As days advance the frequency of the rabana playing increases until, from the tenth to the thirteenth of April, it becomes nothing but a continuous tom-tom, day and night, one group taking it up where another has left if off. To you and me this 'rabana' business appears silly, getting on our nerves rather; but to the women who are playing the thing there is transcendent rhythm in it, and they appear to be simply carried away by the excellence of their performance.

New Year! Everything must be new. The whole house, down to the kitchen utensils, undergoes renovation. By the end of March all repairs to the house are completed. Then the walls are whitewashed, new curtains put up, a full range of new pots and pans—earthenware, of course,—are bought and the furniture are polished and upholstered anew. In certain orthodox homes the patriarch of the family goes even so far as to dispose of all existing pieces of furniture and to purchase new ones instead. At any cost, New Year must begin in an atmosphere of comfort and affluence!

About a week before the festive day the women folk get busy. Tills are opened, money removed from the Post Office savings bank and every cent of the whole year's careful hoarding up is gladly brought out. Coolies bring sacks full of provisions and the mistress of the house sorts them out, assigns her dependants their respective duties and details out the entire programme of the culinary department. During that week and the next the 'Lady of the House' is really a very dignified personage. Her skill is particularly brought into play where the preparation of sweetmeats is concerned; for no home is worth its name that cannot produce a generous supply of sweetmeats for the New Year. The pride of place among these sweets goes to the much loved 'Kiawung"—a bun-shaped delicacy made of rice flour, mixed with brown sugar or honey and spices and fried in coconut oil. "Dodol"—a black variety of muscat, and "Seenikyawungs"—small, crisp, sugared sweets, are also not less important. And the making of all these goes on till the New Year Eve when the old cooking vessels are cast away for good and the kitchen fire of the expiring year is put out for ever.

The great day has dawned at last. After locking up the house the inmates make their way to the nearest spring or the river where they indulge in the traditional oil bath—daubing the body from head to foot with gingili oil and finishing off with a good bath, washing away, so to speak, all uncleanness of the past year. It is picturesque indeed to see a bevy of shapely women proceeding in single file after the New Year Bath along the roads and lanes, each with a towel put over her head and carrying a small pail in her hand. They have come back to their houses, but not yet entered. Nor will they unlock the house and get inside until that all important auspicious moment—"Nakathe" as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

they call it—has arrived. The women are more particular about it than the men and they are careful enough to have ascertained that hour well in advance either from the almanac or from the nearest priest; for it is their implicit faith that the happiness of the whole of the coming year depends entirely upon occupying the house and lighting the kitchen fire at the most auspicious moment. On entering the house the first thing they do is boiling some milk in one of the newly purchased pots.

What follows needs no description: Enjoyment all through. Feasting and merry-making everywhere. The shrill notes of the 'Seraphina' harmonise for the occasion with the plaintive tunes of the violin. The harsh sound of the 'Tabla' and the varying cadence of the vocal accompaniments add in no less degree to the tumult of the whole scene, while the intermittent and deafening clang of the 'rabana' proceeds from the women's quarters. Every one swims in a sort of unearthly delight, free from any conventions whatever and perfectly free to indulge oneself in what constitutes his or her conception of ideal happiness.

For three days at a stretch this merry-making goes on, and then begins the sendi and receiving 'presents'—the finishing touch of this colourful scene. Every now and th one can see a little girl, carrying a tray contai ing home-made sweets supplemented by a com of bananas, making her way through the bu thoroughfare. She is taking the New Ye Present to the house of a friend or relative a benefactor who seldom returns the tray emp or the girl empty-handed. Thus ends this gre annual event with the final exchange of toke of goodwill, friendship and social union duri the whole of the coming year.

It is interesting in this connection to no that the thirteenth of April is also the Hindo New Year Day, an event equally important i the neighbouring continent. Three days late on the sixteenth of April, falls the Burmese Ne Year, a grand festival of another Buddhi nation. Could it be doubted, then, that a these adjoining peoples, so diverse in manner customs and religion, have had a close affini to each other in that central nucleus of th ancient civilization of India, which eventual gave rise to the present individuality of ea of these nations?

COMMENT AND CRITICISM

"JAPANESE BUDDHIST AND BUDDHISM IN INDIA"

With reference to our note under the above caption in our last December number Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, writes to us:

"Your statement that 'some Indian artists headed by Mr. Nanda Lal Bose offered to execute all the frescoes on the walls of the Mulagandhakuti Vihara at Sarnath without any remuneration,' is untrue. No such offer was ever made to the Maha Bodhi Society by Mr. Bose or any other artist."

Pandit Vidhusekhar Sastri and I personally made this offer on behalf of Mr. Bose to the late Anagarika Dharmapala at Sarnath in his bedroom on the occasion of the opening of the Vihara in 1931.

Mr. Valisinha refers to Mr. Bose's previous estimate of Rs. 10,000. That is true. But it is also true that when the work was not given to him on the basis of that estimate owing to financial reasons, he made the offe referred to in our note in the December number, throug Pandit Vidhusekhar Sastri and myself to the la Anagarika Dharmapala.

Mr. Valisinha thinks that I have "done a gre injustice to Mr. Broughton" who gave Rs. 10,000 for th frescoes. I did not mention his name, as I did no remember it. But if I have been unjust to him, I wi draw my remarks with apologies.

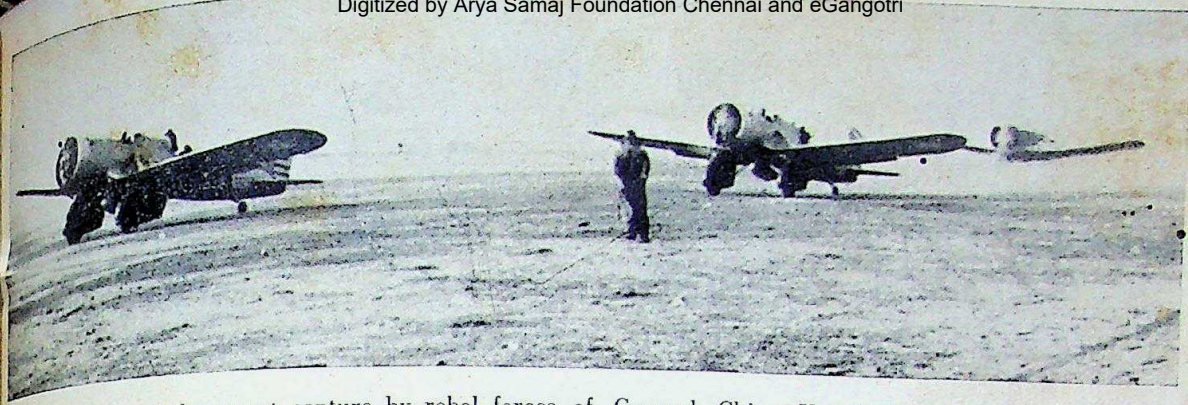
Mr. Valisinha says: "The analogy of the Bibl bottle and the bullet has no parallel in Buddhism. An history book will convince the reader that Buddhists ha kept religion and politics absolutely apart."

If Mr. Valisinha will re-read the note he will fi that nothing was said in it against Buddhism. Imperialis is an "ism" different from the teaching of both Budd and Christ. Imperialists who profess to follow Budd or Christ do not really follow either.

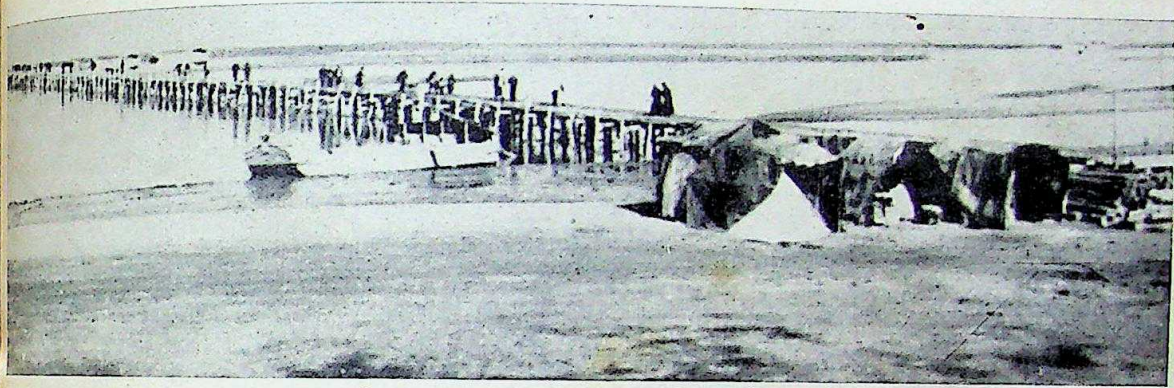
RAMANANDA CHATTERJEE

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sian is the scene of the recent capture by rebel forces of General Chian Kai Shek, who has since been released. Showing the release of General Chian Kai Shek's "Birthday Planes" (presented to him by the people of China on his fiftieth birthday) after being held in Sian for three weeks

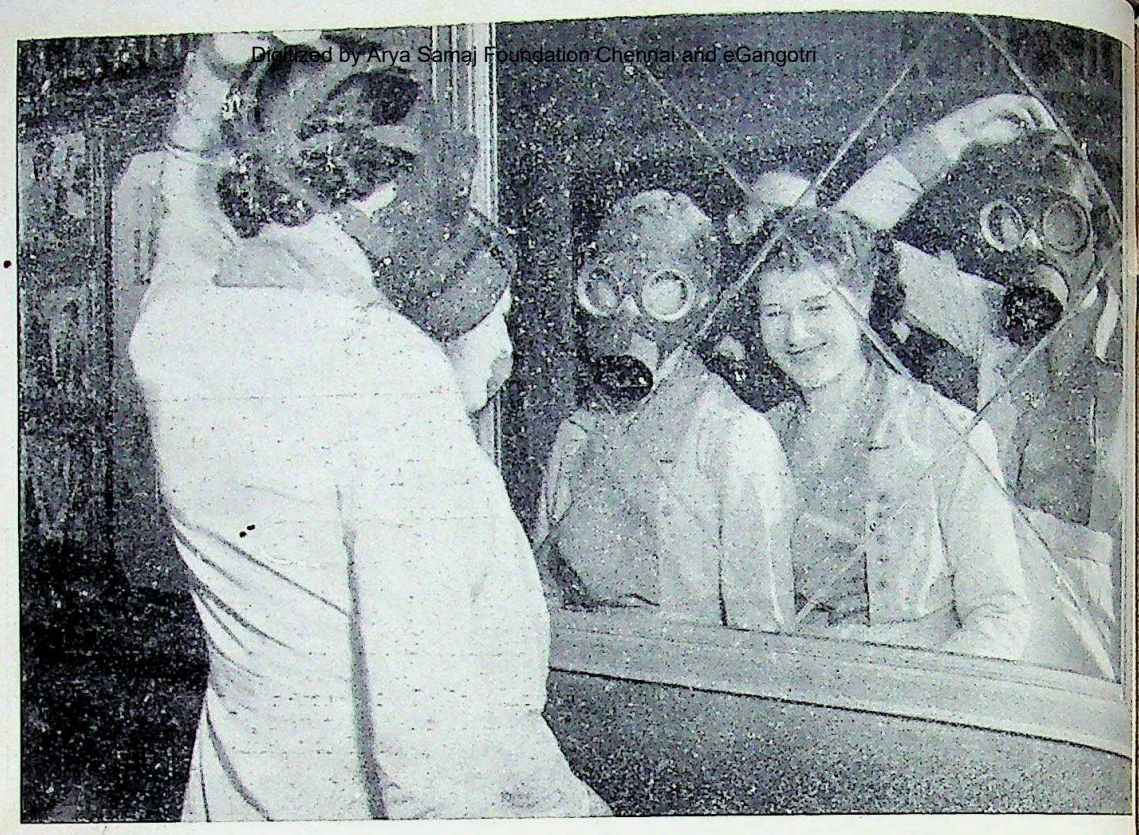


The Sienyang Road Bridge, the most southerly point reached by the Red Army in Shensi

The inhabitants of Sian bearing slogan inscribed banners, advocating the continuance of the rebellion against the Central Government

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

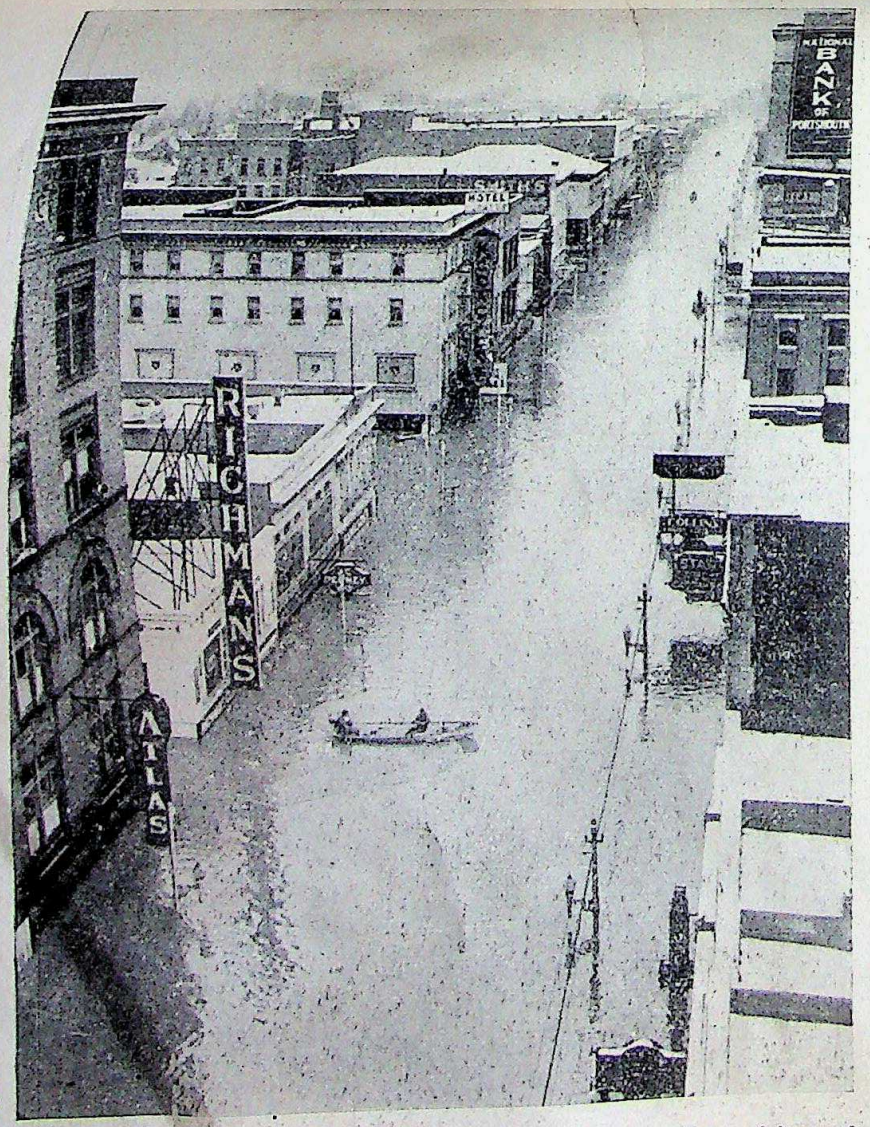
Digitized by Arya Samaj Foundation Chennai and eGangotri



Cinema attendants in new "Uniforms."
The attendants of a certain cinema house in England, adjusting their gas helmets with the aid of a mirror

Herr Hitler reviewing black-shirted guards in the Wilhelmstrasse

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar



The menace of the U. S. floods. The main business thoroughfare of Portsmouth, Ohio, seen here submerged beneath muddy waters; now rowing boat chugs along instead of tramcars

Japan's new cabinet. General Hayashi's headquarters for his cabinet-forming activities was the mansion of Mr. Yokoyama, which was crowded with workmen, advisers, newspapermen and well-wishers

Digitized by Arya Samaj Foundation Chennai and eGangotri
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jemi Mody, who recently returned to India after cycling round the world, seen with some of the trophies presented to him

Japan too arms. Girl students are also given military training, so that they may be mobilised in times of war

Italian mountain soldiers setting out on a ski run during the manoeuvres

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FEDERATION AND INDIAN STATES IN THE EVENT OF CONSTITUTIONAL BREAKDOWN

By SARDAR RANBIR SINGH, B.A., LL.B.

Section 45 of the Government of India Act 1935 empowers the Governor-General in his discretion to suspend the constitution when he is satisfied that a situation has arisen in which the Government of the Federation cannot be carried on in accordance with the provisions of the Act and to assume to himself all and any powers vested or exerciseable by any Federal Authority by issuing a proclamation to that effect. The last portion of sub-section (4) of the above section is important from the States' point of view. It says,

> ". . . . The Government of the Federation shall be carried on in accordance with the other provisions of this Act, subject to any amendment thereof which Parliament may deem it necessary to make, but nothing in this sub-section shall be construed as extending the power of Parliament to make amendment in this Act, without affecting the accession of a State."

The latter portion of this clause is unnecessarily vague, and does not clearly empower the States to secede from the Federation in the event of a breakdown of the constitutional machinery. It is of course clear that all courts would in any case regard the Governor-General as the sole authority to determine whether an emergency had arisen or not. The net effect of the proclamation under the above section would be to supersede the Council of Ministers and the Federal Legislature and the Governor-General would virtually constitute the whole Government. At the end of three years these emergency powers must come to an end and either the original constitution is restored or it is amended by Parliament. If the latter course is adopted and the constitution is amended past all recognition, the position of the Indian States in that contingency deserves special consideration.

The Government view on this point appears to be that the Instrument of Accession once signed is irrevocable and becomes fully binding on the State making it, and that the Act does not give power to the Federated State to secede from the Federation under any circumstances whatsoever. In view of the rather vague drafting of section 45 clause 4, it can be certainly argued that the States have no power to secede. Once Federation is complete, it appears, the only legal means whereby any State which has acceded could apparently secede from the Federation is by presenting a petition to the Imperial Parliament and thereby securing legislation to release it. In that respect its situation might resemble Western Australia.

Prof. Keith, an eminent constitutional author, is of the opinion that although the Act is silent as to the position in such an event, it should certainly be open to any State to argue that any drastic amendment in the Constitution is equivalent to a breach of the Instrument of Accession. He has further said that the amendment made by Parliament must be subject to the restriction of Schedule 2 as regards changes which may be made without affecting the Accession of the States. But no legal means have been provided under the Act under which the States could obtain redress in this respect.

Schedule 2 of the Act enumerates the provisions of the Act which may be amended without affecting the Accession of the States. This should mean by direct implication that any provisions not mentioned in Schedule 2 cannot be amended without affecting the Accession of the States. This means that the Princes have the right to revise their position in the light of the amended Constitution, whenever any such amendments are contemplated.

Section 6 (5) also provides that no amendment, unless it is accepted by the Ruler in a supplementary instrument, shall be construed as extending the functions of any Federal Authority in relation to the State.

In all fairness to the States they should have the power to secede from the Federation as soon as the constitution under which they agree to federate is radically changed. The States now agree to surrender certain rights to the Federation as contemplated in the Government of India Act, 1935. As soon as these conditions disappear, the powers surrendered should automatically revert to the Rulers of the States. The doctrine of *Rebus Sic Stantibus, i.e.*, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

right of a party to a treaty to 'denounce' it, if the circumstances contemplated by it and under which it was made become completely changed, should be applied with full force to the Instrument of Accession.

Under such circumstances, I hope the Government will admit the justification for a safe-guard in the Instrument of Accession providing for the right of the States to se under the aforesaid circumstances. S provision will not militate against any exis statutory provision of the Act itself and is an appropriate addition to safe-guard aga any possible emergency.

POOR STUDENTS' SELF-HELP CIRCLE, BENARES HINDU UNIVERSITY

By U. A. ASRANI

The Hindu University is singularly suited to be the poor man's university. About twenty per cent of its students get free-studentships and poor students flock to its portals from all parts of the country. The cost of higher education at most other centres as well as the large number of unnecessary 'necessities' with which a university student raises his standard of living, make poverty alone a sufficient disqualification for admission. Here on the other hand we find a university which though exuberant in the variety of its courses, both academic and technical, is simple in its life and economical in its expenditure. A poor student need not feel out of element here. I have myself known many who came to Benares with only a pair of shirts and a pair of dhoties each, and in due course, graduated. Some of these poor students ultimately distinguished themselves so well that Benares may well feel proud of them.

Even in the days of the old Central Hindu College founded by Mrs. Besant there used to be an institution in it called the Vidyarthi Sahayak Sabha which was very active in the support of poor students. When the Hindu University took over the Central Hindu College as its nucleus in about the year 1917, and offered a large number of free-studentships, the scope of the Vidyarthi Sahayak Sabha became naturally confined to giving help to poor students only in case of special necessity. Even as such, the Central Hindu College Vidyarthi Sahayak Sabha collected and distributed about Rs. 500|- every year, and with the patronage of the students and the staff it keeps on functioning to this day. Sister institutions of the same type have been opened in the Ayurvedic College and the Central Hindu School as well. In 1928 a new department was also added, namely, the Vidyarthi Sahayak Library for giving free loans of books for periods of a year or more at a time.

In the very beginning the originators of the Vidyarthi Sahayak Sabha realised that charitable help to the deserving poor has surely its own place in a country like ours, but it has its baneful aspect as well. It tends to lower self-respect;—a man who has learnt to beg will very probably remain a beggar in spirit all his life. With this point in view they instituted a system of loans or debts of honour instead of charities. They wanted every recipient to return the loan at his own convenience and thus save himself from the stigma naturally attached to the idea of charity. Experience showed however, that the word 'loan' remained only on paper and that in a large percentage of cases it became virtually a gratuity. Many of the recipients of loans from year to year seemed to disregard the value of self-respect as compared to the money they had borrowed.

This indicated to some of the workers of the Sabha that the methods so far adopted were suited either to the very brilliant students for whom even charitable help may not be out of place or only to a fraction of the rest who may be selected with some scrutiny. By far the larger number of poor students required a different treatment. After all a sense of self-respect and gentlemanliness are not qualities insignificant compared with university degrees; probably it may be the other way round. It was felt that a new department should be opened for encouraging among poor students the idea of earning by their own efforts during leisure hours, instead of their asking for loans or charity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ties. We had heard of Self-help Centres and Labour Procuring Bureaus at some American and European Universities. A small number of students was actually tried from this point of view as early as 1923 and the scheme appeared quite practicable.

The number of poor students in the Hindu University exceeds by far those who are helped by free-studentships from the university or by loans from the Vidyarthi Sahayak Sabhas; and for some of those who are thus helped, the help is not adequate. So a scheme of Self-help was welcome even as a supplement. A few very noble souls again, refused point-blank to ask for charity; they wanted work. The Secretary of the Central Hindu College Vidyarthi Sahayak Sabha had therefore to shoulder this new responsibility and he carried it on as a side line for some years. In the year 1932, it was found that the time was ripe for organising on formal lines a Student's Self-help Circle. The circle has since then been working steadily and has been slowly expanding its activities. A number of poor students have been taking advantage of the opportunities and encouragement which it affords, and I believe the Self-help idea has fixed its roots by this time in the University.

The Self-help Circle has by now got a photographic darkroom, a pure-ghee depot and an office room. It keeps its stationery stall or a stall for books and pictures on the roadside in the evenings whenever there are students to run it. The following avocations have so far been actually followed by poor students working under its auspices.

(A) *Academic occupations* : (1) Giving tuitions to children of professors or to college students of lower classes. (2) Holding a class on German or French. (3) Holding a class for Shorthand. (4) Teachership in some night class of some Social Service Association. (5) Typewriting. (6) Astrology. (7) Teaching photography. (8) Teaching painting, music, etc.

(B) *Industrial occupations, etc.*:—(1) Making hair-oils, tooth powders, inks, etc. (2) Making sherbats. (3) Painting trunks. (4) Painting names or numbers on furniture, trunks, etc. (5) Making water-colour pictures or cartoons for hostel magazines. (6) Fretwork. (7) Making socks. (8) Lantern slide making. (9) Photographer's work. (10) Making Ayurvedic tonics. (11) Regutting rackets. (12) Picture framing.

(C) *Commercial or business occupations* :—(1) Selling pure ghee. (2) Selling pure milk. (3) Selling sugar in packets of $2\frac{1}{2}$ or 5 seers. (4) Selling stationery or drawing instruments. (5) Selling second-hand text-books or books on health, religion etc. (6) Selling University publications. (7) Selling dry fruit. (8) Selling Kashmir silk and other cloth. (9) Selling toilet materials. (10) Order supply. (11) Managing a mess. (12) Intimating examination results by post or telegram. (13) Selling bread.

(D) *Physical Labour and miscellaneous* : (1) Dragging trolley loads of bricks for University building constructions. (2) Polishing furniture. (3) Painting doors or windows in University buildings. (4) Shoe polishing. (5) Gardening. (6) Gatekeeper's duty in cinema houses.

The reader may well ask as to which of the above-mentioned lines have been found to be most lucrative. So far, the student who sold Kashmir silk a few years back has earned the most. Next comes the one who is running our pure ghee depot; the student who made hair-oils and sherbats two years back and the one who was holding a stationery stall during July and August last also deserve creditable mention. Anyway, our experience has shown that the earning does not depend so much on the nature of the occupation as upon the pluck, business capacity and perseverance of the student who undertakes it. Every one of the above lines is, I believe, capable of yielding under proper conditions Rs. 10|- to Rs. 15|- per month to a poor student for work during his leisure hours.

The circle does not of course run all the above-mentioned lines at the same time, nor does it claim to be able to provide occupation for every student who applies to it. The applicants have their own limitations and aptitudes; and some of them in spite of our propaganda of dignity of labour cannot be pursuaded to take up non-academic occupations. The circle keeps a register showing against each applicant's name his qualifications and the occupations he would desire to follow; and it tries to satisfy as many as possible according to its own opportunities and financial limitations. During the current year (since 1st April 1936) it has provided so far, means of earning in the following lines to the numbers of students mentioned against them :

Tuition work	6
Typing work	5
Selling bread	2
Selling pure milk	1
Keeping a stationery stall	1
Photographic work	1
Regutting tennis rackets	1
Keeping a pure ghee stall	1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Fretwork	2
Communicating examination results ..	1
Picture framing	1
Selling toilet materials	1
Keeping a stall for framed pictures, fretwork, soaps, hair-oils, ink, etc.	1
Teaching music and painting	1
Selling paintings	1
Dragging trolley-loads of bricks for university constructions	6
Polishing furniture, and doors in university buildings	11

The actual number of students helped is only 41, because some followed more than one occupation successively or at the same time. The above figure does not include of course those who tried some occupations only for a few days nor those who got tuitions or some other work without the intervention of the circle. Two ex-members of the circle who graduated this year, have started the manufacture of hair-oils, inks, soaps, etc., on factory scale outside the university; the circle helps them now merely in marketing their products.

I have sometimes marvelled at the immense hardships which some of our poor students undergo in the course of their education. I have known a large number who got absolutely nothing from home and many who lived under conditions which will not be dreamt of in other university centres. It is not unusual, for instance, to find a poor student living on one meal a day, one who always cooks for himself or washes his clothes himself or even one who sleeps at night in some corners of verandahs of the hostel in order to save himself the hostel rent. The poor students who are brilliant in studies usually secure some support as free-studentship or scholarship from the University. The students who suffer these hardships are very often those who owing to lack of opportunities or otherwise have not been able to show good examination results. A number of people therefore wonder whether an ordinary third class B.A. or B.Sc. degree in these days of unemployment is worth all this sacrifice. I myself feel somewhat like this sometimes. But why should we be overcritical with these poor young men? Our whole education, our training at home and the whole atmosphere in our country conspire to kill initiative and enterprise.

Anyway the Self-help Circle acts both ways. If any poor student earns by the sweat of his own brow, why should anybody grudge him the opportunities of employment, however small, which a University degree affords? He may not be a brilliant student but he does not ask for any charity. On the other hand he has learnt to use his head or his hands for earning even during student-life. When it comes to seeking for employment, he will not feel so helpless as his richer comrades do or those who have educated themselves on other people's charity. He will most probably not bear the insults of superiors nor debase his conscience for the sake of his employment or promotions. Tuition or other teaching work is usually available to only a small number and the market for such so-called 'dignified' services has been considerably spoilt by intense competition; hence most of those who come to the circle for help learn the dignity of labour. Our present Pro-Vice-Chancellor, Raja Jwala Prasad Sahib, is himself a very strong advocate of this idea, and it is chiefly due to his encouragement that our poor students have been able to take their share in construction work. When the Sapru Unemployment Committee was holding its sittings here two years back, Raja Sahib brought Sir Tej Bahadur to see the work of our circle and he was very much impressed.

With my teaching experience of about twenty years I feel that our system of education is guilty of some serious omissions. At present in our universities students are trained mainly in respect of the faculties of understanding and memory; there is very little spirit of initiative or enterprise and very little of character-building. If you insult a servant, he goes away, caring little for what he will eat on the morrow, but an average graduate of our universities will put up with insults, in order that he may not lose his job. An educated man unable to make both ends meet by fair means not infrequently supplements his earning by questionable methods instead of trying some more productive lines. Is this education? This keenness of intellect manufactured in heap-loads without any simultaneous development of self-respect, initiative and character is, I beg to urge, a serious situation for educationists to tackle; our Self-help Circle is our humble attempt in that direction.

[Photographs illustrating the article appear elsewhere.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE RELIGIOUS FACTOR IN TRIBAL UNREST ON THE NORTH-WEST FRONTIER

By Prof. NANDA LAL CHATTERJI, M.A., Ph.D.,
University of Lucknow

The hostile activities of the Fakir of Ipi and the consequent troubles in Waziristan and the Khaisora Valley, which have caused great anxiety to the Government of late, have once again demonstrated the religious background of all tribal unrest in the transborder country. In the last Assembly debate on the frontier policy the Government spokesman, Sir A. Metcalfe, made it appear that these troubles had originated entirely from religious causes, and that they need not be regarded as connected with the new frontier policy of peaceful penetration in the tribal country, which was very strongly criticised by the opposition members.

A study of the history of the frontier risings from the medieval times to the present day, however, clearly establishes the fact that religious propaganda constitutes a subsidiary factor, and serves only to expedite the combination of the otherwise scattered and disunited tribesmen against the common foe. The mischief-mongers and political agitators have invariably used religion as the most convenient and effective war-cry, and have succeeded in fomenting widespread trouble thereby. It would therefore be wrong to attach too great an importance to the religious aspect of frontier outbreaks as is generally done even by the Government authorities. To interpret border risings merely, or even principally as periodical outbursts of religious fanaticism amounts to looking only to a fringe of the problem.

It is easy to understand why the religious factor in frontier unrest has received an undue prominence.

Firstly, the tribesmen are undeniably the most fanatical people in the world, and are excessively susceptible to any violent religious preaching.

Secondly, it is the influential 'Mullahs' alone who possess any real hold over the inordinately democratic, turbulent and unruly people; hence no rising can be planned easily in this country without the direct or indirect co-operation of some one of the so-called "Mad Fakirs" who thus attain a cheap and exaggerated prominence on every occasion of tribal conflagration.

Thirdly, any opposition against the Europeans or their policy is bound to assume a religious character, and appear to be a "Jehad" against a Christian Government.

Fourthly, every important outbreak since the occupation of the Punjab has been known to have been due apparently to the exploitation of the cry of religion being in danger. The people have readily sacrificed their lives as martyrs in the cause of their faith.

Fifthly, the extensive employment of non-Muslim sepoys such as the Sikhs and the Gurkhas in the frontier areas has further tended to inflame the fanatical zeal against the "infidel," and arouse religious passions of the worst kind.

Sixthly, the presence of Sikhs and Hindus, particularly rich traders and money-lenders, in the frontier districts, and the inevitable temptation to plunder them form another ground for religious propaganda.

Lastly, any widespread Muslim religious agitation in India has its natural repercussions in the tribal country too. The serious Wahabi outbreak in Lord Elgin's time, for example, was considerably influenced by outlawed sepoys and Wahabi agitators from India, who collected men, money, and arms from almost the whole of Northern India from Peshawar to Patna in the interests of a holy war. Similarly, the present troubles fomented by the Fakir of Ipi are also said to be connected with the Shahidganj Mosque agitation in the Punjab.

In medieval times also when there was no Christian Government to be opposed and India was ruled by the Mughals, there was perennial trouble in the border highlands, and even in those days these risings frequently assumed a religious character.

The most important rising which gravely endangered Akbar's empire was to some extent inspired by the followers of Shaikh Bayazid, 'Pir-i-Raushan,' the founder of a religious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reform movement which had won numerous converts in and outside India. This spiritual leader announced himself to be the promised Messiah of God, and gathered a large following in the tribal country. Having easily united the scattered tribesmen, he made himself the religious and temporal leader, and started a militant crusade against other sects and religions. It is significant that Akbar in spite of his great resources failed to solve the frontier problem satisfactorily, and after a futile attempt to crush tribal lawlessness he established some order only by pensioning off the tribal leaders and by overlooking their depredations. Peace was never permanently established even by Jahangir and Shahjehan, and in Aurangzib's time there was a grave situation in the frontier owing to the risings of the Yusuf-zais, the Afridis and others. This frontier warfare cost heavily to the empire, and prevented Aurangzib from crushing the Rajputs and the Marathas. Thus, it is no exaggeration to say that frontier unrest materially contributed to the fall of the Mughal Empire.

In more modern times when the Punjab passed under Ranjit Singh, the Sikhs too failed to curb tribal lawlessness, and the religious zeal they displayed in ruthlessly massacring the Muslim tribesmen whenever possible produced a corresponding fanatical zeal and spirit of martyrdom among the latter. Thus a tradition of deep-rooted religious animosity against the Indian Government was the natural sequel to the blood and iron methods adopted by the Sikh authorities in dealing with the frontier people. The excessive repression inspired by religious ardour defeated its own end, and the Sikhs in spite of their best efforts could not establish an effective sway over the tribes. The bloody measures of Sikh generals like Hari Singh only temporarily succeeded. The Sikhs left after their short rule a heritage of lawlessness and bitter crusading spirit all along the frontier, and it has consequently been difficult for the British Government to convince the people that they were not actuated by any religious motives in interfering in their country for establishing peace and order therein.

The very fact that the Government of India has been seeking to establish its direct control over the borderland, and open it up by constructing a network of roads and railway lines has created the suspicion in the minds of the tribesmen that the English want to rob them of their traditional independence and attack their religion. The policy of expansion and penetration has been the underlying cau of panic and discontent, and the disgrunt parties therefore have readily responded to t appeal of their spiritual leaders, who in seas and out of season preach a crusade against t "infidel" intruders.

The Government policy immediately aft the occupation of the old Sikh border was su as was likely to give rise to suspicion an misunderstanding. The very leniency of th Government after the harsh rule of the Sikh proved suspicious. The first step of th Government was conciliation of the tribesme No serious attempt was made to disarm th people, on the other hand the odious capitati tax and other frontier duties of the Sikh da were abolished, trade was encouraged, medic relief was freely provided in hospitals, tribe men were encouraged to settle in the Briti territory, and colonise waste lands, the ranks o the army and the police were thrown open t them, and above all, tribal allowances wer also granted. This friendly policy prove successful on the Baluchi frontier, and came t be named after its greatest exponent, Sandeman

The success of Sandeman's policy of con ciliation and friendly intervention was chiefly due to the fact that the Baluchi tribes were comparatively less warlike and fanatical than the Mohmands, Afridis, Orakzais, Wazirs, and Mahsuds who inhabit the tract between the Peshawar border and Southern Waziristan, i.e. the North-West Frontier proper. The introduction of this policy among these warlike tribes proved a failure. The tribesmen, far from appreciating the conciliatory gesture of the British Government, mistook it as a sign of weakness, and began to resent the new forward policy which appeared to them more thorough than the crude repressive measures of the Sikhs. The latter at least had not cared to interfere in their country much beyond the Hazara and Peshawar districts, whereas the British Government began gradually to open up their inaccessible country after partitioning it with the Amir of Kabul in 1893, and as such have necessarily given grounds for an intense opposition which is fanned at times by religious zeal and propaganda.

The tribal risings in their origin are essentially political and economic, and they indicate a popular reaction against outside interference. The Government has tried to build roads and railways so that these may serve as channels of commerce and civilization, but these roads and railways appear to these freedom-loving people as detestable symbols of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their enslavement. The unruly elements express their displeasure and annoyance by murdering British officers, or by pulling down telegraph posts, or by obstructing the building of roads. The authorities order punitive raids, bombing from the air, fines, or blockade, all of which serve only to exasperate the people still further. On such occasions alone do the infuriated elements unite at the welcome call of some enterprising and daring 'Fakir' who holds out the promise of successful revenge, and plunder in addition. Amir Abdur Rahman had once warned the Government in one of his letters to Lord Lansdowne, "You will always be engaged in fighting or other trouble with them. They will always go on plundering . . . . If at any time a foreign enemy appears on the borders of India these frontier tribes will be your worst enemies." The words have proved prophetic!

The religious factor aggravates the task of pacification in another way. Among the tribesmen it is considered one of the primary religious duties to grant asylum and help to a fugitive. The violation of this religious principle is the worst sin that a Pathan could commit. Thus even the friendly tribes are compelled to take up arms against the Government, when some runaway mischief-mongers wanted by it seek their hospitality and assistance. It is always difficult therefore to capture the hostile leaders when they once gain asylum somewhere. In such cases even their whereabouts cannot be known for weeks and months. They will not be surrendered on any account in spite of fine, or blockade. Some of the 'Fakirs' who gave trouble in recent years could not be long suppressed for this very reason, as they could get shelter and protection from the fellow tribesman particularly on the other side of the Durand Line. The latest instance of this is the case of the Fakir of Ipi, whom the tribesmen refused to surrender, or expel from their country, and even the pro-British elements expressed their helplessness in this matter.

That insult should be met with insult, and should be wiped out in blood is another of such principles which compromise the Pathan code of honour and religion. Punitive measures adopted by the Government thus not only do frighten these people, but only intensify the desire for wreaking a bloody vengeance. Repression merely heightens the smouldering discontent, and leads to a vicious circle, as each punitive raid or blockade leaves in its wake a volume of discontent and bitterness which culminate in another rising of revenge as an act of religious duty on the part of those who have been wronged.

Some Muslim leaders in India like Mr. Shaukat Ali have publicly hazarded the opinion that if a repressive policy is long continued in these highlands, India is likely to be involved in a serious war in which the Muslim powers of Asia would join their Pathan co-religionists against the enemies of Islam. This, of course, is an absurd view, as it is impossible even for all the tribes to forget their age-old dissensions and combine, and even if they could do so, to gain the support of distant Muslim powers in a religious crusade against India! Blood-feuds and internal jealousies have been so chronic among these warlike highlanders that in spite of centuries of warfare no central power has yet arisen in that land, and there is no chance of one arising in the future. That they could suddenly sink their historic differences, and found a republic as the Pathan Congress leader, Dr. Khan Sahib thinks likely, is no more than a fanciful danger.

That some of the Muslim leaders in India are inclined to take a communal view of the unrest in the tribal country is hardly surprising when the Government authorities themselves unduly exaggerate its religious side. The frontier problem has too long been either evaded, or inadequately dealt with. The duty of the Government is clear. Mere repression or blockade will not do. A sifting and impartial enquiry is needed to study the real grievances of the frontier people. The time has come to realize that the problem is essentially politico-economic, and it is useless to dismiss the frontier risings as inevitable phenomena caused by religious fanatics.

In a semi-primitive society such as is found in the border country, religious fanaticism is bound to be one of the motive-forces of any political or social upheaval that may occur. A statesmanlike handling of the situation presupposes an investigation into the roots of the trouble. A superficial view such as is taken generally by the military authorities is not only based on a misreading of the past history of the frontier people, but is also responsible for the growing aggravation of a serious menace to India's peace and tranquillity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE BIOLOGICAL INTERPRETATION OF DEATH

By K. B. LAL, M.Sc. (Alld.), Ph.D. (Edin.), F.R.E.S.

Mankind, since ages past, has schemed to put off old age and escape death. Of the methods adopted for the achievement of this ambition, a large number has relied on the appeals to the supernatural. In the quest of youth natural efforts like exercise, good food and normal living have been supposed to help less than the merits of charms and potions, involving little trouble and promising the shortest cut to the goal. The post-mortem experiences of an organism being unknown and beyond the range of experiments, it is not surprising that in considering the problems of death man has listened more eagerly to the theologian and the philosopher than to the biologist, and a credulous society anxiously seeking information has long depended on the mercies of the mystic and even of the charlatan. Yet the act of dying is essentially a biological phenomenon and fully capable of interpretation in the light of advances made in the biological sciences.

In all higher animals including man, death appears as the final phase of a life that starts its existence in the fertilisation of the egg by the sperm. It is succeeded by a stage, usually inside the mother's body, marked chiefly by the differentiation of the tissues and growth of the future child. The next stage may be that of childhood, from immediately after birth till adolescence, a period of growth and active development. From the standpoint of growth, the period of youth following childhood, is more or less a stationary period of life, and it is doubtful if even it may be said to have a really distinct existence of its own. It merges insensibly in the last stage, the period of decline of mental and physical vigour and of decay, culminating in the total cessation of all activities called death.

If the whole animal kingdom be taken into account it appears fairly obvious that neither of the end periods in the life of an individual are essential. It is well known that in certain animals very low in the scale of life, the distinction between male and female is, at best, very feeble and new individuals need not be born as a result of a previous sexual union but may merely arise as an outgrowth on one of the parent's body, budding off it in course of time and completing their development as a fre progeny. They are in the most literal se 'a chip of the old block.' But even in anim where the differentiation of the sexes has occu ed, it is sometimse found that an offspri of a virgin mother thus doing away with t necessity of the male parent for the functi of procreation. Such animals do not exhibit t first stage of the fertilisation of the egg the sperm. At the other end certain very lo organised animalcules forestall death, as it we and before signs of any senile decay may s in, they divide into two thereby indirect giving birth to a new offspring. This divisi may go on indefinitely the animals leavi nothing in the process corresponding to a corp and clearly there can be no death without corpse. They may, however, die through acc dent or unfavourable circumstances, such a drought.

There seems to be no reason, then, to suppo that death is the inherent attribute of all livi beings. Further evidence for assertion may b found in the fact that even in higher anim including man, the real elements that are co cerned in the act of procreation are mere passed on from parent to the offspring *witho suffering death*, and it is only the body th lodges them that dies. The human eggs a sperm may in this sense be said to be immort But even for the perishable body it has bee shown that tissues isolated from such advanc organs as the heart and the kidney are capab of remaining alive, given proper food and e vironment, for considerably longer periods—of indefinitely—than would the body of the indiv dual from whom they are taken. Thus in c case tissues taken from the heart of a chi embryo and suitably nourished kept alive f 15 years, much longer than the average life these birds. Lastly, according to an Americ authority, there is evidence that in a certai fish development and growth proceed indefinitel without the onset of senility and the fish ma perish only of accident.

The question arises, if neither death n birth (in the conventional sense in which know it) are essential concomitants of existen where exactly do these two all-important fa

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the animal kingdom come in the scheme of life. It seems fairly certain that death made its appearance before the differentiation of the sexes and the consequent birth of the individual by the union of the egg and the sperm occurred but long after life itself came into this world. The latter contention is substantiated by the case of the immortal protozoon animals referred to above; as to the former, it is well known that in such lowly organised animals as the sponges, wherein the first beginnings of sexual reproduction may be traced but is not the rule of multiplication, death occurs normally and as a natural certainty. Other animals also, specially certain insects, which are not born as the result of any sexual process, die normally after a brief existence.

Death is justly regarded as the means of complete destruction of the individual, but a little survey will show that in the animal kingdom this result has been gradually achieved through a series of transitional stages. In some lower animals though the average span of life is short the purpose of death is not fulfilled as easily as in the higher. Thus in certain worms repair of parts of the body accidentally mutilated or damaged is a normal process in their every day life. Many lizards possess the power of regenerating portions of their tail accidentally bitten off by an enemy. In man this faculty is completely lost, and about the only vestige of the power left is the ability to regrow parts of the skin, the hair and the nails. Hence the higher an animal is in the scale of evolution the greater are the chances for its injuries to be irreparable and the less for it to resist death once it is involved in a serious accident. It seems logical then to regard death as a consequence of the increasing complexity of the organisation of man and other higher animals. Worms have neither a well developed body nor any of those mental attributes usually associated with the higher animals, but they have the wonderful capacity to regrow their lost parts when cut in two or three and in course of time become as many individuals. To this extent they may be immune from easy destruction. There is much less chance of a mechanism breaking up if it is simple and straight than when it is complex and tortuous.

Very early in the evolution of animal life when the struggle for existence began to count as a factor in the regulation of populations the necessity for a complex organisation of the body was increasingly realised. Paradoxical as it may sound, while the transition from the simple to the complex was acquired with the undoubted purpose of surviving, the inevitable result was the appearance of natural death amidst the immortal colony of the protozoons who were the earliest progenitors of us all. Today for some of them life is still for ever, but life only in the extreme of simplicity, in specks in drops of water, in tubes and in glass jars. Who would not readily bargain for death with such a life as this for the one we now enjoy.

It will have been clear from the foregoing paragraphs that death occurs not because the substances composing the body are mortal but because the tissues of which it is made are so well differentiated and so highly specialised that in the changing environments of life, sooner or later, they fail to find conditions of their continued existence and succumb whenever unfavourable circumstances prove too much for them. This is shown by the fact that systems and organs that come in contact with outside agencies fairly frequently and intimately wear and give way more easily than those which have less opportunities of being influenced by external conditions. Thus it is a matter of common knowledge that comparatively more people die of digestive and respiratory diseases than, say, of troubles in the kidney and the circulatory system, and stomach and the lungs are exactly the organs which are affected every day by such foreign materials as the food and the atmospheric air, while the circulatory and the excretory systems remain more or less shielded from such influences.

It is often wondered why people of all grades of society die at all possible ages. In man so many factors, artificial and natural, are at work that it is extremely difficult to advance precise reasons, but it may be said broadly that his longevity is, in great measure, determined by his own constitutional make-up as inherited from his parents and grand-parents and only to a very limited extent by the environment in which his life happens to be passed. This effect of heredity in deciding the period of life has been clearly demonstrated by a number of American workers in the case of a certain fly whose short generations make it a fit subject for experiments of this kind. In determining life some part may also be played by natural selection in which the fittest are said to survive. In man, however, the effect of this agency is to a great extent mitigated by the role of medicine and of humanitarian bodies which of necessity must help the phisically unfit to survive.

Efforts to correlate longevity with any broad facts of animal structure or life-history in different specific groups have so far failed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Neither size nor intelligence nor any other attribute that we know of may necessarily denote greater or lesser longevity. Parrots live longer than horses and such intelligent creatures as the ants and the bees are quite short-lived. Some small reptiles may easily live twice as long as the elephant. It is, however, possible to establish a mortality relationship amongst different individuals composing a specific group, a biological fact which has long been applied in acturial science.

Man's ambition to prolong life to the utmost, whatever the consequences, physical, economic and political, still remains. Of late the ambition has seemed more than ever nearer realisation by the famous researches of Dr. Serge Voronhoff and his declaration that the revitalisation of old age and the avoidance of premature death are within the realms of practical possibility. Death, it has been said in a preceding paragraph, is determined more by factors of heredity and less by the surroundings in which a man lives. While the latter can be controlled at will, it seems very difficult to say at the moment how far the substitution of certain youthful glands for the old ones will counteract the effects of the former and prolong life.

If rejuvenation becomes easy, and therefore popular, another blow will have been given what little of the force of natural selection m still be operating in human societies. T present writer doubts seriously the value of unduly prolonged life even though it may maintained without any impairment, mental physical, right to the end. Its inevitable cons quence must be greater overcrowding in th already overcrowded world leading to a rigoro restriction of births if not to a greater territori greed on the part of the nations. But a fa more undesirable result, as it appears to th writer, may be a world hundred years hen peopled largely with fully grown up men an women but with far fewer children, a prospe which no lover of children could contempla with equanimity. Nor is there any guaran that only useful lives will be prolonged and n those of criminals and all sorts of other un desirables who may have the necessary mea at their disposal. It is, however, conceivab that the state may care to regulate the quali of the populations under its charge and perm only such individuals to be operated upon it thinks fit in public interest. If rejuvenatio must come, one wishes that some such arrange ment prevailed.

THE QUEST FOR BEAUTY

By CYRIL MODAK

III. In Life's Temple

Tribute of Mind

In the Upanishadic allegory of the Chariot, ancient India illustrated the truth that whatever dominates the mind must dominate the whole life. If the mind is given over to the direction of wisdom, the individual does not come to grief. But if the mind is a hireling in the service of ignorance there is no security, no hope. Wisdom does not mean erudition. Ignorance is not necessarily lack of academic training. Ask the poet, the lover of Beauty-which-is-Truth, or the philosopher, the lover of Truth-which-is-Beauty. They know. Wisdom is right perspective of values. It is the clear recognition of things that are real and those that are mere shadows. And the worst ignorance is a persistent and malignant aversion to right evaluations. Just as wrong perspective mars the effect of a painting, so false judgments ruin the beauty of a life. No poet or artist with the most fervent devotion to Beauty can create a truly great masterpiece unless he can recognize Beauty, unless the mind is dominated by a concept of the Beautiful.

It is tragic that some *terms* have gathered round them the rumbling of so much intellectual thunder that many sensitive, 'tender-minded' and even sincere people treat them with superstitious fear. 'Mind,' 'concept,' 'philosophy' and the like are among these dreaded and tabooed terms. These tender-minded people think that profound devotion suffices withou

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the meddlings of the mind, without the confusions of philosophy. Pascal said, "The heart hath its reasons of which the head knows nothing." And these sincere enthusiasts of the supremacy of the heart seem to believe that emotional experiences are trustworthy guides. But put one of them through a Socratic test and it becomes very evident that he and his kind are only defending 'intuition' against the iconoclasm of 'dialectics.' To be sure, the artist does not arrive at his ideal of Beauty through a process of dialectical crystallization. But he does focus his mind on the beautiful in the phenomenal world and use this picture as teleological evidence for the construction of his ideal of the Infinite-Beautiful. When this ideal is absent the creative activity lacks direction, the artistic work lacks unity, and life is wanting in poise and harmony.

It is true that a pure intellectualist may be an aenemic personality with no warmth of emotion. He cannot be an artist. But the lover of beauty knows that he must keep both his eyes open, the eye of intuition and the eye of reason. It is unsound theory that makes the two contradictory or even exclusive. Reason and insight are complementary and inclusive processes of the one movement towards Love-Beauty-Truth. A flash of insight is often preceded by long and strenuous mental activity, as a river bursting on the plains suddenly comes to light, but may have struggled obscurely among the hills as a meandering little stream for many miles. Intuitions—not fancies—never yet visited a man who was not so absorbed in thought as to forget to close his mind's doors. The lover of the Infinite-Beautiful is so caught up in rapt contemplation that immediate awareness and reasoned insight, thought and feeling and will, function in unison, and in Tagore's words, he utters but one cry,

"Shatter all from this beggar's bowl : put out
This lamp of the importunate watcher :
Hold my hands, raise me from the
Still-gathering heap of Your gifts to the
Bare infinity of Your uncrowded presence."

The tribute of mind is that unflinching contemplation which blazes the trail for the individual's thoughts and passions and activities towards Transcendent and Absolute Beauty.

Tribute of Heart

To know is to love. Contemplation on the Infinite-Beautiful leads to the eager longing for communion. But unthinking and unperceiving devotion vents itself in unstable and whimsical paroxysms, urging men and women to court the flame sometimes, to be sure, but never inspiring the sustained effort that is needed for truly great creative work. In the presence of some emotional stimulus the individual reaction may make a saint of the worst sinner, a hero of the worst coward. The pragmatist asks : "Is this not enough?" Nothing short of complete mastery is enough. The artist who under the intoxication of liquor does execute a technical masterpiece lacks inner power, which must inevitably be reflected in his work. It is not enough that he produce a masterpiece. It is necessary that he produce it as a master. The true lover of Beauty finds in his ideal all the animating inspiration that he needs and his refined devotion depends upon no crude external stimulation. Devotion must be raised to the reflective level, must become an ideal if it is to contribute towards the making of a beautiful life.

If the pure intellectualist is an aenemic, the pure emotionalist is a plethoric personality. All through the history of romantic religion and culture there are maudlin extravagances which are symptoms of disease rather than health. Primitive emotionalism produces romantic literature and art, lacking in vigour and balance. It produces erotic mysticism, degenerating into orgies far from being religious. It tends to produce a cultural atmosphere in which men strive to be languishing, mellifluous Romeos, and women endeavour to be sweet ethereal Juliets. It produces no Augustine with his ideal of Beauty, no Dante with his ideal of Love, no Harishchandra with his ideal of Truth, no Spinoza wth his ideal of Wisdom, no Elizabeth Barret-Browning with her ideal of Womanhood. Mere emotionalism is as pernicious as a drug habit, and leads to the same consequences. The lover of Beauty loves what he knows and ever seeks to know he loves. Thus, when he thinks or sings or acts or writes or paints or chisels he is aware of the presence of that ideal which draws out his whole being 'as sunlight drinketh dew.' No disappointment or misfortune, no suffering or sorrow, no adverse circumstances or stubborn impediments can any longer affect his devotion to Beauty. He knows

"Love is not love
That alters when it alteration finds,
Or bends with the remover to remove."

He knows

"it is an ever fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark
Whose worth's unknown, altl ough his height be taken."

The artist comes by this quality of devotion, this refinement of love, when he fearlessly puts

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

his emotions in the melting pot of reflective meditation. The tribute of heart is an enduring love that vitalizes the whole personality, not to waste itself in riotous excesses or sudden flashes, but to spend itself in a steady deathless flame of creative, noble, beautiful living.

Tribute of Will

To know is to love : to love is to co-operate with the object of love. The three-fold nature of the intelligent being corresponds to the triune nature of reality. Through contemplation the artist's *mind* seeks to *know* the *Truth;* through communion his *heart* desires to *appropriate* the *Beauty,* and through co-operation his *will* strives to *realize* the *Love* of Ultimate Reality. When he has understood something of the design of the Infinite-Beautiful, when he has caught some inkling of the End towards which Beauty leads the universe he desires to do the will and reveal the glory of the Beloved. He reproduces his vision in colours or in stone. He expresses it in music and poetry. He interprets it in philosophy. And he translates his vision of the Infinite-Beautiful in love and friendship, sacrifice and service, in noble and gracious morality. Having dedicated himself unreservedly to Beauty, the artist uses all the untiring ingenuity of art to make his life a symbol suggestive of the divine eclat of his Beloved. His moral and spiritual aspirations struggle for an outlet in self-forgetful co-operation with the highest which he knows. He is not and cannot be satisfied with connoisseurship in art or life. He must act vigorously. He must live abundantly. He must spend himself in intensely active execution or the good will of the Infinite-Beautiful which he has appropriated and wills to will spontaneously. His unhesitating and enthusiastic activity in co-operation with the immanent Ideal reveals a considered and knowing assurance in its purposiveness. This faith of the lover of Beauty is not a charitable asylum where his mental lethargy may seek refuge, but the well-equipped observatory from which his mind can look upon the starry firmament with understanding and reverent wonder.

> "Strong Son of God, immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove."

This faith is not the blind inert acceptance of a sluggish or slavish will, but the comprehending dyanamic assent of volitional vitality. It is a faith that underlies all Science and Philosophy and Art and Life, of which Santayana says,

> "Bid then the tender light of faith to shine,
> By which alone the human heart is led.
> Unto the thinking of the thought divine."

And George Santayana may well have added

> "Unto the loving of the Loveliness benign."

The 'will to believe' is not a perverse desire to accept what facts do not warrant, or to do the spectacular. It is the insight that comes after 'much fasting and prayer,' after long contemplation of and communion with Supreme Beauty.

If, however, the mere emotionalist is plethoric, the mere volitionalist is a varicose personality. When the power of will is used only for repression and supression, it is being dissipated. The result of rigorous repression without wholesome expression is spiritual depression. That was what Europe was suffering from in the time of Rousseau and just before his time. The *control* and *restraint* preached with such vollubility by a Puritan type of moralists too timid to do a wrong thing all their lives misplace the emphasis on *foregoing* and *holding back* instead of on *discipline* and *exercise* necessary for truer and completer activity and fuller self-expression. The tribute of will is the whole-hearted acceptance of the invitation of the Infinite-Beautiful to participate in the process of the revelation of Beauty-Absolute in and through the world.

When, in the restricted realm of art, the subtle, sure, and unerring co-ordination between perspective of values, emotion of ideal, perception, imagination, and designed execution is indespensable, how can a similar, though infinitely deeper co-ordination be considered superfluous in the larger domain of life? Let but the inefable splendour of the design of the Infinite-Beautiful burst through the cloudy skepticism that darkens the mind so often, and from that moment of spiritual quickening the individual pledges his troth to Transcendent Beauty, and even afterwards his one endeavour, now intensely passioned and glorious, now quiet and brooding, is to fill every part and phase of his life with the melody of the message of the whole. And his entire personality lifts its hands to the Infinite-Beautiful and prays in the words of Tilak, the poet,

> "As words and their meaning are linked,
> Serving one purpose each,
> Be thou and I so knit, O Lord,
> And through me breathe thy speech."

The imagination fails to picture the heaven that will descend on earth when every individual breathes the speech of Supreme Beauty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE INDIAN BUDGET

By ASHOKE CHATTERJEE

"All despotism is bad; but the worst is that which works with the machinery of freedom."—Junius.

In the final stage of the discussion of the Finance Bill, Mr. Bhulabhai Desai referred to the parliamentary system of India as a costly farce. He also expressed his preference for a plain, unvarnished despotism as against an illusory freedom. The majority of the members of the Assembly shared the feelings of Mr. Desai and many of them expressed their views in an unequivocal condemnation of the policy and conduct of the Government. Some of these critics have been staunch supporters of the British Government of India during their entire political career. But the Viceregal recommendation of the Finance Bill came as a clear-cut expression of Will; and as far as the Assembly was concerned, this meant the curtain. History repeated itself in the following words :

"In pursuance of the provisions in sub-section (1) of section 67-(b) of the Government of India Act, I, Victor Alexander John Marquess of Linlithgow, do recommend to the Assembly that it do pass the Bill to fix the duty on salt manufactured in or imported by land into certain parts of British India, to vary excise duty on sugar leviable under Sugar (Excise Duty) Act of 1934, to vary certain duties leviable under the Indian Tariff Act, 1934, to vary excise duty on silver leviable under Silver (Excise Duty) Act, 1930, to fix maximum rates of postage under Indian Post Office Act of 1898 and to fix rates of income-tax and super-tax in the form hereto annexed.—(Signed) Linlithgow, Viceroy and Governor-General."

Those who did not agree with Sir James Grigg were deeply moved by their failure to induce the Government to change their Financial Policy. The Assembly members had a real grievance, for, though the British Government could assume that, politically, all Indians were infants and should be dealt with accordingly, they offended the experienced economists and financiers constituting the Assembly very deeply by disregarding their opinions on a question which they understood well enough and, perhaps, better than their rulers.

Generally speaking the financial measures recommended by the Government are expressive of a hurried adoption of unimaginative shortcuts. In arranging for the income and expenses of Government, one of the first considerations should be a consciousness of economy in the spending side. It is not to be assumed that Governmental expenditure is never wasteful and always at a level below which efficiency cannot be assured. The general impression is that this expenditure can be easily reduced by even as much as ten per cent without jeopardising India's communications, administration, defences, etc. etc. We have pointed out on many occasions that the defence item alone is a grave source of waste. In modern times it has come to be acknowledged that for the proper defence of a country, the entire nation together with its capital and human resources should be stimulated and organised to meet all emergencies. The idea of a concentrated, specialised and exclusively military organization expresses an inherent desire for aggressive warfare. It also costs a great deal more. The idea of the national army is ultimately better for national defence, even if it were far less spectacular and useful for imperialistic purposes in comparison with a smaller and wholetime army. Reduction of the regular army and the formation of a much bigger national army organized for defence only, should at once ensure economy and better defence. This may, of course, create a state of unemployment for professional fighting men and also inconvenience a good many people who profit by the existence of costly military departments; but these are hardly our national affairs.

It is not possible to enumerate all possible economies in the different departments in this short article; nor does the writer presume to be an expert in such matters. But it may be safely assumed that a balanced budget could have been secured by reducing expenditure in some of the departments. Closer control of expenditure, and insistence upon buying all requisites at the cheapest markets of the world without giving any preference to any particular foreign manufacturers, would also show considerable saving. In short, it is unbelievable that with a little effort, the Budget could not have been balanced, without having recourse to fresh and increased taxation which, in the opinion of competent economists, would injure India's national productivity and well-being.

Coming to taxes, one may question whether

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all evasions are being fully enquired into. It is a well-known popular assumption that in the matter of Income-tax certain groups of traders and commercial men habitually pay far less in taxes than they should, considering their profits. Such individuals as are expert evaders of the Income-tax generally do not conceal their wealth in anything excepting in their account books. People who grow rich and manifest their riches in everyway without ever declaring large incomes over a long period, should be suspect. It is well-known that the Income-tax Collectors of the Government of India are very cautious and keen scrutinisers of the affairs of such persons as are not well versed in the esoteric secrets of accountancy. A good many people have to pay a higher Income-tax than they should strictly legally, only due to their ignorance of the Laws pertaining to this Tax or because they keep no correct accounts. But this over payment would be very small compared to the evasions that clever people achieve. The evaders are either more intelligent than the officials or the officials are unaware of the existence of such practices. Whatever the reasons might be, the assumed evasions would amount to a very large sum, and a little overhaul in this department may be expected to yield something substantial in revenue.

Supposing that the Government were anyhow obliged to increase their revenues through fresh or increased taxation; should they have behaved like the proverbial drowning man, by catching at the nearest available straw? Burke said,

> "Taxing is an easy business.—Any projector can contrive new impositions; any bungler can add to the old; but is it altogether wise to have no other bounds to your impositions than the patience of those who are to bear them?"

The Budget discussions rather point to a loss of this patience. The "pathetic contentment" of the Indian masses has been a political phenomenon of wondrous stability. But we are not referring to this pathological state of mind of the conquerred peoples of India. There have been among our "representative" men, some, who have assiduously displayed a "calculated contentment" with all things done by our British rulers. During the Budget wrangle even the patience of some such politicians was badly ruffled. The Government of India should have looked upon this hitherto impossible gesture as a danger signal. But they thought better not to do so.

The raising of the excise duty on Sugar, has not only been a grave blunder but an act of deliberate provocation to a large number of shareholders and workers who had staked m in this industry, depending on continued St support. The progressive burdens placed on a infant industry which came into existence, mo or less at the request of the Government so speak, may be interpreted as breach of fai It is believed that many sugar factories w now close down and a large number of shar holders ruined. The loss to the workers and th agriculturists would also be considerable.

One of the major principles of Taxation that the gains from an imposition must not b overweighed by direct or indirect losses. It quite possible that a crisis in the Sugar indust may mean a direct loss of revenue through fall in sugar factories' profits. For, such fa tories as would have to close down would nev do so without a struggle. This struggle w mean a kind of competition which will hit a factories, losing ones as well as the prosperou Regarding the indirect losses to the communit one need not speculate. These losses will b certain to arise. So that the expectations o Sir James Grigg have a full share of doubtfu ness. Could he not manage things differently and better?

Who was it that said that he found som indulgences to be very good patriots in yieldin a revenue? Love of wines and spirits, tobac and opium usually pays more into the coffe of the State than any virtuous appetite. T exploitation of the indulgences for purpos of revenue, has its evil side; but wh it is a choice between increasing the cos of a man's salt, sugar, bread or cloth and his intoxicating pleasures, one m safely assert that these injurious habits shoul pay. If all *Biri* shops had to pay for a special vendor's licence, it should yield a ver high return. The fees could be collected qui cheaply by selling the fee stamp through th post offices and by making a rule that the licen stamp should be displayed in all *Biri* shops i a frame placed in a prominent place. The poli could easily check all evasions and this woul also give a productive occupation to the gua dians of Law and Order. And, of course, a cigar and cigarettes imported from abros should pay high duties. Opium and Spiri could also bear a little further burden.

The Federal Finance Committee appoint in 1931 pointed out the possibilities of a syste of Tobacco vend licenses. They also recom mended the excise duty on Matches and suggest ed the creation of state monopolies for pro

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Matches have shouldered their share of the burden and this has been interpreted as a Tax paid mainly by the poorer people on a necessity. The Tobacco selling licence would surely stand comparison with the excise on Matches.

As regards monopolies, if the Government arms and munitions factories could manufacture more extensively all articles commonly required for sporting, defensive and military purposes, it would create a profitable monopoly for the Government of India, which the industrial public will not resent. A little relaxation of the operation of the Arms Act would give a fillip to the monopoly. Restrictions upon the importation of cheaper standard arms and munitions would also help to establish the monopoly on sound basis. We believe that the changes brought about by the creation of mechanical armies, the air force and by the development of modern chemical warfare have turned the Indian Arms Act into an unnecessary and useless restriction upon the rights and liberty of the people. The prevalence of *dacoities* and robberies with violence in India, prove that the Arms Act merely impedes honest men in arranging the defence of their homes and property. Bad men somehow get hold of their own supplies of arms, etc. Therefore the Act should be enforced with greater leniency both from the revenue and this other point of view.

It was intended by the writer to show that the finances of the Government of India are being managed in an unimaginative way and with a stubborn conservativeness which is at once wasteful, unproductive and irritating to the public. If in this short article, this point of view has been explained with any degree of clearness, it has served its purpose.

WHO IS A BANKER

By J. C. NAHA, Cert. a. i. b. (London)

There has been some controversy with regard to the definition of the term *"Banker."* An eminent English authority on Banking, J. W. Gilbert, F.R.S., said :

"By custom we call a man a banker, who has an open shop with proper counters, servants, and books for receiving peoples' money in order to keep it safe and return it on demand, and any man who has opened such a shop we call him a banker without enquiring whether any man has given his money to keep."

The subject is no doubt controversial and deserves the attention of all serious students of banking.

There is no statutory definition of the term *"banker."* The expressions such as those appearing in the Bills of Exchange Act, 1882 (English), and the Stamp Act, 1891, do not lead us in the least nearer the truth. The Act defines a banker as a person carrying on business of banking—an expression as vague.

In the opinion of Sir John Paget :

"No one can be a banker who does not (1) take deposit accounts, (2) take current accounts, (3) issue and pay cheques drawn on himself, (4) collect cheques crossed and uncrossed, for the customers."

More recently, the Ministry of Labour in England, in connection with the Bankers' Special Scheme for Unemployment Insurance, has defined the term *"bank."* Though not strictly statutory, the definition has the statutory authority for the special purpose for which it was made. The scheme lays down that the expression *"bank"* shall be construed so as to include only institutions where "a substantial part of such business consists of the receipt of money on current account to be drawn upon by cheques."

The law does not restrict the operation of a person carrying on the business of banking (as is commonly understood), neither is the registration of business necessary.

Any person carrying on business as such may call himself a *banker*. There is no legal restriction to the use of the expression in India. And since the term *bank* or *banker* associates with it a character of stability of quite exceptional kind, it has now been very freely used after the business name even by the persons and firms doing money-lending only as a part of their ordinary business.

In some cases it has also been found that the use of the expression *banker* has little or no bearing at all with the business of the firm using it.

Section 80, Bills of Exchange Act, 1882 (English), which is equally applicable to India, provides :

"Where a banker on whom a crossed cheque is drawn, in good faith and without negligence pays it, if crossed generally, to a banker, or if crossed specially, to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the banker to whom it is crossed, or his agent for collection being a banker, the banker paying the cheque, and, if the cheque has come into the hands of the payee, the drawer, shall respectively be entitled to the same rights and be placed in the same position as if the payment of the cheque had been made to the true owner thereof."

Now, what constitutes a banker in the meaning of this section? This pertinent question may be asked. Ramdas Pantalu & Co. a firm of indigenous bankers who carry on the business of banking and do all the operations required by a banker to do, in the opinion of Sir John Paget, present a crossed cheque over the counter of a Joint Stock Bank for payment. Will the bank be justified in paying the cheque?

By the Bank Charter Act, 1844, s.21, every person carrying on business of banking in England and Wales must make an annual return of his name, address and occupation, or in the case of Companies and Partnerships, the names etc., of all persons composing the Company or Partnership, and the name by which the business is carried on. Similar returns are prescribed by the Bankers (Ireland) Act, 1825, and the Bankers (Scotland) Act, 1826 (Sheldon).

By section 4 (1), Indian Companies Act, 1913,

"No Company, Association or Partnership, consisting of more than ten persons shall be formed for the purpose of carrying on business of banking unless it is registered as a Company under this Act or is formed in pursuance of Act of Parliament or some other Act of the Governor-General in Council, or, if a Royal Charter or Letters Patent."

By section 136 (1) of the same Act,

"Every Company being a limited Banking Company or an Insurance Company or a Deposit, Provident or Benefit Society shall, before it commences business, and also on the first Monday in February and the first Monday in August in every year during which it carries on business make a statement in the form marked "G" in the Third Schedule, or as near thereto as circumstances will admit."

FORM "G"

* The share Capital of the Company is Rs..... divided into.....shares of.....each.

The number of shares issued is :

Calls to the amount of Rs.....per share have been made under which the sum of Rs.....has been received.

The liabilities of the Company on the thirty-first day of December (or thirtieth of June) were—

Debts owing to sundry persons by the Company:

Under decree, Rs.
On mortgages or bonds, Rs.
On notes, bills or hundies, Rs.
On other contracts, Rs.
On estimated liabilities, Rs.

The assets of the Company on that day were:

Government Securities (stating them) Rs.
Bills of Exchange, hundies and promissory Notes Rs.
Cash on hand and with Bankers, Rs.
Other Securities, Rs.

(2) "A copy of the statement shall be displayed and, until the display of the next following statement, kept displayed in a conspicuous place in the registered office of the Company, and in every Branch Office or place where the business of the Company is carried on."

From the foregoing one can probably safely conclude that until it has been decided otherwise by a competent Court or by a legislative enactment, any person, firm or Corporation carrying on business of Banking, receiving money on Current Accounts and doing all the functions of a banker, in order to have the full recognition of the status of a *banker*, must comply with the above statutory requirements.

* If the Company has no Capital divided into shares the portion of the statement relating to Capital and Shares must be omitted.

ANIMAL WELFARE WEEK

THE "Animal Welfare Movement," organized by us in 1925 on a small scale, with the object of reducing the slaughter of animals and preventing cruelty to animals, has shown gradual progress during the last twelve years. It is encouraging to see that a large number of people, irrespective of caste, creed or colour, have come forward to support the movement. It is our fervent hope that this movement will tend to reduce cruelty at least for a few days. It should be understood that we are sparing no pains to propagate this movement all over the world within a few years.

This movement has no religious bias at all; and we request all to kindly co-operate with us in observing the "Animal Welfare Week," which falls in the first week of May every year. The following three precepts have to be observed during the week :—

(1) To abstain from killing.
(2) To take only vegetarian diet.
(3) To give rest to animals between 11-30 A.M. and 1 P.M. and to abstain from travelling in vehicles drawn by animals during that time.

Further, in order to increase food production in the country we request all to kindly plant at least one food-producing plant during the above week. The co-operation of priests and teachers of all religions is earnestly invited. Please permit us to thank those ladies and gentlemen, who have given their kind support to the cause of dumb friends during the last twelve years.

Teachers and Students
Universal College

Panadura, Ceylon,
15th March, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DEPROVINCIALIZATION OF GOVERNMENT SCHOOLS

By BEPIN B. BANERJI

In 1932, when pressed hard on the floor of the Council Chamber by Sj. Shyama Prasad Mukerji, the then Hon'ble Minister for Education held out the hope that the question of the deprovincialization of Government schools would be "sympathetically considered" by Government in the near future. But the matter has since then been practically shelved, and its place has now been taken up by a proposal to reduce the number of schools and other retrograde measures that will retard the progress of education in the province.

Now this is not the first time that words of promise to our ear has been broken to our hope. Let me cull here a few instances from Government archives. In the Fourth Quinquennial Review of the Progress of Education in India (1897-98 to 1901-02) it is stated that in "privately managed schools the salary scale ranges from Rs. 5/- to Rs. 78/-" or, in other words, there are teachers in privately-managed schools who do not earn even the wages of a coolie! In this very Review, Government seemed to be very pathetically moved to improve this sad state of things, but what has been done is known to all.

Again, in a resolution on Indian Educational Policy issued by the Governor-General in Council in February, 1913, Government admits "on a special enquiry that out of 4700 teachers in private-managed schools about 4200 were in receipt of less than Rs. 50/- a month, 3300 of less than Rs. 30/- a month, while many teachers of English and classical languages drew salaries that would not attract men to the superior domestic service."

In this very resolution it is also stated that "the policy of Government is to improve the few Government schools by introducing a graded service for teachers of English with a minimum salary of Rs. 40 and a maximum salary of Rs. 400 per month." Just below the above it is also stated that "the policy of Government is to increase largely the grant-in-aid in order the aided institutions may keep pace with the improvements in Government schools and to encourage the establishment of new aided institutions, where necessary."

Now, what the Government has done to give effect to this solemn resolution is to raise the salary of even a Matriculate in the Government service not only to Rs. 40 but to Rs. 75 to begin with and the maximum salary of a Headmaster of Government schools not to Rs. 400 but to Rs. 800 per month, but in the case of private schools, effect has been given to it in curtailing the grant on the flimsiest ground or reducing it almost to the freezing point! This is how pledges are redeemed.

With one more instance, we close this chapter of regrets. The Retrenchment Committee, presided over by that astute business magnate, Sir Rajendra N. Mukerji, recommended the deprovincialization of schools on the ground that Government institutions having ceased to function as pioneers in education can no longer expect on principles of equity and justice to have a better treatment at the hands of Government. The speech of Lord Lytton at Jalpaiguri and the gramophone utterances of the then Minister for Education were also very "sympathetic"; we now find that these sympathies are 'matters of principle' and not of practice; otherwise, how could the Ministry of Education sit tight on so many solemn pledges made by Governors, Ministers, Committees, not to speak of the opinion of the general public eagerly desirous of giving a smattering of education to their children and raising the percentage of literates of their country to an optimistic limit.

Now, what are the reasons of the Hon'ble Minister for setting his face against these assurances? From the Press report of the speech delivered by the Minister of Education in the calmer and safer atmosphere of a Government school it appeared that he had staked the issue on two things (1) efficiency and (2) economy. Efficiency of an educational institution evidently lies in teaching and discipline. It is unnecessary to speak here at length on teaching. The test held by a third party, *viz.*, the University, dearly shows how the ill-equipped, ill-staffed and ill-housed schools are successfully competing with the privileged class of schools of the same type for the upkeep of which Government has been spending the major part

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the educational grant in the shape of pay, pension, building and equipment.

Necessity is the mother not only of invention but also of efficiency and it is this which makes the teachers of private schools more efficient than their pampered brethren under the Government. The tenure of the service of a teacher in a privately managed school depends on the quality of his work; while "the ancient solitary reign" of their fellow-workers in the other schools is in no fear of being "molested" even by the most "wandering" and erratic master. Thus, necessity, if not anything else, compels him to put more zest into his work than his fellow-workers in the Government schools. To do this on pay which is often less than the wages of a coolie and to show equally good, if not in many cases better, results in teaching bespeaks a devotion to duty which should be rewarded by Government by allowing them to have their proper share of the provincial revenues to which on account of their merit as well as numerical strength they have no less claim than the teachers in the sister institutions under the management of Government.

Anent the contention about a better and healthier tone of discipline in the schools under the direct management of Government, we admit that the teachers of the privately managed schools have their difficulties in maintaining "law and order" among the heterogenous crowd that are recruited to their schools from squalid homes and undesirable surroundings. But in spite of all these there has not as yet been any case of physical violence, not to speak of murders, of teachers by pupils in these much-maligned schools under the management of private agencies. In fact, if psycho-analysts are to be believed, the buoyant elastic nature of children, if repressed, will one day cross the rubicon of consciousness and stern measures will have their reaction; while a hearty handshake will do more to maintain that subtlest of subtle things, discipline, than mailed fists and bloodshot eyes.

On the question of economy it is opined that the sum that will be released by deprovincialization of schools and colleges will be negligible and the services of the teachers in Government employ cannot be dispensed with. I hope to be excused for tiring the patience of the reader at the fag-end of the paper with a few figures culled from a Government Report. In the Seventh Quinquennial Report on the Progress of Education of Bengal for the years 1922-23 to 1926-27 the number of schools for males and females in 1927 is stated to be 1045 of which 47 are under the direct management of Government and 998 are under the management of private agencies, and the expenditure incurred by Government in maintaining their 47 schools is Rs. 13,34,261 which the amount spent by Government for the upkeep of 998 private schools is Rs. 12,38,399, *i.e.*, Government do not think it worth their while to spend even that amount for the maintenance of 998 schools which they spend to maintain 47 schools of their own. And this is done though the utility of the two classes of schools of the same type is now admitted by the highest authority to be on a par. If Rs. 13,34,261 now spent for Government schools be released and added to Rs. 12,38,399 now spent for private schools, the Government help will, in stead of being negligible, be evidently doubled.

The Hon'ble Minister has very rightly felt for the loss of service of teachers in Government employ, but just below the expression of this laudable feeling, he has let the public know that there is a proposal on foot to effect heavy reductions in the salaries of teachers of Government schools. We do not understand how the two things tally. Deprovincialization will not end in the loss of service as feared by the Hon'ble Minister, it will mean a reduction in salaries which he himself proposes to do in the near future.

So looked at from all points of view, Government should be well-advised now to give effect to the solemn pledges of so many highly placed officials and well-constituted committees not only to ensure better progress but also to allay heart-burning among the same classes of public workers who can, in the present state of educational progress of the country, reasonably lay equal claim to the provincial revenues at the disposal of Government.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN PERIODICALS.

A Prayer

Let honour come to me from Thee
through a call to some desperate task,
in the pride of poignant suffering.
Lull me not into languid dreams;
Shake me out of this cringing in the dust;
Out of the fetters that shackle our mind,
make futile our destiny;
Out of the unreason that bends our dignity down
under the indiscriminate feet of dictators;
Shatter this age-long shame of ours,
And raise our head
into the boundless sky,
into the generous light,
into the air of freedom.

Rabindranath Tagore
in The Visva-Bharati Quarterly.

Dr. Sir Brajendra Nath Seal

Mr. Sachchidananda Sinha, the Bihari leader who edits *The Hindustan Review,* pays the following tribute to Dr. Sir Brajendra Nath Seal in the March number of that monthly :

Sir Brajendra Nath Seal, the General President of the Parliament of Religions which commenced its sittings at Calcutta on the 1st March, has personal reminiscences of Sri Ramakrishna Paramahansa. Swami Vivekananda used to look upon him as an intimate friend. It may be recalled in this connection that Sir Brajendra Nath was invited to London in 1911 to open the Universal Race Congress, the first of its kind in the present century.

Prof. Brajendra Nath Seal is one of the greatest Indian Savants.

A man of prodigious learning in almost all branches of human knowledge, he is a living example of the genuine philosopher whose portrait Plato paints so inimitably in the *Republic.* 'He has taste for every sort of knowledge and is curious to learn and is never satisfied.' He is a man 'whose mind is fixed upon the true being, has no time to look down upon the affairs of earth or to be filled with malice and envy contending against men; his eye is ever directed towards things fixed and immutable.'

Even as a school-boy, Brajendranath was known as a prodigy. As a College student, he came under the influence of Dr. Hastie, who was then the Principal of the General Assembly's Institution, and turned his attention to Literature and Philosophy. During the five years of his college life, he read everything, literally everything, that there is to be read of English Literature, Philology, History, Jurisprudence and Philosophy.

After taking his M.A. degree, he in his own thorough manner, studied Economics, Sanskrit Literature and Hindu Philosophy. Besides English, Sanskrit and his mother-tongue Bengali, Dr. Seal knows French, German, Italian, Persian, Latin and Greek, well enough to read books in these languages.

It will naturally be asked how it is that so remarkable a man is so little known and appreciated. The answer is very simple. How many men are there in the country capable of sufficiently gauging his worth? 'No man,' says Hegel 'is a hero to his valet, not because the hero is not a hero, but because the valet is a valet.' Further, the utter unworldliness of the man and the total absence of all traces of ambition from his nature have stood in the way of his becoming generally known. There does not live a man more indifferent to fame and recognitions. Absorbed in the contemplation of the True, the Good and the Beautiful, self-extinguished in the Absolute, what cares he for the tinsel of the world's honour and applause? The supreme felicity of perceiving all things in the Absolute and the Absolute in all things is to him everything and all else simply nothing. If he had been like ordinary men, if he had known and cared to use the art of self-advertisement, if the prize of the world had the least attraction for him, his name today would have been a household word throughout the civilized world. It is in spite of himself that he at last slowly got recognition. The unique honour which the organizers of the Universal Races Congress did to him by selecting him as the first speaker and the opener of the proceedings was appreciated by his countrymen.

A philosopher and a recluse though he is, Dr. Seal possesses administrative abilities of a higher order. So strong is his sense of duty that he personally does the work which others leave to assistants and clerks.

Such is the man, so great and yet so simple, in the world but not of it, who shows in his life what the educated Indian can be.

The Essence of Hinduism

The following is reproduced from an article in *The Vedanta Kesari,* which is a compilation of relevant passages from the several speeches delivered by Mahatma Gandhi in Travancore during his recent visit to that State in connection with the Temple Entry Proclamation.

I have found in the original Vedas the essence of Hinduism. That essence is—God pervades in everything and God is the Ruler, Creator and Lord of the world. He being the undisputable and unchallengeable Master, we dedicate everything to Him every day, and He provides our wants. This faith is enunciated in the first Mantra or the Isa Upanishad. The essence of Hinduism is briefly, but equally brilliantly, given inspite of untouchability in this first Mantra of the Isa Upanishad.* The

---

* ॐ ईशावास्यमिदꣳ सर्वं यत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद् धनम् ॥

All this, whatsoever exists in the universe, is the vesture of the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

meaning of this Mantra in a nutshell is that all are created by the one God, and that all must enjoy in common what God has given, and that one should not covet another's wealth. God, according to that Mantra, is Ruler, Master and Lord, and pervades all this universe to the tiniest atom. It means He is not merely in your and my hearts, but he is literally and absolutely in every one of the innumerable things, in the bones of your body and in the hairs of your head. Therefore He is nearer to me and you than our dearest ones. That is the essence of Hinduism, and we realise that truth in this magnificent Mantra as we realise that you are sitting here and listening to me.

Having realised that truth, the seer who has given this Mantra to the world proceeds to say that since God is near to us and dominates all our actions, we must voluntarily resign and dedicate at His feet all that we have hitherto in our presumption and ignorance regarded as our own. God provides everything, and nothing belongs to us, He being their indisputable and unchangeable master. The Mantra next says—'Covet not anybody else's riches.' But only after that act of conscious and deleberate renunciation and dedication we shall have to eat, cloth ourselves and house ourselves. For that the Mantra says—After having dedicated, you enjoy and use all the necessaries of life given to you by God Himself with His own sacred hands.

Now this requires the same trust, the same faith and the same love that a child without reasoning out things for itself has towards its parents. The child never reasons for itself and it depends upon its parents for its supply. The parents are as much mortal as the children. It is infinitely more logical of us then that we should have at least as much faith and trust in God to give us food and cloth.

Just as we require food for the body, so also we require, in the shape of prayers, food for the soul, for we know and recognize that there is something besides our body. If you try prayer for some time sincerely, you will discover with me that whereas you may go without bodily food for some time even with profit, you may not desire to go without the spiritual food. Some sort of evening prayer before retiring to bed is necessary. If prayers are offered both in the morning and evening, you will soon find that a time will come when you will be disgusted if you omit to offer prayers. Since there are millions in this country who cannot even recite Bhajanas, our forefathers have discovered a method which is a mere recital of the name of God whom you recognize as Rama, Krishna or by thousands of other names.

Even if all the Hindu Scriptures were reduced to ashes, if this one Mantra of the Isa Upanishad alone remained embeded in the memory of the Hindus, it would be sufficient for Hinduism to abide for ever. The Bhagavad Gita which has been my Kamadhenu (the mythical cow that yields all one desires) in all difficult times was based on the truth embeded in that Mantra. The last nineteen verses of the 2nd Chapter of the Bhagavad Gita are reminders to every Hindu of how he should conduct himself on earth.

Hinduism and Untouchability

In an interesting essay in *The Aryan Path*, Dr. Radhakumud Mookerji chronicles the labour of several generations of social and religious reformers in India who have fought the sin of Untouchability.

The land of the Tamils is famous for the great Vaishnava leaders called "Alvars" who flourished from the seventh to the tenth centuries, those poet-singers who wandered from shrine to shrine, composing hymns, singing them in ecstasy, and falling in trance on the floors of temples. They freely taught the outcastes, some of them being themselves outcastes. Twelve of these "Alvars" are regarded as teachers of the Sri Vaishnava sect which arose about this time. Of these the fifth Alvar Sathakopa was a *Dom* and the ninth, Andal, was a woman.

The many Sakti cults responsible for the Tantra literature, which were in evidence as early as the time of Harsha (seventh century) embraced men and women of all castes together with outcastes. But the problem of the depressed classes was tackled best by the many Bhakti movements which arose between 900 and 1350, in spite of the political revolutions which followed the Muslim conquests in India.

The earlier "Alvars" prepared the ground for the advent of the great religious leader, Ramanuja (*c.* 1050-1137).

Though he started as a strict conservative he defied tradition by permitting the outcastes the right of temple entry once a year. He also bestowed the sacred thread on the Sudras and the outcaste adherents of his sect, though it was a special lowcaste sacred thread. There was a regular group, all belonging to the Sudra caste, who were his special disciples and were known as *Satanis*. The Sri-Vaishnava sect of Ramanuja ministered to all four castes and also to outcastes, several of whom figure in the list of Sri-Vaishnava Saints.

There were also in the North about this time some renowned Maratha *Bhaktas* among whom caste distinctions were swept away in the flood of religious emotion. One of them was Namdeva. A tailor by birth and occupation, he spent his life preaching Bhakti both in the Maratha country and in the Punjab, where his hymns were brought together in a *Grantha*.

The next is Eknath (died in 1600), a Brahmin, who did not believe in caste and suffered for his convictions.

The great Tukaram (1608-1648) was a petty shopkeeper and a Sudra whose father was a corn-dealer.

The foremost of the Gujrati Sashana was Narsi Mehta, (1413-1476) a Nagar Brahmin, who preached in Gujrat and Cutch. Along with him may be mentioned Akho of Ahmedabad, a goldsmith (1613-1663), Ranchhor Das (1764), and Santa Ram, who had many Muslim pupils, and Madhogarh (1824).

A greater outburst of the same religious movement was witnessed in Bengal under Chaitanya (1485-1533) whose preaching effected further relaxations in the rigidity of caste rules in the sphere of spirituality.

A person of any caste could share his worship and become a member of his community, some of whose votaries would eat freely with others, irrespective of caste. A devoted pupil of Chaitanya was Yavana (Moslem) Haridas, son of Malai Kazi, who was converted to Vaishnavism by the orthodox Brahmin scholar Advaitacharya. His conversion was reported to the king of Gauda who had him tried by a court of twelve Kazis and publicly whipped. Chaitanya had a drama enacted at Nadiya to justify the conversion of Haridas, pointing out that "the way of love and faith is different from the one prescribed in the Sastras," on the strength of his favourite motto taken from the *Brihat-Naradiya Purana*:—"Even a Chandala if he is a devotee of Hari is to be preferred

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a Brahmin." The *Chaitanya Charitamrita* refers to Kalidasa, a Kayastha, who made it a practice to eat left by low-caste people like *Doms* and *Hadis*.

Another great agency in the social uplift of the pressed classes was the Ramaite religious movement ded by the great Ramananda, who probably lived ween 1400 and 1470 and started as a follower of the of Ramanuja. Ramananda is known for his early tion of caste distinctions in accepting disciples, by emphasising the old Vaishnavite position that kti and not mere birth leads to salvation. Ramananda self found his first religious teachers in two saints the lowest castes, Sathakopa and Vishnuchitta. He as his personal disciples quite a motley group which ded a Sudra, a Jat, an outcaste, a Moslem and a man. Twelve of these were themselves saints and ious leaders of the highest order, *viz.*, Ravi Das (a mar), Kabir, Dhanna (a Jat), Sena (a barber), Pipa Rajput), Bhavananda, Sukhananda, Asananda, Sursura- nda, Paramananda, Mahananda, and Sri Ananda.

Of these, the most striking is Ravi Das, the Chamar Kasi, whose spirituality conquered the pride of higher es. Jhali, the Rana of Chitor, became his disciple there is a story that even Mirabai was also his ciple.

Sena was the barber of his king who was moved to me his disciple! Dhanna (1415), a Jat, had a Brahmin cher who himself referred him to Ramananda for his her instruction. Pipa (1445) was a Rajput chief who his wife Sita left his Kingdom under Ramananda's chings. It is said of Sukhananda that he lived day night in *samadhi*, and fully justifying his name. suranandа renounced the world with his wife. Among er noted disciples of Ramananda, were Anantananda Jaipur, Krishna Das, Agradasa and Kilha. Kilha, the of a Subedar, belonged to Gujrat, and was himself founder of the Khati sect.

Like Ramananda's teachings, those of abir were equally fruitful in producing a ntiful crop of saints, founders of independent ts which did not believe in the distinction caste in religious life.

They were Kabirpanthis (1470) in Benares; Sikhs 500) in the Punjab; Dadupanthis (1575?) in Raj- tana; Bal Dasis (1600) in Alwar; Satnamis (1600) in rmal (Delhi); Baba Lalis (1625) in Dehanpur rhind); Sadhs (1658) in Delhi; Charan Dasis (1730) Delhi; Siva Narayanis (1734) in Chandrawar hazipur); Garib Dasis (1740) in Chudani (Rohtak) d Ram Sanetus (1750) in Shahapur (Rajputana). Of se great religious leaders Dadu was outstanding like teacher Kabir. According to some, his time was 03-1660. He had a number of Moslem disciples, some whom were themselves founders of sects. Most famous these was Rajjab in whose sect the position of the uru is given to a Hindu or a Moslem according to piritual superiority.

Almost equally striking among the disciples of Dadu as Lal Das who hailed from the predatory tribe of Meos d won recognition as the chief spiritual leader in lwar. Ghazidasa, a Chamar of Chattisgarh, Central rovinces (1820), made himself the greatest moral force r the uplift of his community as followers of the sect Satnamis. The Siva-Narayanis, again, are marked by eir disciples being drawn from outcastes. It is stated at Mohammad Shah of Delhi (1719-1748) became a ember of this sect and favoured its founder with the ft of the royal seal.

Mention may be made in this connection of the sect Kabir led in Kathiawad by Bhan (1700-1775), a Lohana by caste, some of whose pupils became famous teachers, such as Jivan Das, Trikam Das, both outcastes, and Rabi Saheb, a Baniya.

Chamar Ghasi Das (1875) was the founder of an important sect which did not allow fish, meat or drink to its followers. Lal Beg is another Chamar saint who founded a sect that is flourishing in Bikaner.

The Granth Sahib

Like Kabir Guru Nanak abjured Sanskrit, the language of the priest, and as he was a Punjabi by birth, he made his own mother-tongue the vehicle of his thought. One of his successors modified the Sanskrit script and devised the *Gurumukhi* script for the use of the Sikhs. H. C. Kumar writes in *The Scholar* :

To the fifth Guru, Arjun Dev belongs the great honour of collecting and classifying according to Ragas, or musical scale, the hymns of his predecessors and compile the *Granth Sahib* (in 1604). He was a most lovable and winsome personality. A man of wide culture, deep learning and utter humility, he himself made a considerable contribution to the *Vani*, word, of his predecessors, and made the *Granth Sahib* a unique compilation of religious literature. For, in this Bible of the Sikhs, we find the hymns not only of the Sikh Gurus themselves, but of many a Muslim Saint like Shaik Farid, and even of untouchable Saints from all parts of India, such as Dhana, the Jat, Sadna, the butcher, Ravi Das, the shoe-maker, Saina, the barber, and others. Kabir, of course, had a large and honoured place among these, while his Master, Ramananda, is represented by at least one hymn. The *Gita Govinda* of Jai Dev, in the 12th century, and the hymns of the Maharashtra Saint, Nam Dev, were all laid under contribution, and give to the *Granth Sahib* a touch, broad as Truth and high as God.

The hymns of Guru Arjun himself are surcharged with the perfume of deep devotion to the Guru and are vibrant with fervent yearning for Union with Him and with the Over-Soul. His language is far more polished and far less involved, and his famous *Sukh Mani*, the Jewel of Peace, is a marvellous revelation of how in his skilful hands, Punjabi becomes the vehicle of the highest truths of Hindu philosophy. Guru Arjun was as truly the father of the Punjabi language as Chaucer was that of English. The *Granth Sahib* is a specimen of spiritual democracy.

Guru Arjun, who compiled the Granth Sahib or the Sikh Scripture, also completed Har Mandir, the House of God, better known as the Golden Temple.

The excavation of the tank had been begun by his predecessor, Guru Ram Das, after whom it was called Ram Das Sar; but the work was carried to completion by Guru Arjun, who also built the Temple. The original structure must have been a simple one. But in the troublous times that followed, it attracted the unwelcome attention of the Muslim rulers of the times, who more than once laid sacriligous hands on it. Ultimately, Ahmed Shah Abdali razed it to the ground. But it was rebuilt soon after by Maharaja Ranjit Singh, the Lion of the Punjab. It is a small but elegant building of pearl white marble, with open doors on all sides, and walls inlaid with precious stones in beautiful designs of flowers and birds. The Granth Sahib is displayed in the middle

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the Temple, and sacred music goes on night and day. No human or other figure finds a place anywhere on the walls and the premises, and with the beautiful tank of Immortality on all sides, the temple offers a contrast to Hindu buildings of this kind. The Golden Temple is as sacred to the Sikh as the Kaaba to the Muslim or Benares to the Hindu. The town of Amritsar is situated round the Temple.

India's Fiscal Policy

Prof. B. P. Adarkar, Allahabad University, pleads in his article in *The Twentieth Century*, for a bolder and more progressive application to India of the principle of Discriminating Protection. He concludes :

In the first place, the theoretical foundations of *Laissez-faire* have been found to be inadequate because the assumptions on which they are based, such as, that there is full employment, that "wage-rates tend to adjust themselves to demand and supply conditions in suchwise that no involuntary unemployment, other than such as is due to industrial fluctuations, can exist," that cosmopolitan good is the good *par excellence*, that changes in distribution would make no material alteration to international values,—these assumptions cannot be granted. Even the international division of labour, which is the mainstay of Free Trade, is not above reproach, because it is capable of doing permanent harm to a backward country in respect of its production and productive capacity and because what tends to be is not necessarily for the best. So far as India is concerned, her case falls within the category of backward agricultural countries "wishful to develop manufactures," and possessing, cumulative potentialities of natural and human resources. Thus Discriminating Protection of a piecemeal variety hardly meets the requirements of her industries, which, if we are at all to be honest about it, are undoubtedly shouting for a rapid growth. What is needed is a comprehensive visualization of the industrial problem as a whole and we must also remember that industrialization is a cumulative process, as there is a close interdependence between industries, old and new. The burden on the consumer and on the agriculturist are merely the arguments of crocodiles: there is no loss caused to these interests for which they will not be more than compensated in other ways, owing to increase of employment and owing to internal demand for food-stuffs and raw materials having increased. Moreover, under present circumstances, at any rate, owing to the steep fall of prices of all kinds, the consumers (*i.e.*, people still deriving incomes through employment or otherwise—not the unemployed) have gained all along the line. For these reasons, I have no sympathy for the so-called consumers whose mythical interests seem to dominate our fortunes in fiscal policy. It should be remembered that every fiscal measure is bound to harm some people and benefit others, or harm the same people in some ways and benefit them in others: the function of economists is to deal with each case justly weighing the pros and cons and considering the *tout ensemble* of results and not merely to harp upon one set of such results. Owing to a lack of industrial and commercial development in India, there is in evidence today a growing middle-class unemployment, which has been caused as much by an increasing maladjustment of the labour supply as by a growing stream of population. At a time when the rest of the world's countries have safe-guarded their production structures and markets by restrictive measures against a plethora of dumped goods, what has the Government of India done? Our Government is about the only one have achieved the singular distinction of having nothing in a world depression which has hit agricul countries the hardest. Our Government is obviously to maintain *Laissez-faire* in all its pristine purity would even go to the length of sacrificing Indian curr and fiscal policy on the altar of a false internationa lending volunteer services to its cause by refusing enter into "a race of competitive depreciation" and complicate (*sic*) international trade by imposing arti "trade barriers." For this Yeoman service to the of internationalism, the Government of India verily des the Nobel Peace Prize for all years to come.

The Jharia Coal Industry

Prof. S. R. Bose, in the course of his art on the above subject, writes in the *Ind Journal of Economics* :

The coal industry, particularly the Jharia coal has come of late to claim a good deal of public atte due chiefly to the disastrous fires occurring in c succession at the three important collieries of Bag Giridih and Loyabad, but partly also because of prominence given by the Press to the views of cer experts like Sir Lewis Fermor and Dr. Cyril Fox about possibility of the exhaustion of the supply of metallurgical coal due to wasteful methods of produ and consumption followed in this country. That the of coal was not entirely unknown in India before advent of the British is proved by the occurrence of place names as Barakar (meaning chief mine), Kalipa (meaning hill of coal), Angarpatra (meaning stone charcoal), and Damodar (meaning fire in the ston or bed). All the above places are at present impor centres of the coal mining industry.

Owing to the lack of the means of co munication and the comparative abundance wood the use of coal as fuel was confined the immediate vicinity of the places where c deposits occurred.

There is a local tradition current in the Jharia c field as to how the use of coal spread and a trade in developed. The tradition asserts that in the early d people from Midnapore used to come up the Dam with boats laden with salt which they sold to pe along the route. It so happened that once when merchants had anchored their boats at a place c Nonachra (about two miles from Raniganj) and made their ovens for cooking their food on what thought to be black rock, they found that very wood fuel was necessary, as the black rock took fire began to burn, thus helping them to cook their f On enquiry from local people they were told that black rock was "Pathar Kaila" and could be bu While leaving the place they took a boat-load of rocky coal with them and thus the use of this fuel made known to the world outside.

The first Englishman to discover the existence coal in Bengal was probably Mr. Suetonious Gra Heatly who, in 1774, was the Collector of Chota Nagp and Palamau. He, along with one John Sumner, mitted in 1774 a memorial to Warren Hastings for license to work coal mines in Pachete and Birbh The license applied for was granted and the first c mine was opened in 1774 near Sitarampur. The use of coal in India about this time was by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ia Company who used it in their arsenals for fusing als for casting ordnances and the coal used came from gland as ballast in sailing ships. For a long time ghs were expressed about the quality of Indian coal it could not make much headway. The first mention Jharia in connection with coal occurrences in the modar valley is to be found in a proposal submitted 1777 to Government by Messrs. Motte and Farquhar cast shot and shell in the pergunnah of Jerriah.

With the establishment of the Geological rvey of India in 1856 the coal deposits of aria came to be definitely located.

In 1890 the East Indian Railway Company deputed ir mining engineer Mr. T. H. Ward to make an mination of the resources of the Jharia field. His ort was very favourable and the East Indian Railway mediately undertook the construction of a new line m Barakar to Dhanbad which was opened in 1894. B. N. Railway authorities, too, established their own nections with the Jharia field.

With the establishment of railway communication the importance of Jharia steadily reased.

In 1908 the headquarters of the Gobindpur sub-vision were transferred to Dhanbad (4½ miles from aria) and the sub-division was renamed Dhanbad. In 09 the headquarters of the department of mines in ia were removed from Calcutta to Dhanbad. It has been decided to construct an aerodrome at Jharia. ard of 200 million tons of coal have been raised from Jharia field since 1894, which at a price of Rs. 3 ton, is worth sixty crores of rupees. Since 1908 the aria coalfields have been supplying about half the total l produced in India. The area of the field is about 0 sq. miles and is estimated to contain about 20 thousand ion tons of coal, of which ten per cent is of good ity suitable for the manufacture of metallurgical e. The mining settlement of Jharia had in 1933 a ulation of 534 thousand souls of which 73 thousand re actual workers.

In 1933 there were 219 mines in the Jharia field but per cent of the output of the Jharia coalfield came m collieries controlled by no more than 13 firms of naging agents. The average number of workers ployed per mine was 350 and the output per mine was ree thousand tons a month. The output per worker s 133 tons a year, which is only one-fifth of that in S. A. and only half of that in Japan and Great Britain. the Jharia field 18 seams of coal have been traced.

The Nature of "Folklore" and "Popular Art"

A sharp distinction is commonly drawn between "learning" and folklore, "high art" and popular art: and it is quite true that under present conditions the distinction is valid and profound. Ananda K. Coomaraswamy writes in *The Quarterly Journal of the Mythic Society*:

We may very well ask what is the true nature of folk and peasant art, and whether such an art differs from that of the *kavi* and *acarya* in any other way than in degree of refinement. In traditional and unanimous societies we observe that no hard and fast line can be drawn between the arts that appeal to the peasant and those that appeal to the lord; both live in what is essentially the same way, but on a different scale. The distinctions are of refinement and luxury, but not of content or style; in other words the differences are measurable in terms of material value, but are neither spiritual nor psychological. The attempt to distinguish aristocratic from popular motifs in traditional literature is fallacious; all traditional art is folk art in the sense that it is the art of a unanimous people (*jana*). As Professor Child has remarked in connection with the history of Ballads, "The condition of society in which a truly national and popular poetry appears . . . (is one) in which the people are not divided by political organizations and book-culture into marked distinct classes; in which, consequently, there is such community of ideas and feelings that the whole people from one individual."

It is only because we regard these problems from the narrow standpoint of present circumstances that we fail to grasp this condition. In a democratic society, where all men are theoretically equal, what exists in fact is a distinction between a bourgeois culture on the one hand and the ignorance of the uncultured masses on the other, notwithstanding that both classes may be literate. Here there is no such thing as a "folk" (*jana*), for the proletariat is not a "folk," but comparable rather to the outcaste (*candala*) than to a fourth estate (*sudra*); the sacerdotal (*Brahmana*) and chivalrous (*ksatriya*) classes are virtually lacking (men are so much alike that these functions can be exercised by *anyone* (the newsboy, for example, becoming a President), and the bourgeoisie (*vaisya*) is (assimilated) to the proletarian (*candala*) masses, to form what is in effect a unanimously profane "herd" (*pasu*) whose conduct is governed only by likes and dislikes, and not by any higher principles. Here the distinction of "educated" from "uneducated" is merely technical; it is no longer one of degrees of consciousness, but of more or less information. Under these conditions the distinction of literacy from illiteracy has a value altogether different from its value in traditional societies in which the whole folk, at the same time that it is culturally unanimous, is functionally differentiated; literacy in the latter case, being quite unnecessary to some functions, where moreover its absence does not constitute a privation, since other means than books exist for the communication and transmission of spiritual values; and, further, under these circumstances, the function itself (*svadharma*), however "menial" or "commercial," is strictly speaking a "way" (*marga*), so that it is not by engaging in other work to which a higher or lower social prestige may attach, but to the extent that a man approaches perfection in his own work and understands its spiritual significance, that he can *rise above himself*,—an ambition to *rise above his fellows* having then no longer any real meaning.

In democratic societies, then, where proletarian and profane (*i.e.*, ignorant) values prevail, there arises a real distinction of what is optimistically called "learning" or "science" on the part of the educated classes from the ignorance of the masses; and this distinction is measured by standards, not of profundity, but of literacy, in the simple sense of ability to read the printed word. In case there survives any residue of a true peasantry (as is still the case in Europe, but scarcely in America), or when it is a question of the "primitive" culture of other races, or even of traditional scriptures and metaphysical traditions that are of anything but popular origin, the "superstitions" involved (we shall presently see what is really implied by this very apt term) are confounded with the "ignorance" of the masses, and studied only with a condescending lack of understanding.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

How perverse a situation is thus created can be seen when we realise that where the thread of symbolic and initiatory teaching has been broken at higher social levels (and modern education, whether in India or elsewhere has precisely, and very often intentionally, this destructive effect), it is just the "superstitions" of the people and what is apparently irrational in religious doctrine that has preserved what would otherwise have been lost. When the bourgeois culture of the universities has thus declined to levels of purely empirical and factual information, then it is precisely and only in the superstitions of the peasantry, wherever these have been strong enough to resist the subversive efforts of the educators, that there survives a genuinely human, and often indeed a superhuman wisdom, however unconscious, and however fragmentary and naive may be the form in which it is expressed. There is, for example, a wisdom in traditional fairy tales (not of course, in those which have been written by "literary" men "for children") that is altogether different in kind from such psychological sense or nonsense as may be embodied in a modern novel.

Economic Realism

The Mysore Economic Journal writes editorially :

The General Elections have ended in British India and there are now going on discussions as to the acceptance of office in the different Provinces. Whatever may be the case with the three Provinces of the Punjab, Bengal and Assam, the Congress has majorities in the rest of the Provinces and there is no question that the people in them are ready for an advance in them. They are tired of the halting policy of the previous Ministries and they desire a change which may mean a forward policy. The question of office has two sides; the first is the political and the second, economic. Here, in this instance, the political will mean the economic, and the economic thus automatically becomes the political. The "fight," as it is called, may go on; but it cannot be gain-said that it requires aid from the economic side. The need for an active "Economic Development" policy is thus supreme today in the Provinces of India. If the Congress Provinces lead the way and develop an economic policy, which is both popular and sound, then the communalistic Provinces cannot lag behind. They are bound to suffer by comparison. Their people are bound to cry out and develop a mentality which is bound to render their governments weak and bring about the resignations of the Ministries concerned. Thus, even in the communalistic Provinces, the Congress forward economic policy would lead the way and help to obtain for the masses the advantages of a sounder economic system. The need for grasping this important aspect of "acceptance of office" is thus great.

A forward economic policy may not mean anything more for the present than the evolving of a policy which might help the amelioration of conditions for the masses, the rural masses, the labouring masses in industrial areas, and the urban and metropolitan unemployed. A policy that might mean some hope for these different classes who are crying for relief should be evolved without delay, if the present discontent is to be allayed from each of these quarters. What might help in the solution of this problem is a well-considered policy of Economic Planning. This phrase need not turn away people from all thought of it. Some feel afraid of it altogether, with visions of Soviet Russia horrors of Communism and terrors of absolutism. There are plans and plans. And a plan suited to India and her is quite possible. There is no reason why such should not be evolved by competent Indians and effect to in the best interests of the country. The no turning away from such planning today, as Nation means first self-sufficiency and self-respect. If the Co Provinces take to planning, the communalistic Pro will beforelong have to follow suit. This would, b long, pave the way for inter-Provincial action with benefit to the country.

The suggestion of office acceptance has thus to it which is full of promise. Nobody denies the Congress, having won the elections, has every rig use its victory on its own lines. But it should be by the requirements of the situation, if it is to make best of the situation today. Realism should guide policy, if it is to retain even its "fighting spirit" is called. A good policy is bound to make it even popular and help to maintain its firm hold on the and the classes. Such a policy, too, would justify success, and help to its future as well. There mar conditions attached to its action in the strictly pol field, but there can be no gainsaying that it will doing the right thing in setting a high example political sphere, if in accepting office it made eco development its first plank in any policy of actio might chalk out for itself. That would help Congress to kill communalism and place patri where it ought to be.

The Philosophy of Literature

The following is the concluding portion the philosophico-literary article from the of Rabindranath Tagore, the first part of wh we reproduced in our last issue from *The Vi Bharati Quarterly* :

Stagnant water is dumb, close air is oppressive, it is I repeat, vacancy or vagueness of consciousness is most intolerable for a human creature. When, on other hand, the consciousness of "I am" attains a co fullness, reaches a certain intensity, it brings our indi personality into touch with the Supreme Person, w upon from Infinity comes, in trun, the response "I a At this level our being rises above all distinctio pleasure and pain into the ineffable bliss of sup realisation. And, as in the work-a-day world man occupied with endeavours to fulfil his needs, to add t possessions, to increase his knowledge, so in his litera and art he is persistently striving to enlarge and en the content of his consciousness, in order to raise his to higher and higher levels, to become more and more true Self. To what an empty desert would man's life reduced if some cataclysm were to destroy his accumu treasures of art and literature ?

To express the beautiful, therefore, does sufficiently indicate the aim and end of literat

The perception of beauty has also its different le Beauty is easily distinguishable on what I have called groundfloor. It is clear that the flower is beautiful, butterfly is beautiful, the peacock is beautiful. At a hig level, where Mind sits jointly in judgment, and chara comes in as an element to be taken into consideration, not so easy to come to a decision about that is or is beautiful, for reliance cannot then be placed on verdict of the senses alone. Whereupon there comes what may be called the distinction between the attra

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

d the significant, the latter being the give of deeper joy. e dance tune attracts by its prettiness as soon as it is rd. The classical melody has a character which makes profounder appeal, an appeal that requires culture of d for its appreciation, for the realisation of that which implied.

This brings us to the fundamental charac-ristic of literature.

The attractive things that we ordinarily call autiful or interesting are such as are obviously real to Merely to express them as they are, would be but reporting of news. It is for literature to bring home us the appeal of that which is not obvious about them, n a word, to make us aware of more and more realities, dinarily beyond our ken.

Most things in this world belong to the category of mmon or ordinary. Thousands of people pass along street, and though each one of them is an individual, y are to me merely a crowd, shrouded in the vagueness a collective name. To myself I am special, unique. nother person can only become real to me if he is eated on the same footing. This cannot be done ough the relation of need. Let me here relate, once re, an incident of which I have told before in a poem. I was then away in the country, all alone. I had only servant who used to go home at night and come early the morning, duster over shoulder, to start his day's rk. There was nothing noteworthy about him, either body or mind. His great quality was his taciturnity. that I became really aware of his existence only on a ning when he failed to make his appearance; for which son I found my bath unprepared, my study untidy. hen, somewhat later in the day, he turned up, I asked m, with no little asperity, where he had been all this me. "My little girl died this morning, Sir!" was all said, as he fell to work with his duster. A shock nt through and through me. He, who had so long been den from me under his servanthood, now came and d by me on the same platform, revealed in his ividuality.

The beautiful carries on itself the Creator's sport and so has entry everywhere.

But what is to be said of such invasion my consciousness by my old servant? By stretch of language could he have been called beauti-. Nor was the fact that, like so many other men, he s the father of a girl, of any special interest. What was then that happened to awaken me to a sense of his in-ality?—One touch of sorrow had, all of a sudden, ade him real to me! That is what literature has done for ncho Panza, the servant of Don Quixote, whose existence been made much more real for us than the lives of the Indian Viceroys put together. I dare say that the es when Kalidas created his Sakuntala were teeming h matters of social, political and economic interest, but ere are all these today? There remains only Sakuntala! Man's ordinary world of reality, so-called, is a veritable ty Way; comprised mostly of the vogue nebulae called ciety, Nation, Empire, Commerce and what not; the ent life of individual man is hardly to be discerned rough their foggy amorphousness. Under the ashes of one generalization, War, there lie smothered the smouldering griefs of thousands of hearts; the crimes and horrors covered up by the name of Nation, if brought into the light, would leave no place for humanity to hide its shame; if we fail to see the folly and slavery perpetuated under the shadow of Society, it is because we are of the victims whose minds it has paralysed. Amidst the vast insensibility pervading these nebulous abstractions, it is Literature that comes to our rescue, by making vivid to us, by causing us acutely to feel, the existence of the speciality of things and events, in relation to our own speciality.

This speciality, this individual personality, of man is the greatest mystery with which he has to do. It begins at the core of his being and extends to infinity. It inhabits man's body, rises beyond it into his mind, and transcends even that, to overflow the very ends of past and future. It appears to range within limitations, but in truth it overpasses them, and acknowledges no boundary; that is why it seeks the aid of Literature and Art to express itself, to get itself recreated in terms of deathless joy. Such expression brings it into relations of similarity with the universal. Through such creations it sends its reply to the messages of the Supreme Person who, from beyond the darkness of multitudinous facts, shines in the unutterable mystery of the Truth which is Beauty.

ACKNOWLEDGMENT

The illustrations accompanying the article on "Mahasthangarh" by Adris Banerji in *The Modern Review* for February, 1937, were reproduced by the kind permission of the Archæological Survey of India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FOREIGN PERIODICALS

Italy's New Serfs

The Italian Fascist leaders constantly claim that Fascism unceasingly champions the cause of the agriculturists. Writing in *The Living Age*, Carl T. Schmidt summarises the results of his inquiry into the condition of the agriculturists in Italy—the hours of the working day, the level of wages and their purchasing power and other allied matters :

The long efforts of labor organization to legalize the eight-hour day met with nominal recognition in a decree of March 15, 1923, which stipulated that the normal working hours of hired laborers in all industries, including agriculture, were not to exceed eight a day or forty-eight a week. (However, on June 30, 1926, the Government authorized employers to increase the working day to nine hours.) But the significance of the general regulations has been destroyed by many qualifications that offer agricultural employers easy opportunities for prolonging the working day.

For instance, the 1923 decree provides that in case of technical or weather contingencies a maximum of ten additional hours per week may be required without extra pay. Also, the legal limit may be exceeded when a suspension of work might entail damage to human beings or production. Moreover, working hours do not include breaks for rest or meals; many syndical agreements provide that time spent in going to and coming from the fields (often quite long) is not included. Furthermore, the Fascist collective contracts generally provide for various daily maxima in different seasons, merely requiring an *annual average* of eight hours a day. During the winter months—when it is impossible to do much farm work—the maximum daily hours are frequently six; during the spring and autumn they are eight, and in the summer—when work is heaviest—nine and often ten hours are the rule. Thus the many laborers who find jobs only in the summer are obliged to work well beyond the legal limit without additional pay. But even these wide limits are often surpassed by employers who violate the contracts.

With the stabilization of the lira in 1927 began a period of continual and drastic wage-cuts—actively sponsored by the Government—that continued into 1935. Although the decline has been general, agricultural workers have suffered more than those in industry or commerce. According to official Italian statistics, the wages of agricultural male laborers throughout the country averaged 14 lire per day in 1927, 13 in 1929, 10.90 in 1931, 9.25 in 1932 and only 8.90 in 1935—a decline of 37 per cent in eight years.

The Fascists have also given much publicity to their schemes for settling agricultural workers and their families on reclaimed lands and in the African colonies. So far, however, this has been of slight significance. Only 11,400 families were settled in internal zones during 1929—35, and rural migration to the colonies has been negligible. On the other hand, migration to foreign countries—formerly the most important means of reducing the pressure of population on Italy's slender resources—has fallen off markedly, not only because of foreign restrictions, but also because of the hostile attitude of the Fascist regime. In consequence, emigrant remittances have declined enormously.

In 1927, communal employment offices, controlled by local Fascist organizations, were given the exclusive privilege of placing workers. Unemployed members of the Fascist party have preference in the allocation of jobs.

Furthermore, municipal officials are authorized to expel from the towns and send back to their native villages all unemployed workers who have no immediate prospect of jobs. Evidently, there is less concern about the presence of unemployed in the countryside than in the cities.

Certain categories of farm workers, although not insured against unemployment, have been entitled since 1917 to small benefits in case of accident, since 1919 to old age and invalidity pensions, and since 1927 to insurance against tuberculosis. But only a fraction of the receipts of the insurance institutions have been paid out in recent years as benefits, for the Government has increasingly used these funds as a convenient and important source of credit.

Under the Fascist labor laws all disputes between employers and workers must be submitted first to the Government for mediation, and then, if not settled, to special courts for compulsory arbitration. Resort to any other method of settling disputes—as by striking—is illegal.

In other respects, Fascist agricultural policy operates in the interests of large landed property, commercialized agriculture and finance capital. The essence of the 'Battle of Wheat,' for example, has been the imposition of an extremely heavy tariff on imports of foreign wheat which has given big profits to the large, wheat-producing landlords. Small holders and share-tenants, however, have gained little from this, and in many cases have even lost inasmuch as they consume the bulk of their production and frequently even must buy wheat to satisfy all their needs. And to the agricultural wage workers the tariff is only a factor in higher living costs—all the more burdensome because of the importance of bread in their diet.

The steady deterioration of working conditions during the fourteen years of Fascist rule is reflected in a marked decline in mass living levels.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Even in the best of times the diet of the Italian rural population has been inadequate. But since 1930 both the quantity and quality of food available *per capita* have fallen appreciably. Most notable is the reduced consumption of wheat, meat products, sugar and olive oil. In fact, average wheat consumption is now lower than immediately before the War. A sharp drop in the use of salt suggests that less cooked food is being eaten. Housing and sanitary conditions, too, are deplorable in many districts. According to an official survey of rural housing made in 1934, not less than 6.5 million persons (a third of the rural population) were then living in almost absolutely uninhabitable' houses. Some 300,000 to 400,000 peasants were living with their farm animals in smoke-filled caves and in hovels of straw and foliage.

Thus, for the millions of poor peasants and rural workers, the Fascist economic and political system—despite its masquerade of 'ruralization' and 'deproletarization'—has meant complete subjection to the propertied classes. All authentic labour organization has been shattered, and many of the gains in working conditions achieved by the unions have been lost. The eight-hour day has been forgotten, real wages have been forced below their pre-War level, the uncertainty of employment has mounted seriously.

Education in Japan

Willard Price contributes to the *Life and Letters Today* an interesting article on Education in Japan, which he describes as 'the right arm of manifest destiny.

No nation expects more of education. And with good reason. Education made Japan. Education has put her on a par with the other great powers. May it not, during the next century, carry her beyond them? For the unknown, but not undreamed of, triumphs of the coming age, super-education will be necessary. Therefore Japan is undertaking intensive education with a Spartan vigor and zeal unmatched in history.

The educational task that has been carved out is prodigious. Japan is the first nation to adopt as a deliberate educational policy the synthesis of all the world's knowledge. All that the East knows, all that the West knows, Japan is determined to know. She shall be the interpreter between Orient and Occident. She shall not be an Eastern Power nor a Western Power—but a world Power.

Of all Japanese children of school age 99½ per cent are in school. No great nation in the world has a higher literacy than Japan. No nation spends more money on schools in proportion to its population and wealth. And no other nation has so swiftly mastered the lessons of past centuries and alien cultures.

Contrary to cliche, the Japanese are not imitators. They are assimilators. Nothing has been taken over as it is. Everything has suffered a sea-change into something rich and strange, something essentially Japanese, suited to the temperament of the people.

Nothing is made easy. Under the public school system, there are six school days a week. The number of school days in the year are from 220 to 240, as against a rough average of 150 in Europe and America. Summer vacations run from four to six weeks in length. Primary school theoretically requires six years, middle school five years, high school three years, university three years. That adds up to seventeen years. Actually, however, examinations are so stiff that any student who can complete his education in seventeen years is a prodigy. Many a student must retake his examination three or four years in succession before he wins promotion to the next higher school. The vast majority cannot make the grade—the few who do are graduated from the university at an age of from twenty-five to thirty.

Primary school is compulsory. The higher schools are not—and only 10 per cent of primary school students ever see the inside of a middle school. When middle school graduates bend over their high school entrance examination papers, they do it with the bitter knowledge that only one in fourteen can hope to pass. And of high school graduates who take university examinations, a third will get through.

The hardest job of the Japanese student is to learn his own language. Added to its own difficulties are the difficulties of Chinese—for modern Japanese contains a sprinkling of more than 50,000 Chinese characters. The primary student toils over his own language seven hours a week in class, seven hours a week at home, a total of fourteen hours a week for six years. At the end of that time he has mastered only about 3,000 of the Chinese ideographs (each having five or six different meanings). He can read a newspaper. But he is still baffled by a magazine or book, unless written in the most colloquial speech.

It is also difficult for a Japanese to learn foreign languages, since they are not all cognate with his own. But he must learn them, and many of them, not in the academic fashion of the Western student, but so that he can actually use them in daily conversation and communication. Industrialism requires the languages of industrialism. And foreign trade will go to the trader who can understand the speech as well as the needs of his customers.

The strain of preparing to meet all the world on its own terms means physical breakdowns, nervous disorders, a frightful toll of tuberculosis, and a suicide cult. An English student would hardly commit suicide if he failed to pass an examination. But education means everything to the Japanese. His family is probably undergoing severe privation to send him to school—for there are no scholarships. If he repatedly fails he cannot bear the disgrace. There are more than three thousand student suicides a year.

Where the educational strain does not break a man, it makes him. The Japanese educated mind is a precision machine. It can be geared to any problem and will grind away at it with an impersonal zeal. It has been disciplined to go on and on, without fatigue.

The body too has been severely disciplined. Dormitory life is monastic, the rooms chill, the food meager. Students, no matter how rich, are expected to share the simple lie of their teachers—and the average salary of teachers in Japan is 60.40 yen, less than twenty dollars a month.

Physical training in Nippon's schools is rigorous, and has been credited with increasing Japanese stature one inch in the last thirty years. Bodies are built that will endure Manchurian winters, tropical heat. A *ju-jutsu* school in Tokyo holds its classes at 4 A.M. during the coldest winter months, and at noon during the hottest summer days. In all schools, military training is compulsory. Whereas fourth-fifths of American teachers are women, four-fifths in Japan are men—and these men are all soldiers. Normal school is so akin to an officers' training camp that graduates are required to spend only one year instead of the usual two in the army. They come out of school trained soldiers. These soldier-teachers start inculcating the soldier-spirit in their youngest charges.

The chief outcome of all this is not mere physical toughness, but an ethical edge that will cut through

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any obstacle. Plain living, hard schooling, unquestioning obedience, the habit of application, the passion of 'patriotism' (a word and sentiment the polite world had supposed to be demoded), and the code of death rather than surrender combine to make men who are obtuse to discomfort. They seem not to know when they are cold, hungry, weary. And every quality that will serve them in war serves them equally well in the industrial conflict now under way. For industry is military. It is manned by soldiers. The soldiers, it must be remembered, are not a class apart in Japan. They are Japan. Every able-bodied man is a soldier, subject to a call to the colors, and in the meantime enrolled in the industrial army. Japan's economic march is being made by soldiers, disciplined, hardened, intensively trained.

It is going on in Germany

This list of rules and regulations of the Nazi concentration camps is reproduced from *The New Republic*:

According to these rules, prisoners are classified into three categories. The first group will be released after three months if they have never violated any of the camp regulations or been placed under arrest, have changed their attitude in favor of National Socialism, renounced Marxism, and made a written list of the names of the leaders of their political group who have not yet been capturerd. The second group are those who are on a three-month probation to be transferred to the first group. They were previously in the third, which includes all other prisoners, but "demonstrated by their demeanor and attitude that their protective arrest has brought about the desired results." There is no other way to get out of the third group, and any prisoner who is punished with arrest in the camp is automatically put back into it. He is not, however, told his rating. Of course, this means simply that prisoners can be kept in the camp forever, without any appeal. It is specified that "prisoners sentenced to solitary confinement at any time may never expect to be released."

A prisoner is given a number of days of arrest for such offenses as sitting on his bed without permission of his company commander, hanging linen in barrack windows, going on sick leave without reason (the doctor being the sole judge as to whether he is sick), or "bawling crying, or behaving in an unseemly manner" (eight days for the last). Arrest means confinement in a cell, sleeping on hard boards and eating bread and water with warm food only once in four days. Other disciplinary measures, which are apparently used at random, are listed as penal drill, corporal punishment, deprivation of mail privileges (two letters a month), deprivation of food, lashings, solitary confinement and tying to a post.

Death is the penalty for an amazing list of offenses. Any prisoner who "harangues his fellow prisoners, or delivers inciting speeches to them in the barracks, spreads true or false stories pertaining to the life in the concentration camp, receives or communicates to others such information, induces others to flee or commit any similar crime, refuses to be obedient, or calls upon others to act in a like manner, willfully causes a fire or other damage . . ." is shot or hanged.

The same journal has the following note on Carl von Ossietzky, who, along with hundreds of brave comrades, fought for years under those regulations:

The award of the Nobel Peace Prize to Carl Ossietzky had the happy effect of getting him out of but it is now clear that the Nazis are not prepared him go free in any real sense. The report of two F doctors who went to Germany to investigate von Ossie health . . . . agrees with the latest press dispat Both say he is still under close surveillance will not be allowed to leave the country. The do state that although when they were in Germany government had announced that von Ossietzky was a man and could go to Oslo to receive the prize "i health permitted," he had no passport. They them were constantly harassed by the Gestapo, and were permitted to see or examine Ossietzky, or to deliv him messages from the London Royal Institute for I national Affairs and other organizations. Now the l information is that preparations have been made transfer the $40,000 peace-prize fund from Oslo t Berlin bank. Whether Ossietzky himself, under ext pressure, is transferring the money, or whether an att is being made to get it into Germany without his con cannot be told at this time. There could hardly b more sickening irony, however, than the use of money for building Nazi cannon.

The Present Status of Economic Planning The Problems Involved

In concluding an article with the ab caption, P. W. Martin observes in the *Int national Labour Review*:

The fundamental issue on which a decision is present being taken is not, as is sometimes still suppo between economic planning and *laissez-faire*. T question was decided in the years following the colla of 1929. For good or ill, Governments are already ex cising and must continue to exercise an active influe in economic affairs. The question now is whether t action shall be co-ordinated or haphazard. If, taking t world as a whole, it continues to be haphazard, there the possibility—not to put it higher than that—of plann in its most sinister form ultimately being forced u practically all countries by the fear or fact of ar conflict.

The alternative to haphazard intervention consis positive, co-ordinated, purposeful action on the part the various countries, with the prevention of war and advancement of social well-being as the principal aim view.

From the standpoint of economic planning under "mixed system" two main conditions repeatedly app as essential to the attainment of this aim. These con tions are: adequate and sustained buying of goods general, so as to keep production and employment a high level; freer world trade (and the freer circulati of capital that goes with it) so as to extend to all countr the higher standards made possible by modern indust technique. These conditions in turn call for four ma lines of action: specific measures in all of the ma countries to sustain effective demand and thereby maint internal prosperity; agreement on the general princip to be followed in maintaining internal prosperity, so a to obviate international disequilibrium arising from t application of incompatible principles in the differe countries; on the basis of this maintenance of inter prosperity, freer buying abroad on the part of the gr creditor and gold-holding countries, leading the way t general increase of world trade and a reduction of tra barriers; the setting up of national planning organizati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by which the necessary co-ordination, national and international, may be secured.

There are, of course, many other measures required, certain of them of the very greatest importance; but these four would appear to be fundamental. Without monetary action designed to sustain effective demand, production and employment are subject to disastrous fluctuations. Without international co-ordination of monetary policy, world economy is in constant danger of disruption. Unless measures to sustain effective demand are being applied in all of the principal countries, and at the same time co-ordinated internationally, nations cannot and will not trade freely with one another. On the contrary, in their attempts to meet the difficulties arising from inadequate demand, they will endeavour to export to the utmost and shut out all goods that can possibly be produced at home—a course detrimental alike to world peace and to higher living standards. Finally, while it is true that the movement towards a co-ordinated monetary policy and towards freer trade may go some distance without specific organizations being set up, the permanent running of such a system cannot be satisfactorily assured on a makeshift basis. In all the major countries, at least, there must be the necessary machinery without which economic planning remains no more than an aspiration.

The Press : Sensation or Sense

The Inquirer, London, editorially comments on unhealthy publicity of unhappy and unwholesome incidents by certain sections of the Press :

To certain seekers after "features" and "scoops" nothing is sacred. Intimate family concerns are dissected and turned over and over under "splash" headings. Criminals relate and reconstruct their wrongdoings for a suitable fee. Reporters besiege and harass the bereaved and photographers commit the last indignity of poking cameras into scenes of bloodshed and death.

Fortunately only a few of our newspapers are intent on securing sensational and lurid reports. The rest are jealous of their standards and guard their reputations vigilantly against the intrusion of "tabloid" methods from across the Atlantic. The liberty of the press in this country is one of our proud boasts and most editors are careful to see that such liberty does not degenerate into licence. Only a small percentage of newspaper men are intent on increasing circulation at the expense of reputation. There appears to be some doubt, however, as to who, of this minority, is actually responsible for its unholy fruits. Who is at the bottom of this exploitation of human griefs and tragedies? Is it the demand of perverted readers, the shamelessness of "pushing" pressmen, or the insistence of newspaper proprietors? A vicious circle seems to prevail wherein the lives of certain undesirable papers depend upon the artificially created cravings of certain sections of the public. In the absence of press competition in invading criminal courts, coroners' inquests and homes stricken by misfortune, and with the likely disappearance of the journals which "feature" all their unhealthy details, we venture to think that their readers' leisure would be spent in other directions than in satisfying their cravings for the sensational and tragic minutiæ of family life.

Liberty is very precious to us and we closely guard it. Court hearings in camera or secret sessions of the judiciary or legislature are naturally regarded with suspicion by all who value democratic freedom. Yet, there is surely a time and place for everything and decency demands that restraint shall be shown.

Yugoslavia's Boy King

Roger Croquet contributes to *Vu*, Paris, an interesting sketch of Peter II, the Boy King of Yugoslavia. In making the following extracts from the article, we use the translation by *The Living Age*.

Although he has not yet assumed the full responsibilities of his royal power, he is in close touch with the life of the nation, over which he presides with all the grace, with all the eagerness of youth.

Peter's daily life is regulated by an exacting and inflexible schedule. He rises at seven, and begins his day with a prayer. After breakfast, which he has with his family, the King and his two younger brothers take a short walk. Then at nine King Peter goes to the schoolroom, where his instructors are waiting for him. He is given four lessons, each of which lasts forty minutes. Lunch at twelve-forty-five is followed by rest and reading until three o'clock. The remainder of the afternoon is devoted to physical exercise, horseback riding, and other forms of relaxation and amusement. At half-past four the King takes tea with his family; dinner is served at half-past seven. By this time the King has finished with his duties for the day, and spends the evening with his mother. He never goes to bed later than nine o'clock. As the King loves to work out-of-doors, his lessons are given in the schoolroom only in bad weather.

Last year King Peter was complaining to his playmates that his mother was not giving him enough pocket money. Queen Mary, who wished to teach her son thrift, was only giving him a few dinars a week.

One day Peter II said to his mother: 'Mother, things can't continue in this way. I don't have enough money. I'm going to learn a trade.'

'Very well, my son,' the Queen Mother replied.

A carpentry shop was installed in an annex of the palace, and a master carpenter was hired. As soon as the King saw this new instructor, he said to him: 'Sir, I am counting on you to teach me how to make beautiful things, which I shall be able to sell easily, in spite of the depression. I need some money.' Needless to say, all of the things made by the King, with the carpenter's aid, were sold at a high price.

Now Peter II is beginning his fourteenth year. A whole nation has its eyes upon him. With tenderness and love the people follow his slightest actions; they watch him grow and develop into maturity. Alexander fell like a soldier for his country, the country whose territorial integrity he had sworn to maintain. Peter II will take good care to maintain that integrity, for he regards it as a sacred heritage. He is of the Karageorgevitch race, that line of heroes who unified the kingdom of the Southern Slavs.

Social Reform in India

We make the following extract from *A Survey of the year 1936* published in *The International Review of Missions* :

The export of opium from India except for medical and scientific purposes ceased finally on January 1st, 1936. The decision to diminish export by degrees until it entirely ceased was taken some years ago, and the Indian government has forgone revenue which amounted in 1911 to more than £5,000,000. The consumption of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

raw opium per head has shown a steady decrease during the last five years.

The movement for social reform in India has been during the recent years of intense political activity to some extent submerged by political concerns, though among women it has never lost ground. A new and interesting development is the beginning in Bombay of feminine counter-part of the Servants of India Society, to be known as the Indian Women's Fellowship of Service. The organizers in their public statement find a justification for the new society 'in the need for women to unite in creating a strong and disciplined service which shall be worthy of the high ideals and deep devotion of Indian womanhood.' 'It is expected that women who come forward for membership will carry out their purpose in a religious spirit.'

Beyond question the greatest social issue in India is that of the Untouchables and the main facts of the problem have become matters of world interest.

As examples of the work done by Mr. Gandhi's gr we may quote the *Harijan Sevak Sangha*, w expenditure has risen from 2¼ to 4½ lakhs of ru in three years, and whose district committees have creased from 39 to 372; scholarships are granted to g higher education to Untouchables while the soc vigorously discourages the opening of special schools children of these classes. His Holiness the Jagadg Shankaracharya at Nasik formed a league for the aboli of untouchability, which has undertaken arbitration cases where Untouchables claim to have been ha treated. Along the same lines we may quote the lab of the great orthodox leader, Pandit Malaviya, who been unremitting in seeking to remove untouchab from Hinduism. Finally, in November, the Mahar of Travancore proclaimed that henceforward no res tion should be placed on any Hindu on entering temple controlled by his government—a proclamation immense import.

THE GOVERNMENT SCHOOL OF ARTS AND CRAFTS, MADRAS

We took occasion more than once to refer in the pages of this journal to the splendid work done by the Government School of Arts and Crafts, Madras,—indeed, the progress in recent years of the schools of Art in different provinces under the guidance of the students of Abanindra nath Tagore has been remarkable—and we reproduce in this issue some specimens of work executed by the Principal of the Madras School and his students, and exhibited this year at the annual show of the school. As will be evident even to a casual observer of these photographs, the school maintains its progress under the able principalship of Mr. D. P. Roy Chowdhury. The reproductions include some of the portrait-busts done by Mr. Roy Chowdhury, who is one of our foremost sculptors and combines in his work artistic quality and imagination with technical skill.

The school is doing admirable work in the sphere of application of art to industry. As H Excellency Lord Erskine pointed out on th occasion of the opening of an exhibition i Madras, "the school has done much in rece years to foster an appreciation of beauty articles of ordinary domestic use, and its desig are already being copied, to some extent, b bazar craftsmen in the city." The Madr Government has sanctioned a scheme for th provision of courses of training in small-sc industries, such as, leather work, casting a metal work, and pottery and it is proposed th designs for some of these articles should supplied by the school. Mr. V. R. Chitra, th teacher in charge of the Crafts section, who h been to Japan some time ago to study art-craf and has now returned to his work, will, it hoped, utilise his experience in expanding th scope of his department.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CINEMA IN EDUCATION

By AMALESH GHOSH, M.A., B.SC., B.T.

The annual Reports of the Departments of Education of every province of India without exception, record a certain amount of progress in the expansion of Primary Education in the urban as well as the rural areas. But what does not fail to attract the attention of a searching reader of the reports, is the glaring wastage in the primary stage, more than in any other. This is particularly noticeable in the figures of admission and enrolment in the "first two forms," Standard I and II. The reports have repeatedly drawn attention to the consequent stagnation and have described the wastage of men, money and intellect as "staggering." Various reasons and diverse causes have been suggested or guessed to explain the state of things, which require close examination and thorough over-hauling.

The function of the school is not only to give the pupils a good grounding in the three R's. The school, with all its defects and short-comings, plays a much greater part. It prepares its scholars for life and lays the foundation for making the pupil a useful and active member of society. As is apparent from the existing state of things, the education given by our schools has been partially ineffective. The system shows signs of recovery in almost every province. The problem is being handled by educationists and workers in the field of Education in their own way. Let us hope all these efforts will bring out some tangible results.

An idea is gaining ground throughout the country to use the modern discoveries, the Radio and the Cinema, in propagating knowledge. These two methods have been found to be powerful instruments in the expansion of adult Education and consequently in the improvement in the condition of the masses in countries other than ours. Almost every province of India, from its provincial headquarters, is attempting to broadcast matters of interest to villagers—not only to amuse them but also to give them materials of educational interest. The scheme is being pushed forward with enthusiasm and in course of time we will have them working, let us hope, under expert supervisors with interest in Education and let us also hope that the Educational Institutions, will not lag behind the times in adopting this powerful weapon as a means of Education and teaching. The Radio has come to stay and has proved its worth beyond doubt. It is for us now to be up to the occasion.

The Cinema probably has not received as much attention in this direction as is due to it although stray attempts have been made here and there to produce films of Educational value and interest. But it is as powerful an instrument as the Radio, perhaps greater. What the Cinema does to the people besides amusing them is not a matter of speculation now. It brings about to an audience of average intelligence a polish in manners, customs and thought in so effective a way as can not be achieved in any other. Besides, the introduction of Talkies has greatly affected the silent pictures and has revolutionized the scope of amusements in everyday life. There are no good towns in India now which have not got a Talkie House. Almost all the district towns of India, possess at least one. The form of amusement is gaining good ground gradually in the minds of the masses not to speak of the "polished" urban population.

It is true that we cannot measure the amount of polish in manners, customs and thought conveyed through these shows, by any scientific instruments. But it does its work imperceptibly and it will continue to play its part even if we do not want to recognize its proper value and assign to it its proper place in the sphere of Education. In it we have the best weapon for educating the child. Young children have a plastic mind and devouring inquisitiveness and, we can mould it and give their minds the proper shape through this living and interesting instrument—the Cinema—the Talkies. If we do not recognize its value in the school, the pupils will be influenced by the talk of the day and the times outside—we cannot altogether do away with it. Ooutside, there are chances of these children seeing and listening to the modern and ultra-modern sex films of the day. The results may be harmful. Then why must we not agree to have films of some Educational value? The effectiveness of its work depends upon the nature of the Film exhibited. As an example of what the suggested films of Educational value can do,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the activities of the Public Health Department of the different provinces can be cited. The Film companies that produce and cater for the public, look more to the requirements of the adult and the younger sections of our population. People who have specially studied the subject and from the Educational point of view or are experts in this particular line, may be asked to take charge of the production of such films.

That we are far behind the other nations of the world in this very movement, can be gathered from a glance at the activities of other nations. In all the advanced States of the continent of Europe and in Japan, Films with an educational bias are produced and shown, not to supplement the day-to-day class-teaching of the different subjects but simply to broaden the outlook of the pupils and to present those incomprehensible points of Education in a diluted form, suitable to the needs of the younger generation.

Germany takes the lead in this respect. In about 20,000 of her schools of all stages and denominations some sort of "film-instruction" is given to the pupils. There are arrangements for monthly shows of Educational films to about 500 of her schools in Japan. Groups of schools have combined together in Austria for hiring the Educational films for their schools in turn, by rotation. The question of the "projector," the cost of which seemed to be prohibitive for their limited funds stood in the way of the schools of Russia and the U. S. A. as a stumbling-block for getting Educational films introduced. But it was soon solved to the satisfaction of all by having one projector for a group of ten neighbouring schools—to be shared for their use in turn fixed by agreement amongst themselves. In those countries, mentioned above, the movement has spread not by the inspiration and enthusiasm of the authorities of the schools alone but also by the material, one night say, practical help received by them from their Governments. The Governments of those countries could not stand aloof to watch the trend of events. Rightly they gave a practical shape to the schemes put forward by educationists and the leaders of thought. There, the Governments have either taken the lead by instituting a department for producing the necessary films or have monopolised this branch of the new, prospering industry of Film production. This, in short, is the present position of the Educational films in the world outside.

But what can we do to help this very valuable teaching-aid and Educational instrument towards its universal adoption in our schools? There have been attempts here and there to produce Educational films by private companies. Even if the films—say suitable films—are produced, it will be, for a long time to come, as it seems, confined to the urban areas with well-equipped Show Houses and a ready audience. The material is there, we cannot use it to our best advantage. There is something lacking—not the desire, not the enthusiasm—but the practical way in which it can be achieved. It will be a hard job to induce the groups of schools to combine together to get a good projector and the necessary equipment. At those places where there are Teacher's Associations—they will hardly be able to convince, rather induce, the management to get them. The university and the department of Education are there to enforce regulations and there is the Government to enact laws for this "pious hope." There is not enough money—it is scarce. There is financial stringency. What is to be done!

Almost all the provinces have their new Primary Education Acts. The main feature of almost all, is the creation of the district Educational Councils. These councils can come to the rescue by providing the necessary equipment for a group of schools according to, say, "a five year plan." The Board of High School or the Board of Secondary Education may be required or where it is controlled by the university, may be asked to take up the matter and carry the scheme to success according to a certain laid-down policy. The private companies to work satisfactorily to this end should have on agreement with the Department of Education or in the alternative, with the controlling authority of this policy. If it is not deemed satisfactory they may be done away with and as a good method for ensuring better production of Films required, a Department of Film Production may be instituted and attached to the provincial Department of Education. There may be objections to the scheme, but after all, where is the draw-back? If the departments of Public Health and Publicity have attached "Cinema Offices," why can not the Department of Education have a similar department, with no less dignified task to perform? If the foreign countries have been able to hold their own and to manage such schemes successfully, there is no reason why our provincial departments of Education will fail to carry out the same purpose if it is properly managed and directed. There there was a talk of interchange of such Films amongst different countries of the world. This will mean that if we are to receive the co-operation of other countries we have to produce our

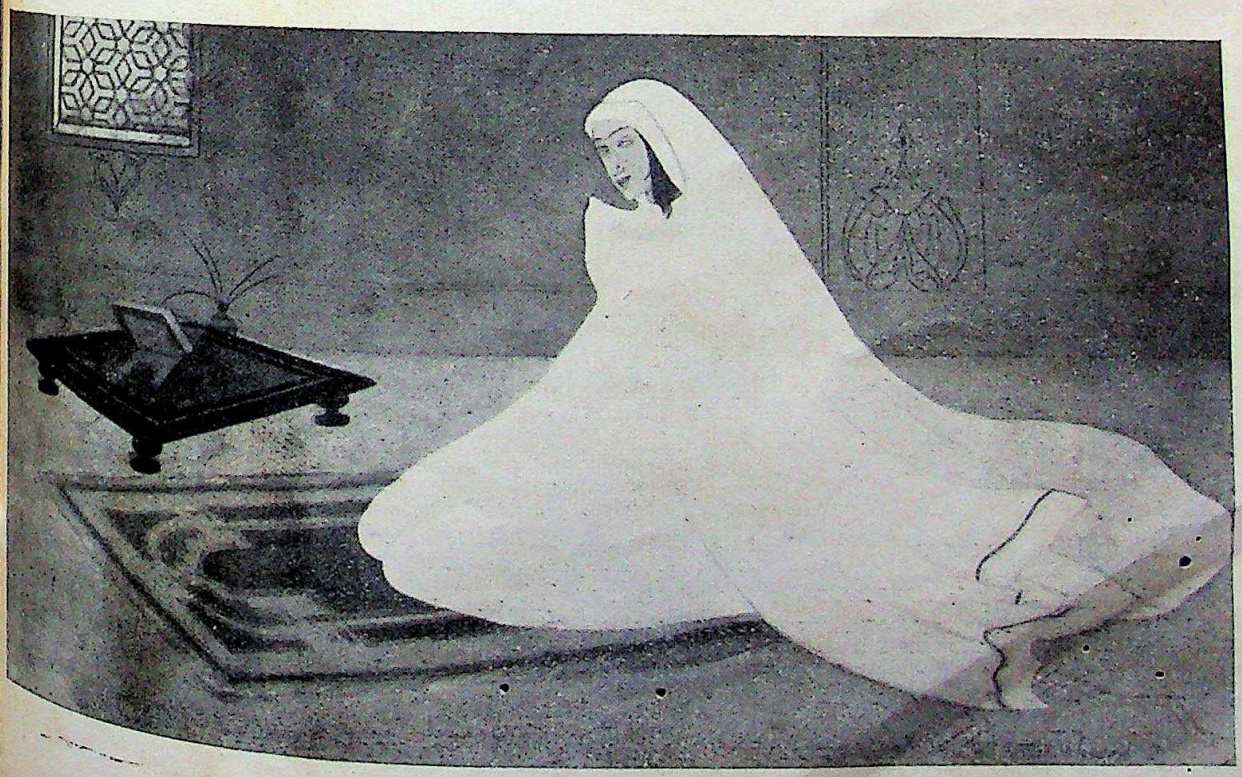
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EXHIBITION OF THE GOVERNMENT SCHOOL OF ARTS AND CRAFTS, MADRAS

A Study

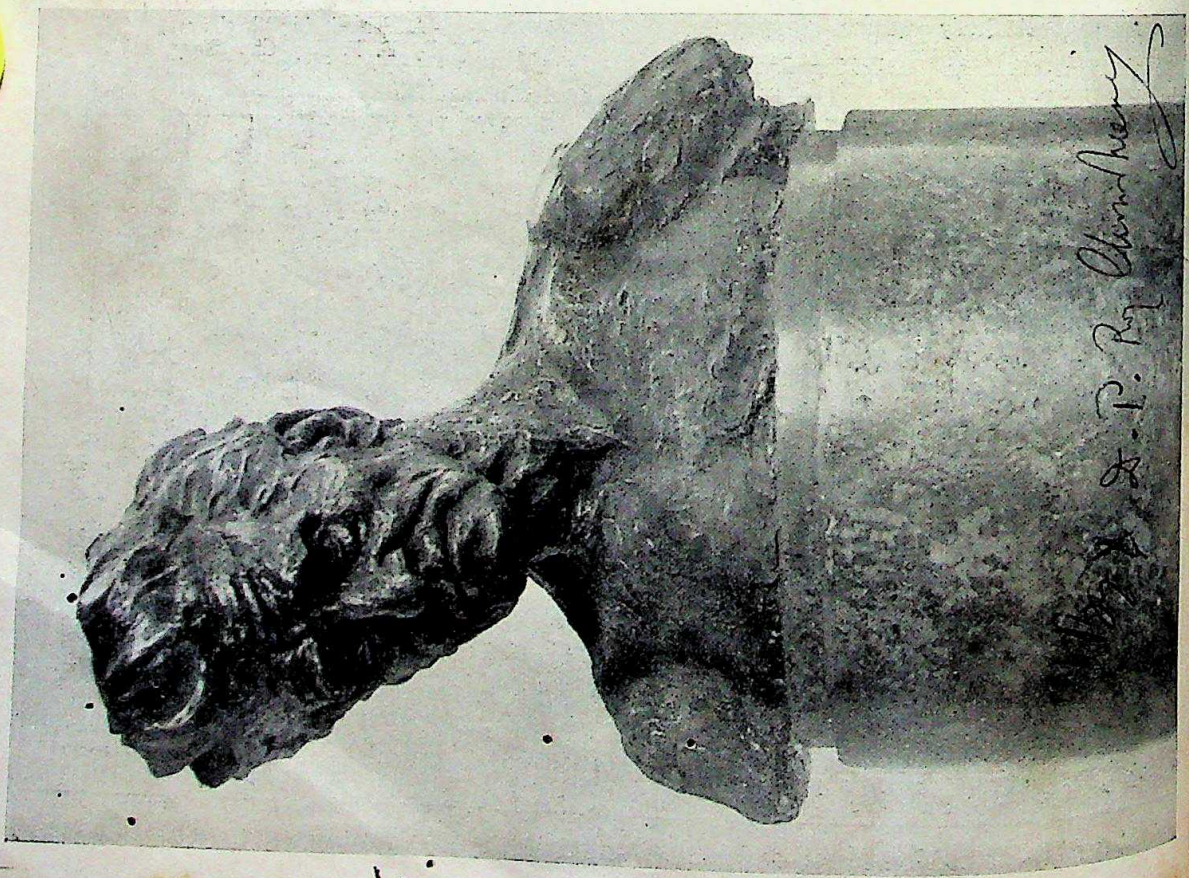
A Portrait in Oil-colours
By D. P. Roy Chaudhury



Prayer
By Said Ahmed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

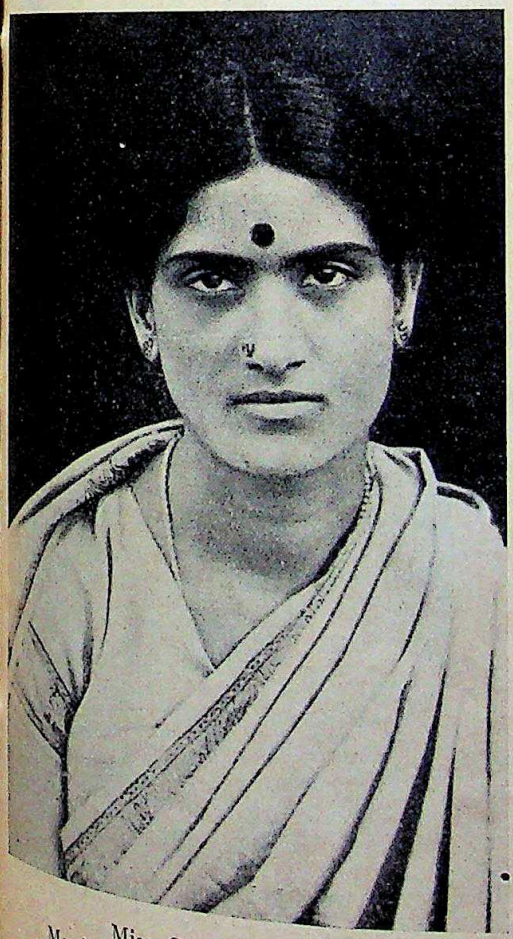
Digitized by Arya Samaj Foundation Chennai and eGangotri

...n to give them in exchange of what we ...eive from them.

That will mean that we should have a ...perly managed and directed Department of ...ducational) Film production in the provincial ...tres. It should be controlled by men of Education and experience in this special line—and there should be a panel of educationists to advise on and control the kind of films required. It is unnecessary to go into further details.

INDIAN WOMANHOOD

A feature of the new legislatures of ...dia will be the presence therein of a number ... women members, and we publish in this issue photographs of some of our women legislators.



Miss G. Ammanaraju
Member, Madras Legislative Assembly

Mrs. Vijaylakshmi Pandit
Member, U. P. Legislative Assembly. Her husband, Mr. R. S. Pandit, whose photograph appears elsewhere in this issue is also a member of the same legislative body

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mrs. Rukmini Laxmipathi
Member, Madras Legislative Assembly

Mrs. Yakub Hasan
Member, Madras Legislative Assembly. It may be noted that Mr. Hasan is also a Member of the Madras Legislative Assembly

Srimati Uma Nehru
Member, U. P. Legislative Assembly

Dr. N. Laxmidevi Amma
Member, Madras Legislative Assembly

MISS G. A. MUTHUVALOE of Ceylon
student of the Kalabhavan at Santiniketan
executed a bust from life when she was a p

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Miss G. A. Muthuvalse and the Bust Executed by her

Miss Nalini Chakravarti

Mr. D. P. Roy Chowdhury, Principal of the School of Arts at Madras. In the photograph he is seen standing by it.

Miss NALINI CHAKRAVARTI, who took the M.A. degree last year, standing First in the First class in Philosophy, was the recipient of a large number of prizes, and gold and silver medals.

Salutation : By Prabhat Neogy

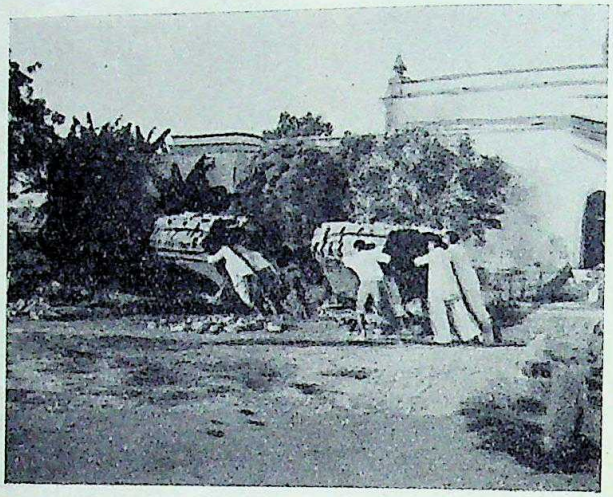
Dance : By Prabhat Neogy

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

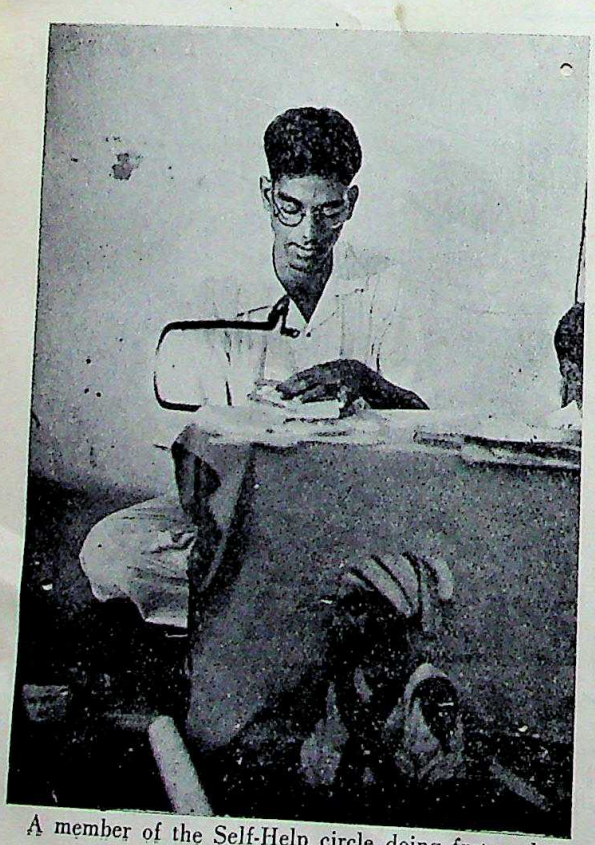
Digitized by Arya Samaj Foundation Chennai and eGangotri

POOR STUDENTS' SELF-HELP CIRCLE, BENARES HINDU UNIVERSITY

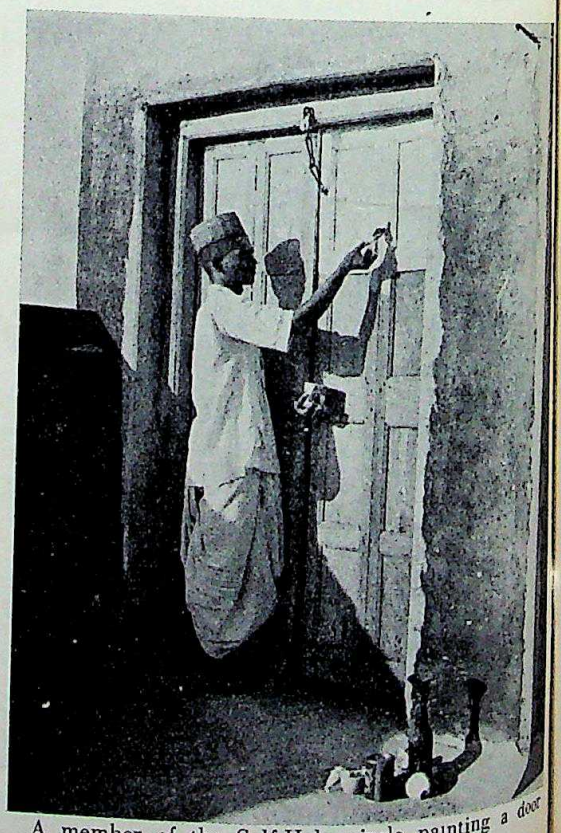
[*See pp. 434-36*]



Three students pushing a trolley loaded with bricks



A member of the Self-Help circle doing fret-work



A member of the Self-Help circle painting a door

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TURKEY CONSCRIPTS WOMEN

Turkish girls drilling with the young men at a training center near Istanbul

Darkness and Light

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

An aerial view of Madrid, which has been heavily shelled and bombed by the insurgents

Moorish troops bivouacking *en route* to Almirez, S. Spain

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

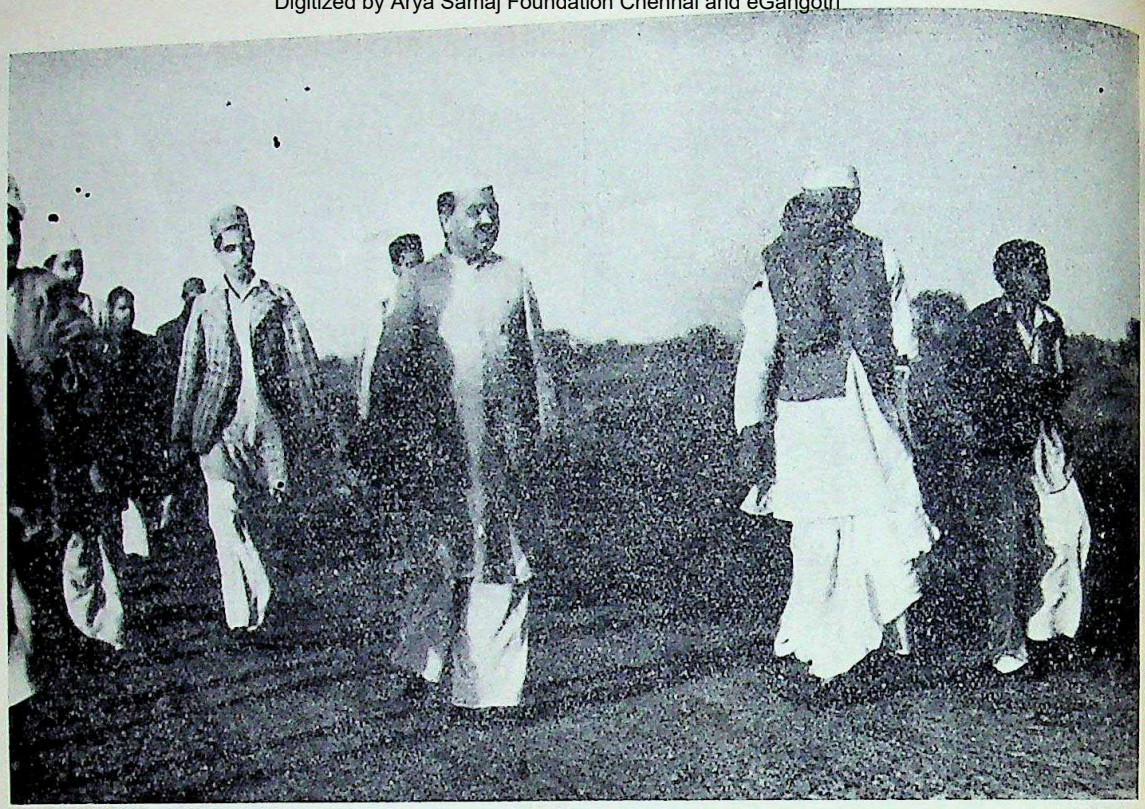
Mr. R. S. Pandit
Both Mr. & Mrs. Pandit are members of the U. P. Legislative Assembly. A portrait of Mrs. Pandit appears elsewhere in this issue

Dr. Ba Maw, the Prime Minister of Burma under the new reforms

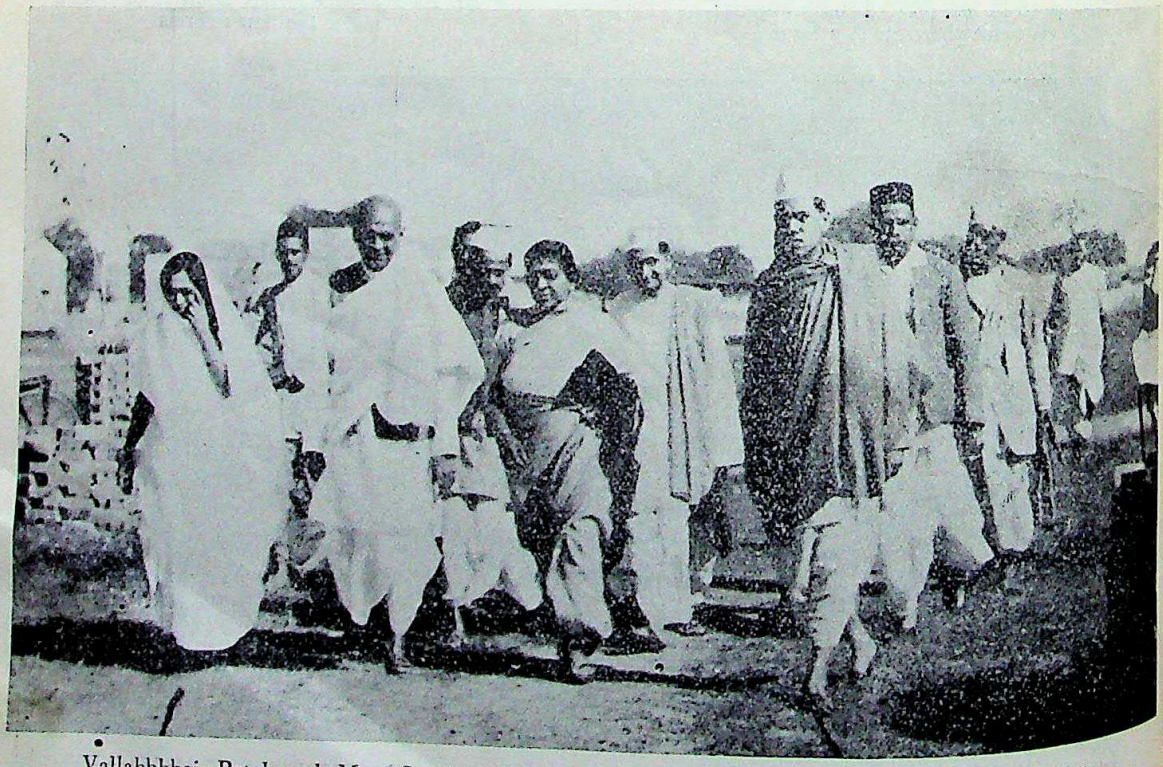
Col. Lindbergh at the Juhu Aerodrome, Bombay *Photo* : C. H. V. Pathy

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Pandit Jawaharlal Nehru and Rafi Kidwai after the meeting of the National Convention at Delhi



Vallabhbhai Patel and Mrs. Sarojini Naidu on their way to the A. I. C. C. meeting held in the Harijan Colony, Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Notes

Unconditional Release of Mr. Subhas Chandra Bose

We are happy that Mr. Subhas Chandra Bose has been released unconditionally, and shall be happier when he is restored to his normal health. We wish him a speedy recovery.

He was deprived of his liberty without any trial on any charge. This ought not to have been done. If Government had any proof of any unlawful activity on his part, he ought to have been brought to trial. This was not done. Since we have all along held that he had not offended against even any British-made law of India. Loss of liberty and confinement seriously affected his health. He ought to have been released as soon as this became evident. This also was not done. Nevertheless, as even very late release is better than no-release, we are glad that he is again in our midst as a free man—free in the sense in which and to the extent that Indians can be free in the present political condition of India.

Success of the Congress in the Elections

Love of freedom is ingrained in human nature. As the people of India are not fundamentally different from other peoples of the world, they, too, love freedom.

The Indian National Congress has promised to make them free. It has not been a mere promise. Members of the Congress, both men and women, have earnestly striven to make India independent. In the struggle for freedom, they have made great sacrifices and undergone sufferings unprecedented in India or elsewhere in the course of any such non-violent movement. Yet, the struggle has not yet succeeded. But is there any country where a similar struggle has succeeded in a shorter period of time? And the movement has not been entirely infructuous. It has given the people confidence. More than any other political organization the Congress has also kept alive the desire and hope of freedom and roused them among those people in whose minds these lay dormant.

These are some of the reasons why more electors have given their votes to Congress candidates than to candidates of any other political party.

There are other reasons, too. India is phenomenally poor. In addition there have been economic depression and unemployment for a long time. Government in this country have not adopted remedial or ameliorative measures like those adopted in independent countries with national governments. Agriculture and manufacturing industries are in a backward condition. Adequate endeavours for their advancement are wanting. Various kinds of disease are rampant and the death-rate is high. There is generally very little sanitation in the villages and most towns are only slightly better situated in this respect. The expectation of life is lower than in any other country for which statistics are available. Among civilized countries India holds the record for illiteracy. British imperialists and others who either seek the favour or friendship of Britishers may try to discover various causes, unconnected with British rule, for the miserable condition and gloomy outlook of India, and they may not be entirely wrong; but the people of India, including the intelligentsia, hold the Government mainly responsible for what India is today.

Repression, with police rule, which has been the order of the day for years, has further embittered the minds of the people and increased their dislike for the Government.

No political organization in India has criticised the Government more severely than the Congress, and this has been done at the cost of great suffering and sacrifice. This has endeared the Congress to the people very much. In fact, if Sir Henry Craik's information is correct, it has endeared the Congress even to the servants

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the Government. For he said in the Assembly that most of them who had votes cast them for Congress candidates.

No wonder then that the Congress has been so successful in the elections. Its success would have been far more striking if the new Government of India Act had not divided the people into a dozen and a half groups for electoral purposes and thus vivisected them. But though in this way numerous voters were induced and even indirectly compelled to vote for non-political reasons, the Congress has scored a victory which the Government did not expect.

Bill for Preventing Unfair Competition in Indian Coastal Traffic

The Hon. Mr. P. N. Sapru has tabled a fresh Bill to control the Coastal Traffic of India for introduction in the Council of State. In the course of the statement of objects and reasons the author of the Bill explains:

> This Bill was oiginally introduced by me in the last Council and was circulated for eliciting opinions thereon. It however fell through with the dissolution of the Council.
>
> It has since been redrafted with a view to meet certain criticisms to which the Bill as originally drafted had been subjected both as regards certain of its provisions as well as matters of which no cognizance had been taken.
>
> The object of this Bill continues the same as before. It is intended to remove a possible impediment to the growth and development, of the Indian mercantile marine. There is no question of any discrimination between British and Indian shipping. Past experience, however, shows that a well established powerful company engaged in coastal traffic can easily put a new venture out of action by unfair competition, *e.g.*, rate-cutting, grant of rebates, etc. The fear of unfair competition deters Indian capital being invested in coastal shipping. If the Governor-General in Council be given power to prevent such competition, the fear will be largely allayed and a new line of commercial activity may be opened out to Indians.
>
> By this Bill it is provided that only persons holding licences from the Governor-General in Council will be entitled to carry on business, in coastal traffic in India. Power is also given to the Governor-General in Council to fix the maximum and the minimum rates of freight and fares and also to prevent the grant of rebates or other concessions which are calculated to reduce such minimum rates. The carrying on of business in coastal traffic without a licence is made penal as also the contravention of any rule prescribed by the Governor-General in Council with regard to the grant of rebates or other concessions.

It will be remembered that, simultaneously with Mr. P. N. Sapru in the Council of State, Sir Abdul Halim Ghaznavi introduced a Coastal Traffic Reservation Bill in the Legislative Assembly.

Burma Governor Uses Special Powers

RANGOON, March, 22.

When the House of Representatives met this morning the Speaker read a message from the Governor in which His Excellency said that the Burma Frontier Force B having been rejected by the House of Representatives a it being necessary to make provision for the matte contained therein he has enacted forthwith, under th provisions of section 93(1) (A) of the Government Burma Act, 1935, the Burma Frontier Force Act, bei the Bill as originally introduced in the Legislature wi certain amendments.—*A. P. I.*

The action of the Governor of Burm gives a foretaste of what the Governors provinces in India will do when some offic Bills are rejected by the legislatures of tho provinces in which Congress members are an absolute majority.

A Sinister Educational Move

The Tribune of Lahore writes:

> We have no hesitation in saying that the bill whi has been drafted by Dr. W. Jenkins for transferring th control of secondary education in Bengal from the Calcu University to a board of secondary education constitute on a communal basis is a thoroughly mischievous measu which all that is good and true in the province and th country will strongly condemn. There may be somethin to be said for divesting the University of responsibili for secondary education and placing that responsibili in the hands of a separate and independent body. Bu the constitution of such a body should be similar to tha of the University and on no account should its member be selected on a communal basis. Education is the ver last sphere to which the pernicious principle of commun representation should be extended.

We are in entire agreement with th general principles laid down by our Panj contemporary.

We have not seen the Bill, nor has an discussion of it in any Bengal paper come our notice.

A Bengali M. L. A. in Pathan Country

Some British imperialists have invented th myth that the Pathans, being a martial rac despise the Bengalis because of their timidit

That myth is our excuse for recording th Dr. Charu Chandra Ghosh of Peshawar has bee elected to the N.-W. F. P. Assembly on th Congress ticket by an overwhelming majorit He inaugurated the Congress movement in th North-West Frontier Province. He was th president of the Frontier Provincial Congre Committee in 1929-30, and was thrice elect a member of the All-India Congress Committe He had once the distinction of being deporte to Burma under Regulation III of 1818, an he was again imprisoned in 1931 after th Frontier Congress Committee had been declare unlawful. This year he was chosen a vice president of the Congress Parliamentary Boar and he alone was elected a delegate from th

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. Charu Chandra Ghosh

Frontier Province to the Faizpur session of the Congress.

Brahmacharya Vidyalaya at Ranchi

In 1916 Swami Yogananda and his co-workers established a small *ashram* with a school in a suburb of Calcutta. Subsequently he appealed for help to the late Maharaja Sir Manindra Chandra Nundi of Kasimbazar for the establishment of a model school. On receiving this appeal the Maharaja saw the aforesaid small school and was pleased with it. On his agreeing to be the patron and supporter of a Brahmacharya Vidyalaya, the school was established in 1917 on the banks of the Damodar near Damodar station. In 1918 it was removed to Ranchi. Up to the time of his death the Maharaja was its sole patron but he could not make any arrangement before his death for its permanent support. So owing to his death and to the absence of Swami Yogananda the other workers could conduct the school with difficulty, but maintained all its activities. Swami Yogananda returned to India in 1935 and with a view to making the institution permanent purchased its present site, a garden covering 70 bighas, with the help of his American disciples and friends and some well-wishers in Bengal. At his request Maharaja Srish Chandra Nundi, the owner of the garden, parted with it at a reduced price. The school is conducted by the trustees of the "Yogoda Satsang Society," which has been registered according to Act XXI of 1860. It is not the property of any individual. In the Ashram attached to the school any person

American Red Indian mummy head

following any faith can stay for a time for devotional purposes.

The Society conducts some schools for the aborigines and depressed classes. The Brahmacharya Vidyalaya itself imparts secular and religious instruction to its boys in an efficient manner. It has a library, a gymnasium, playing fields and a museum. The museum contains some rare objects. One is an American Red Indian mummy head. It was purchased by Swami Yogananda at the Chicago World's Fair in 1931. It exemplifies the dreadful 'head-arrowing' system formerly prevalent amongst

Brahmacharya Vidyalaya at Ranchi

the South American Red Indians dwelling near the Andes. After the severance of the head of the victim from the body, the entire bony portion of the head used to be taken out by its back and the remaining portion treated with sand according to some process known only to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

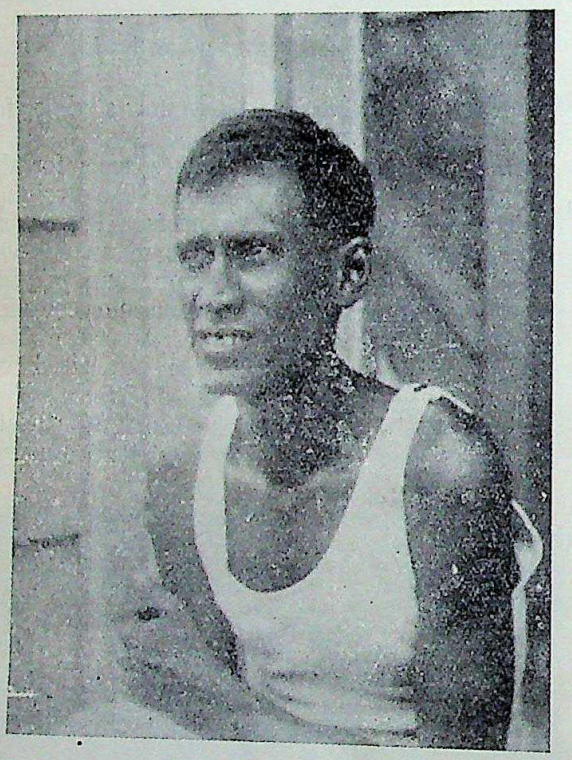
early Red Indians. The mummified and shrunken head was then preserved as a trophy.

A World Cycling Record

An Allahabad message, dated the 9th March, states :

Rabindra Chatterjee broke this morning, though by three minutes only, the existing world record of 74 hours in endurance cycling. The famous swimmer thus comes into prominence for a performance on land as well.

Of the three, who had undertaken the task of beating the record, Rabindra alone could succeed. Sheo Prasad dropped out last night at 8-30 P.M. and N. C. Bhadar at about 5 A.M., this morning. Rabindra equalled the 74 hours record at 10-15 A.M. today, having started on March 6 at 8-15 A.M. He came down at 10-18 A.M. after cycling on the Kayastha Pathshala School playground for 74 hours 3 minutes.

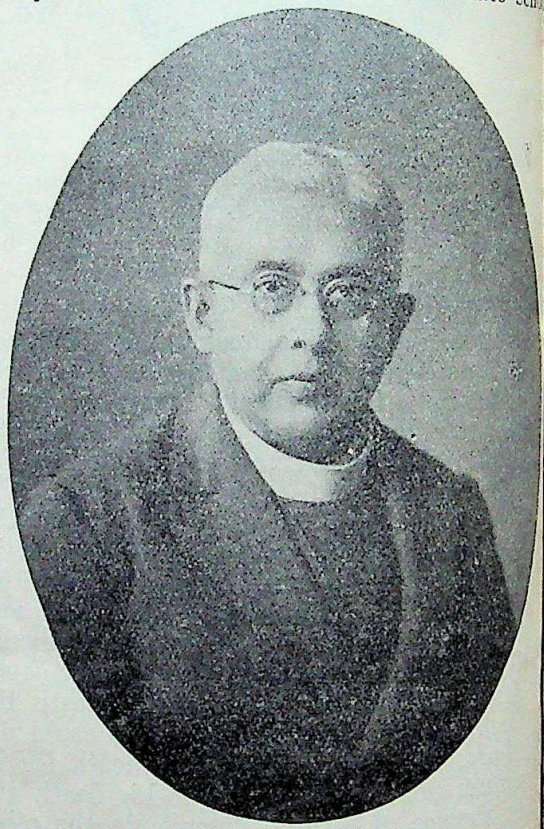


Rabindra Chatterjee

The event was organized under the auspices of the District Olympic Association. The entire arrangements for the performance were made mainly by the inmates of the Kayastha Pathshala Hostel. Prominent among the judges were teachers of the Kayastha Pathshala, including both the principals, Dr. Tara Chand and Mr. Gokal Chand, and Dr. Beni Prasad, Prof. Amarnatha Jha, Mr. P. N. Mathur, Mr. S. K. Dutta, Mr. B. Simlai and Mr. Rudra Narain and others.

Rev. B. A. Nag

The Rev. B. A. Nag, an Indian Christian leader, passed away peacefully on the 16th of March at 10-30 in the morning. He represented the Indian Christian community on the Beng Legislative Council and was a Councillor the Calcutta Corporation for a good many yea He was an official of the London Bapti Missionary Society, which he served for 2 years. The Students' Hall, which is situat on the eastern side of College Square, Calcut is a standing monument to his work among the students of Calcutta. He was the fir Indian Chairman of the London Bapti Missionary Society; he represented India at t World Baptist Alliance in Berlin in 1934. H deputation work in England and Scotland w much appreciated by the leading people the In politics he belonged to the moderate sch



Rev. B. A. Nag

of thought and was a prominent member of t Liberal party. He was Vice-President of t Indian Association, the oldest Liberal politic body in Bengal. He had the honour of bei the first Secretary of the National Liber League in Bengal when Sir Surendrana Banerjea was the President. He was lo connected with the Congress; before the no co-operation regime he was a member of t working committee of that body and w appointed Secretary of the Besant Congress Calcutta. He was also a member of the Beng Board of Censors, Bengal Civil Servi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mission, Bengal Burial Board, and many r public institutions. He was also Pesident the Indian Christian Association of Bengal, sident of All-Indian Christian Conference, sident of the Bengal Christian Conference, He was an able speaker and debater.

d Zetland's Misleading Article in Christian Science Monitor"

Reuter has telegraphed from London that

> The Secretary of State for India, Lord Zetland, in article contributed to the *Christian Science Monitor*, s to the first great instalment of the change in the ution of India which comes into effect in a fort- h's time.

This is a reference to the provincial part the Government of India Act which comes effect on All Fools' Day this year. The hange" spoken of above is not preceded by adjective or followed by any qualifying ds. If the adjective "retrograde" or "re- ionary" preceded the word "change," or the lifying words "for the worse" followed it, re would be no reason to question the accur- of *Reuter's* introductory sentence.

According to *Reuter*, Lord Zetland says :

> "In the British Empire there has been no example more rapid political progress and I doubt whether any ntry can show a record of vaster changes except by y of revolution."

We wonder whether in the last five words the sentence there is a suggestion that if India ts "vaster changes" she must have them y way of revolution"!

Lord Zetland says that "in the British pire there has been no example of more rapid itical progress." Before commenting on what says we must be quite sure of what he means the British Empire. In speaking of the l-governing parts of the totality of British rritories, even British imperialists use the ds British Commonwealth of Nations—in der, of course, not to wound the *amour-propre* the Dominions. It is more usual to use the d Empire in connection with India. But haps by the British Empire Lord Zetland ans the whole aggregate of British territories. Well, he says that nowhere else in the British Empire has there been more rapid itical progress. But in a later part of the icle he says of India's new constitution that hdmittedly it is an experiment." Perhaps d Zetland will admit that the grant of self- ernment outright marks greater and more id political progress than a mere experiment. Now, no British statesman has ever spoken of the constitutions of Canada, Australia, South Africa or the Irish Free State as experiments. What these countries have got they have got for good. And the Westminster Statute has given them more. Therefore, *pace* his lordship, there has been more rapid political progress in those countries than in India.

In our remarks above it has been assumed that there has been "political progress" so far as India's British-made constitution is concerned and what has been shown is that this progress has not been more rapid than in some other parts of the British Empire. But the fact is, India's coming constitution does not mark an advance upon the previous one. It makes the Secretary of State, the Governor-General, and the provincial Governors greater autocrats than they were ever before. All this has been repeatedly shown in this *Review* and many other Indian journals. In America, this has been shown by Mr. Ramananda Chatterjee in the *Asia* magazine in more than one article. In the January number of that magazine the utter hollowness of Lord Linlithgow's address to the Indian Legislature on September 21, 1936, was thoroughly exposed. But British 'authorities' on India never attempt a reply to such articles. They merely go on repeating their unfounded assertions that India has been given self-rule by a democratic constitution. All the means of propaganda are available to them and the columns of American newspapers are open to them. But whatever they may say, they should remind themselves of the dictum of Junius to the effect that the worst of all despotisms is that which works with the machinery of freedom.

Speaking of India's new constitution, Lord Zetland observes :

> "It is a greater advance than the most ardent Indian reformer of the last generation would have looked upon as a practical possibility."

This is not at all true.

Leaving aside the Congress, let us take the Indian National Liberal Federation. Many, perhaps all, of its leaders are men of the last generation, and they are certainly ardent reformers. And that organization has severely criticized and condemned the new constitution in successive All-India and provincial sessions, never saying that it is an advance, whether great or small.

But his lordship may say that none of these men is a "most ardent Indian reformer." Well then, let us take "*the* most ardent Indian

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reformer of the last generation"—we mean Pandit Madan Mohan Malaviya. He has long been a connecting link between the Liberals and the Congressites. It is very well known that he has condemned the new constitution in unmeasured terms and is as strongly opposed to accepting ministerships under it as anybody else, saying, "It is sin to accept office."

Therefore, we challenge anybody to *prove* in detail, not merely to assert airily *ex cathedra*, that India's new constitution "is a greater advance than the most ardent reformer of the last generation would have looked upon as a practical possibility."

Lord Zetland continues:

"The great extension of self-government on democratic lines in British India is a fact of first-rate importance and interest to the world at large. Admittedly, it is an experiment, but it is an experiment which has been prepared with the utmost care and in a spirit of the most sober realism."

The reference to "the world at large" shows that Lord Zetland's article is meant for foreign consumption, particularly for American consumption. It is a pity that foreigners are thus misled with regard to India's new constitution and the political situation in India in general. This would not have been the case if foreign editors had been half as anxious to ascertain and publish the considered opinions of India's leaders as they appear to be to publish the parrot cries of British bureaucrats.

The real character of India's "Made in Britain" constitution has been so often exposed in magazine and newspaper articles in India, that our intelligentsia need not be told that there has not been any extension of self-government on democratic lines, that the self-government or autonomy is not the people's self-rule or autonomy but only executive rule and gubernatorial autonomy, and that the semblance of democracy is only autocracy camouflaged to look like rule by and for the people.

The word experiment has been repeatedly used in connection with the so-called Indianization of the army in India. We do not know whether Britishers understand how insulting that word sounds to Indian ears. That same hated word experiment has been used with reference to self-government in India also.

India will not have experiments. India wants the real thing and will have it.

The spirit of most sober realism which Lord Zetland speaks of is a spirit of most cynical and calculated contempt for India's sober confidence in her power to manage her own affairs.

Speculating on the chances of the success of the 'experiment,' Lord Zetland next indulges in a bit of imaginative pomposity. Says he:

"Its success, for which there is every reason to be hopeful, will come at a time when the cause of democracy is in sore need of encouragement, and it will make a notable breach in the barrier which has hitherto been supposed to exist between the ways and ideas of the Eastern and Western hemispheres."

It will be observed that he keeps up the illusion and delusion that the new Indian constitution has really something to do with democracy, which it has not.

The cause of democracy is undoubtedly in sore need of encouragement in these days of dictatorships. But autocracy camouflaged as democracy can by no means encourage democracy—unless, of course, it be contended that camouflage is the homage which autocracy pays to democracy and therefore democracy ought to feel flattered and encouraged by such homage.

Let us now consider the

"Notable Breach in the Barrier Between Eastern and Western Ways and Ideas"

Lord Zetland professes to think that the "experiment" which will be made in India under the new constitution will make a notable breach in the barrier which has hitherto been supposed to exist between the ways and ideas of the Eastern and Western hemispheres. Obviously he refers to the assumption that democracy is of the West and autocracy of the East. He does not say whether he himself considers this assumption to be correct. But Westerners generally do suppose that the Eastern hemisphere was unacquainted with the theory and practice of democracy and learnt it from the West. This, however, is an entirely wrong supposition. Not to speak of the many historical and other works which have shown that democracy was known and practised in India in ancient times, we have for years repeatedly given proofs of that fact in this *Review*.

But assuming the supposition to be true, how ridiculous it is for anybody to talk of the new Indian constitution being the first modern experiment in democracy in the East! Even if it be an experiment in genuine democracy, which it is not, it has already been preceded by really democratic institutions in Japan, the Philippines, Turkey, China, Afghanistan, Iran (Persia), and Iraq, not to speak of several Soviet republics in Central Asia.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

India "in the Process of Attaining Unity"?

Reuter's summary of Lord Zetland's article in the American paper concludes thus :

"A country which, with the single exception of China, contains the largest aggregation of human beings in the world, is now in the process of attaining unity such as she has never yet possessed in the whole course of her history."

Let us suppose that India had never yet hitherto had unity of any kind. How is the new constitution going to give her unity?

When, as Governor-General of India, Lord Linlithgow first addressed the Indian Legislature on September 21, 1937, he also spoke of the growing realization of the unity of India. Commenting on his lordship's words, the editor of this *Review* wrote in *Asia* for January last :

....instead of taking steps to conserve and promote (unity), they (the authors of India's new constitution) have on the contrary disrupted the unity of India by their scheme of so-called provincial autonomy, by cutting up the people of India into many political groups based on race, religious profession, caste, and the like, and by introducing the Princes into the body politic in the name of an All-India Federation to serve as a drag and a curb. And they come into the Federation as heads of democratically governed States, that would have furthered the cause of Indian unity. But what unity can there be in a Federation in which the Princes will stand for autocracy and the elected Nationalist representatives of British India will stand for democracy?

The article contributed by the editor of this *Review* to the American magazine proceeds :

There is clear proof that the authors of the Constitution Act have disrupted the unity of India knowingly. For in the Report of the Joint Parliamentary Committee, on which the Act is based, the following words occur : "We have spoken of unity as perhaps the greatest gift which British rule has conferred on India; but in transferring so many of the powers of government to the provinces, and in encouraging them to develop a vigorous and independent political life of their own, we have been running the inevitable risk of weakening or even destroying that unity."

In other words, the British have adopted a policy of strengthening provincial separatism and "independence" at the expense of national unity, solidarity and interdependence of the parts. They, no doubt, proceed to speak in the Report of "such an adaptation of the structure of the Central Legislature as will bind these autonomous parts together." But in that Legislature they have introduced so many non-adhesive, if not disruptive, elements by means of keeping the Princes autocratic and ignoring their subjects altogether, by the Communal Decision, and by transferring most of the most important legislative and administrative functions to the Provinces, that the binding force of the Central Legislature will not avail to counteract effectively the separatist tendencies of the so-called provincial autonomy.

The Provinces have been treated as regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing provincial envy and jealousies will persist and new causes of such feelings will spring up. Thus, it will not be easy for India to remain or become one country in essence. Geographically it has been, is and will remain one country. But the new constitution will tend to destroy its unity in spirit.

There is another reason why, in spite of a single Government of India, India will not really become one country. For becoming truly one country, the Provinces and States should have one great common purpose or a few great common purposes. In spite of the new constitution, the people of India will, no doubt, continue to act under the great common urge of winning self-rule. But as Lord Zetland refers to the new Act in particular as a unifying factor, he or his subordinates should point out the *great* common urge, purpose, or object which can be discovered in it. We find none.

A common grievance may be, as it has often been, a unifying factor. And all Indians will continue to labour under the common grievance of not having freedom. But the new Act has divided the people into so many conflicting groups and has set British India and Indian India, as also the Provinces among themselves and the States among themselves, by the ears so cleverly, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of freedom may fail to receive adequate common and joint attention.

We assumed for the sake of argument that India had never had unity of any sort before British rule. But that assumption is wrong. Geographically India is clearly marked out as one country. Its fundamental unity in spirit has been admitted even by many Englishmen of note. It is a historical fact that under Asoka and Samudra-gupta almost the whole of India became politically one. There is no doubt that Asoka's empire, which included Nepal and parts of Afghanistan, was at least as extensive as the British Empire in India.

"Unity" in Subjection Worse than Separateness in Independence

Taking it for granted, though not admitting, that the whole or the greater part of India was never one political unit, one may consider the value of the whole of India forming one political unit under the subjection of Britain.

Our opinion may be briefly stated. What is wanted is one undivided free India. Freedom is of primary importance. Hence, if one free

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

India were not a possibility, which is not admitted, a number of independent Indian regions or states would be preferable to one big India subject to foreign rule. Nepal is an Indian region. But for the sake of having one undivided political state called India it cannot be desired that Nepal should come under British subjection.

We know that the previous existence of India as an aggregate of several independent states repeatedly led to her subjection. We are also conscious that the existence of one large undivided independent country is preferable to the existence of a number of warring independent smaller political units. But this state of belligerency is never permanent or inevitable. The small independent units may confederate or become allies. In any case, the independence of the smaller units is, in spite of all disadvantages, preferable to the subjection of the bigger whole.

India has often been spoken of as comparable in size and diversity to the whole of Europe minus Russia. Would it have been better for this Europe minus Russia to have been one undivided subject part of some Foreign Power's Empire instead of being the aggregate of a number of smaller independent and often warring states which she has been down the ages? There have been more wars in Europe than in India. During the British period of the history of India there have been some devastating wars in Europe while there was comparative peace in this country. But in spite of these states of war, the most backward country of Europe is more prosperous and educated than any province of India. One of the causes of this difference is the freedom of the European countries and the subject condition of India.

We want improvement in the constitutional position of the people of the Indian States—we want that they should have the political and civic rights which the people of free and independent countries enjoy. The mechanical union of the Indian States with the British-ruled provinces to form a big Federated India will not lead to this improvement. Nor will Federation raise the political status of the rulers of the Indian States. Some of them were once independent and equal allies of the British power. In theory they still perhaps retain that status. The accession of these States into the Federation of India and the acknowledgment by Federated India of the sovereignty of the British Crown would ring the death-knell of all such theories.

Governor-General Restores Cuts in Budget

In the article in an American paper Lord Zetland on which we have commented the preceding notes his lordship dwells on grant of a democratic constitution to Ind Lord Linlithgow also has said similar thing But how are the representatives of the peo in the Indian legislature treated by t Governor-General? Before that question answered, it has to be pointed out that L Linlithgow will continue to be the Governo General for some years after the new consti tion comes into force and many of the Indi representatives in the legislatures will also the people's representatives under the ne constitution. So the way in which L Linlithgow treats the present Indian legislat is a correct index to the way in which successor will be treated. If Lord Linlithg is an autocrat now, he will be an autoc during the remaining years of his rule. A if the political judgment and capacity and t financial knowledge of the present group elected Indian legislators be worthy only contempt, the knowledge, judgment and cap city of the same men or their like will be n less worthy of contempt.

In the Assembly defeat after defeat w inflicted on the Government, and many motio of "cuts" in the Railway Budget and t General Budget were carried. The Assemb declared itself against the enhanced sugar exc duty and in favour of a two-pice post c instead of the present three-pice one. But t Government remain unmoved, determined n to make any alteration in the Budget presente by Sir James Grigg. Does this indicate a democratic mentality in the Executive Gover ment, any inclination to pay any heed to t opinion of the elected representatives of t people?

The Price of the Post Card

Let us take only one item. It was sa on behalf of the Government that if the pri of the post card was reduced to two pice, the would be a loss of Rs. 50 lakhs.

The expenditure for 1937-38 has been est mated to be 8,341 lakhs of Rupees. If c account of the reduction of the price of pos cards from three pice to two, which w demanded, the receipts had been less by 5 lakhs, would it have been impossible to redu the expenditure by that amount? The redu tion in expenditure would have meant a redu tion by only .6 ($\frac{6}{10}$) per cent. It is quite possib

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or the estimated receipts to show an increase of Rs. 50 lakhs. In that case no reduction of expenditure would be necessary. On the other hand, some "punitive expedition" on the North-West Frontier may send up the expenditure by several crores. Money would be found somehow for such laudable enterprises, by borrowing, though according to Lord Linlithgow and his financial mentor Sir James Grigg a possible (though by no means certain) reduction of income to the extent of Rs. 50 lakhs only cannot be risked for the purpose of helping the poor man to communicate with his kith and kin by means of a cheaper post card!

Not that there has not been reduction, or at least readjustment, of postage in any direction. Book packet rate has been reduced from 1 anna for the first five tollahs and ½ anna for every additional 5 tollahs to ½ anna for the first 2½ tollahs and ¼ anna for every additional 2½ tollahs. As packets containing printed matter are regarded as book packets, the reduced rate of book packet postage means that any one can send in an open envelope a number of printed or type-written slips even of larger size than post cards, not weighing more than 2½ tollahs, for half anna. But that will not benefit the villager or the poor city coolie or the factory worker, who want a cheap post card. It will benefit the urban mercantile or business community, who are richer than the class whom a cheap post card would have benefited. It is true a cheap post card would be of some advantage to the comparatively well-to-do also. But that is no reason why the poor man's convenience should not be consulted. There is no better means of inducing him to make increasing use of the post office than a cheap post card.

If the accounts of the postal and telegraph departments were kept separately, it would be found that the postal department could pay its way in spite of a cheap post card.

Imperialist Sense of Superiority, and Contempt For Others

When 'cuts' in the Budget are restored by the Governor-General, that implies that that foreign functionary understands the requirements of India and is more anxious for her good than the majority of the elected representatives of the people of India. Among these representatives there are men who are at least equal in intellectual attainments and statesmanship to many of the foreign functionaries in India. As regards the desire to do good to India and a knowledge of how it can be done, it is no patriotic bias which leads us to assert that no foreigner can possibly surpass the sincere and well-informed patriots of India in this respect.

Yet such is the unwarranted sense of superiority of British imperialists and such is their conscious or unconscious contempt for the opinion of even the best of those whom they govern that even in minor matters the latter are overruled by the former. This pose of superiority is insufferable, though ridiculous, this contempt is intolerable and provokes resentment, and the whole situation is extremely hard to bear.

Massacre of Abyssinians by Italians

There was an unsuccessful attempt to assassinate the Italian general Marshal Graziani at Addis Ababa. This was followed by indiscriminate massacre of Abyssinians by the Italians. Neither the League of Nations nor any single power or group of powers enjoying its membership has yet taken any action in the matter. There was a debate on the subject in the British House of Commons on the 25th March.

Mr. Arthur Henderson opened the discussion by declaring that the American representative in Addis Ababa reported that he had given refuge in the American compound to 700 Abyssinians, where they had remained for three days.

After the American representative had received an assurance from the Italians that the lives of these Abyssinians would be spared, they left the compound, upon which every single one was butchered like cattle.

Mr. Lloyd George, in a withering speech, asked what action the Government were taking about the Abyssinian massacres. He recalled the emphatic protest made on the occasion of the Armenian massacres and suggested a great international protest through the League against the most horrible massacres of the last 50 years.

He expressed satisfaction that Marshal Graziani had escaped as a gallant and fine soldier. The protest was too late to save the lives of the thousands brutally butchered but it was not too late to save the lives, perhaps of hundreds of thousands, in the coming months.

The massacre of Ras Desta was without comparison in modern history. "He fights for his country and is shot like a dog for doing so without a word of protest from the leading countries or the League of Nations. (Shame.)"

Continuing, Mr. Lloyd George mentioned the shooting of General Scheepers, a citizen of the Cape Colony, for treason, which created such a strong feeling that Lord Kitchener was compelled to override the decision of the Court Martial to shoot another General. The Italians were most angry with the British, but he would rather have Italian anger than Italian contempt and he hoped the time would come when they would reply to the Italians in a straight-forward and fearless manner.

Lord Cranborne, replying to the Opposition attacks, said that the anxieties of large sections of the British nation as regards the very tragic events in Addis Ababa had been abundantly expressed by Mr. Henderson, Mr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lloyd George and the Archbishop of Canterbury, by numerous public speeches and in other ways.

The Government spokesmen had already made statements. Mr. Henderson and Mr. Lloyd George had pressed him to state what action the Government were taking. The Abyssinian dispute was never a question for individual action but for collective action with the other members of the League. The whole subject must be discussed and documents examined under the auspices of the League and in the light of that examination action must be taken.

He appealed to members to exercise restraint in view of the delicacy of the situation.

Lord Cranborne hoped that however deeply members might be stirred by recent events, they would, in future, put a curb on themselves.

The debate was adjourned till April 6.—*Reuter.*

The debate shows that, whatever sections of the British people may feel, their government, representing the majority, prefers Italian contempt to Italian anger, at any rate for the present. The reason perhaps is that British preparations for war are not yet complete. But is it certain if Britain took the lead in an effective protest, Italy would fight?

Madrid Press Attack Scheme of So-called Non-Intervention

MADRID, March 26.

The international situation is providing the chief source of comment for the Madrid press at the moment. Lord Plymouth, Chairman of the Non-intervention Committee, is the general target for most press, which allude bitterly to "his phlegmatic, slow-motion attitude."

"La Moz," the organ of the independent left, says: "Democratic Europe is about to convert us into a second edition of Abyssinia. This we can only avoid by breaking the chains in which Lord Plymouth is binding us and obtaining our men and munitions from wherever we can get them, even though Mr. Delbos has hermetically sealed our Frontier."—*Reuter.*

Study at School of Great Religious Teachers' Lives and Teachings

Some weeks ago a paper was read at the Bengal Women's Education Conference in Calcutta. It was written by Miss Margaret Barr, M.A., who had made some experiments in the Gokhale Memorial School for girls in Calcutta in acquainting the pupils with the lives and teachings of the world's great religious teachers. She appealed to children's tendency to hero-worship and asked:

"Why should we not utilize that valuable trait by giving it a more worthy object than the latest aviator, cricketer and film-star? A course in the life-stories of some of the greatest men of the world of every age and race would reveal the fact that, rightly understood, religion is the greatest force for good in the world. Religious teaching can never be anything more than a sign-post showing the way that the pilgrim must tread. The teacher by her own knowledge of and love for the world's greatest souls can stimulate the children's interest and desire to know more; and by her 'radiance and fathomless' can prove that the quest is no dream but the most splendid and magnificently while of the activities possible to the mind and man."

Bihar Governor's Tribute to Rahula Sankrityayana

Through articles contributed to this Rev by Dr. K. P. Jayaswal our readers know w valuable work the Bhikkhu Rahula Sank yayana has done in Tibet. Presiding over meeting of the B. & O. Research Society Patna at which the Rev. Anagarika Brahmach Govinda delivered a very interesting instructive lecture on the development of Sti architecture and rising to thank him, Governor of Bihar paid a fitting tribute to Bhikkhu, in the course of which he said:

My attention has also been drawn by the Sec tary of our Society to the epoch-making discov of Sanskrit manuscripts in Tibet which has be recently made by an Honorary Member of this Soci the Rev. Sankrityayana. I have read with great inte the article on this great discovery which Dr. Jayaswal published in *The Modern Review.* I have not knowledge myself to be able to appreciate the value this discovery, but its value was brought home to me Mr. Hill, who explained that it was as though the wo of Aristotle had been only available in Latin translati and the original Greek text had been discovered. I c well appreciate from this parallel of what inestima value these manuscripts which the Rev. Sankrityay has discovered and has photographed with such skill copied with such care will be to all students of philos and religion. Dr. Jayaswal's article, apart from describ some of the more important manuscripts, contains a m fascinatingly interesting account of the life of this g son of India. He describes how when he first met h he found in him a combination of spiritual ambition raise his fellow men and a desire for right thinking deep learning. In another passage which I cannot refr from quoting he describes him as man resembling Buddha, a man absolutely free from hostility to living man, universal in his outlook and absolutely c I should like to quote more from this article; I h however, most of you have read it; if you have no have no doubt that you will do so without delay.

Anti-Indian Bills in South Africa

Early in March last Mr. Bhulabhai Des leader of the Congress party in the Assemb received the following telegram from Mr. Kar president of the Transvaal Indian Associati Johannesberg, regarding the Anti-Asiatic bills

"Our executive will be grateful for the action ta by you and the Congress party, the Prime Minist General Hertzog, has refused an appeal, through Agent General, to receive a Congress deputation. T subject-matter of the bills has been referred to a sel committee with a personnel of eleven, of whom, excep the chairman, Mr. Hofmeyr and Mr. Berbyshire, balance hold the definite and pronounced views in fav of principles contained in the bills. We are constrai to feel that the composition of the committee is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

surrender to the reactionary element in the Union cabinet and is deliberately backed to achieve the object of the bills."

The nature of the Bills will be understood from the following A. P. I. message :

BOMBAY, March 8.

Sir Purshottamdas Thakurdas, Chairman of the Imperial Indian Citizenship Association, has sent a telegram to the Secretary of the Department of Education Health and Lands, Government of India conveying the resolution passed by the Council Association which strongly protests against the bills now before the Parliament Union, South Africa, prohibiting marriages between Europeans and Asiatics, employment of Europeans by non-Europeans, acquisition of fixed property in the Transvaal by European coloured or Malay women married to Asiatics and by children of such marriages. The resolution calls these Bills a wanton affront to Indian national self-respect, which coming on top of other anti-Indian measures are resented strongly in this country, particularly in view of the expectations that there will be a more equitable treatment of Indians as a result of the visit of the Goodwill Delegation. It urges on the Government of India the desirability of bringing to the notice of His Majesty's Government through India Office the fact that such deliberate measures to humiliate and harass, Indians in South Africa cannot but produce bad political effect.

The Council further urges the Government to use its influence to the utmost to prevent these Bills from being passed into law. The Council feels that if the Government would take up a strong attitude the Bills would be dropped and in this it is encouraged by the opposition offered by Mr. Hofmeyr whose views are doubtlessly shared by many fair-minded and justice-loving men and women of South Africa.

We learn from a copyright telegram in *The Statesman* of the 29th March that it is feared that, if the Select Committee reports in favour of the two Anti-Indian Bills, Mr. Hofmeyr may resign, and this, according to the correspondent of *The Times* of London, would greatly weaken the South African Government, of which he is the most brilliant member.

Political Prisoners' Relief Conference

The Political Prisoners' Relief Conference met at New Delhi on the 20th March under the presidentship of Mr. Sarat Chandra Bose. Babu Rajendraprasad, President of the All-India Political Prisoners' Relief Committee had issued the following statement :

At the time of the Lucknow Congress a Conference was held with a view to creating public opinion in favour of the demand for improvement in the conditions of political prisoners. The necessity for such an organization arose out of the demand put forward by Mr. Jogesh Chandra Chatterjee and expressed by his prolonged hunger-strike in the jail. The main points were concentrating political prisoners of all classes and creeds in one jail, abolition of classification of all political prisoners, facilities to them to meet and associate with one another, abolition of a cellular jail at Port Blair in the Andamans for political prisoners, facilities to the educated political prisoners to read and write and supply of books and newspapers and general improvement in their treatment, such as permission for more frequent letters and interviews, better medical treatment, permission to supplement food supplied by jail.

These demands have not received the attention they deserved at the hands of the authorities and it is necessary to reiterate and reinforce them.

Mr. Sarat Chandra Bose made a feeling and effective speech. The conference demanded (1) the release of political prisoners of all classes, (2) the removal of obstacles in the way of the return of political exiles from abroad, (3) the repeal of all repressive laws, (4) the keeping of all political prisoners in the same jail, (5) and including them in one class, (6) giving them facilities for reading and writing, (7) giving them facilities for physical exercise, (8) making proper arrangements for their medical treatment, (9) giving lights for reading at night, and (10) bringing all political prisoners from the Andamans to India.

All-India National Convention

The All-India National Convention, first of its kind to be held, opened in a beautifully decorated pandal at Delhi on the 19th March, Pandit Jawaharlal Nehru presiding. About 900 delegates, including all Congress members of Legislatures, members of A. I. C. C. and members of the Working Committee, were present. The pandal was packed to its fullest capacity by visitors.

Pandit Jawaharlal Nehru delivered his address extempore.

The convention proved to be a much bigger and more impressive show than the A. I. C. C. meeting.

Mr. Nehru warned the convention that they would be kicked out as traitors at the next election if they adopted any other policy except that of burying or burning the Act. He made it clear that the mentality recently shown by some Congressmen made it necessary for the Working Committee to keep a tight control on all Provincial Parties.

We remember to have read somewhere that some nationalists other than Congressmen would be asked to attend this All-India convention. Perhaps the idea was subsequently given up. So, though the convention was undoubtedly guided by nationalist principles, it did not include representatives of all nationalist groups. If only those whose goal is independence for India be considered nationalists, even then the Congress roll of members does not contain the names of all such men.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oath-taking at the All-India Convention

The most spectacular thing at the first sitting of the National Convention was the administration of the oath of allegiance by the Congress President to Congress members in the Legislatures as well as to the members of the All-India Congress Committee. It was a moving sight to see over 1,000 representatives of the Indian masses stand up and repeat word for word the pledge to serve India, to work inside the Legislatures and outside for the Independence of India and to end the exploitation and poverty of her people.

It is to be hoped that none of those who took the oath are themselves exploiters.

The Congress President at first read out an English rendering of the oath, but the whole Assembly was requested to repeat the Hindustani version which was separately read out by the President.

Mahamahopadhyaya Kamakshyanath Tarkavagish

Mahamahopadhyaya Kamakshyanath Tarkavagish died last month at Nabadwip at the age of 93. He was the leading authority in Navya Nyaya or the New System of Nyaya Philosophy. In addition to being an eminent scholar he was also a creative interpreter, as is evidenced by his "Kusumanjali" and "Tattvachintamani," published by the Asiatic Society. He was, sometime or other, professor, Sanskrit College, Calcutta, examiner to the Calcutta University, Honorary Fellow of the Royal Asiatic Society of Bengal, president of the Calcutta Pandit Sabha, member of the Board of Bengal Sanskrit Association and vice-president of the Nabadwip Bibudha-janani Sabha. At the time of his death he held the office of the first professor of Nyaya in Nabadwip. He had an engaging personality. We saw him only once, and that was at the Albert Hall, Calcutta, when he presided over a meeting held to listen to an address delivered in Hindi by Pandit Madan Mohan Malaviya in support of his movement for giving initiation to members of the so-called untouchable classes. The Mahamahopadhyaya was then past eighty. But his presidential pronouncement in favour of Pandit Malaviya's contention showed the vigour of his intellect and the clarity of his judgment.

The Question of Acceptance of Office by Congress

The All-India Congress Committee decided at its last meeting that in the six provinces in which Congress members were in a majority the Assembly the Congress party would for ministries if the Governors thereof gave a certa assurance. We will have our say in relation the assurance later.

The Congress has all along unequivocal condemned the new constitution and declared object to be to wreck it, not to work it. H Ministers can avoid working the constitution least to some extent, is a mystery. How acce ance of office can be an honest and straight ward means of wrecking the constitution, also beyond our comprehension.

The policy of the Indian National Congre as of all other Pan-Indian organizations, shou be the same in all the Provinces. If the Co gress formed ministries in six provinces, th would mean that the Congress would be th Government in six provinces and the Opposiri in the remaining ones; or, in other words, would follow two diametrically opposite polici in two sets of provinces.

It is only fair and proper to assume th whatever policy Congress follows is for some a vantage to the nation. That advantage may co sist in wrecking the constitution or in extracti whatever good can be extracted from it. Now, the acceptance of office in some provinces b meant for securing some such advantage, wh are the provinces where the Congress party is a minority and cannot form ministries to b deprived of that advantage? "Practical" m of an opportunist turn of mind may thin "Let us make hay *where* the sun shines, we ca not afford to lose an advantage simply becau others cannot secure it." This is in a way sort of paraphrase of the English sayings, "Ever one for himself" and "The Devil take the hind most." Though we are not members of the Co gress, we have sufficient understanding of th idealism to think that its policy ought not to b that which underlies those sayings.

The only possible uniform policy, free fro provincial selfishness, is non-acceptance of offi everywhere. Any other policy, external appea ances notwithstanding, cannot but be destructiv of that inter-provincial united front which Co gress should present throughout India. Any othe policy cannot but give rise to inter-provinci suspicion and sap confidence in one another.

Perhaps these considerations were no present in the minds of those who voted in favou of office acceptance.

It is true that the Congress Election Mani festo adopted by the All-India Congress Co mittee at Bombay on August 22, 1936, reaffirm that "the most important and urgent problem

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the country is the appalling poverty, unemployment and indebtedness of the peasantry, fundamentally due to antiquated and repressive land tenure and revenue systems, and intensified in recent years by the great slump in prices of agricultural produce." It is also true that the Manifesto reiterated the Congress declaration in favour of reform in these directions and held out hopes of prison reform and protection against the economic consequences of old age, sickness and unemployment, and of maternity benefits, etc. It is easy to understand that these express or implied promises can be fulfilled only by legislation. Therein lies the case for entering the legislative bodies and of acceptance of office. But the Congress Election Manifesto itself had also declared that the new legislatures "are totally incapable of solving the vital problems of poverty and unemployment." Therefore the Manifesto may appear to be a self-contradictory document. But it need not be regarded as such. It placed the Congress programme before the country, and in declaring that the new legislatures were incapable of being utilized to carry out that programme it may be understood to have suggested that Congress wanted to wreck the new constitution and legislatures in order to be able to substitute for them a constitution and legislatures better suited for the carrying out of the Congress programme.

So, in our opinion, for the sake of consistency and also to be true to its repeated resolve to wreck the constitution, Congress should have decided not to try to form ministries even in those provinces in whose legislatures the Congress party was in a majority.

We shall now say something about the assurance from the Governors which the All-India Congress Committee wanted the leaders of the Congress groups in the provincial legislatures to have before trying to form ministries

Governors' Assurances Required by Congress

The following is the relevant part of the A. I. C. C. resolution authorizing the acceptance of ministerships :

"And on the pending question of office acceptance and in pursuance of the policy summed up in the foregoing paragraphs the All-India Congress Committee authorises and permits the acceptance of office in provinces where Congress commands majority in the legislatures, provided Ministership shall not be accepted unless the leader of the Congress party in the legislature is satisfied and is in a position to state publicly that the Governor will not use his special powers of interference or set aside the advice of the Ministers in regard to their constitutional activities."

We need not discuss whether the Congress *de facto* dictator Mahatma Gandhi and the Congress High Command (minus its President Pandit Jawaharlal Nehru) who were in favour of office acceptance required the gubernatorial assurance in a straightforward frame of mind or with some mental reservation in order to lay the responsibility for Congress refusal of ministry on the shoulders of the Governors. Nor need we discuss in detail whether the Governors are in a position to give the assurance asked for. Our opinion is that considering the British imperialist policy and the special powers, particularly of a discretionary character, with which the new Constitution and the Instruments of Instructions have armed the Governors, they were not in a position to give the assurance asked for. The A. I. C. C. resolution wants gubernatorial non-interference with the Congressite Ministers' "constitutional activities." But the new constitution is itself unconstitutional or in any case quite unlike the constitution of any self-governing country. It gives the Governors powers which no constitutional monarch or other constitutional head of a government possesses anywhere. The position, therefore, of the Governors is not at all that of constitutional heads of governments. By implication they are expected, whenever imperial policy requires it, to act unconstitutionally, as it were, even to the extent of suspending the constitution. How then can they be expected to promise to limit their own powers by an assurance that they will not interfere with the "constitutional activities" of the Ministers? The Government of India Act of 1935 has made them autocrats who can act at their discretion. How can they cease to be autocrats at any time in any matter by promising non-interference with the "constitutional activities" of the Ministers?

That expression "constitutional activities" reminds us that by using it the A. I. C. C wishes Congress Ministries to work the constitution, at least partly, like very good boys, in lieu of the Governors also promising to behave like very good boys! This seems to be an amusing development of Congress mentality.

Already as we write (March 29) the Governors of four provinces have not been able to give the assurance required and the leaders of the Congress parties there have refused to form ministries. It is said to be certain that the same would be the case in the U. P. The situation may be the same in Bihar, too.

We need not quote the statements and communiques of the Congress leaders and the Governors of all the provinces where Congress

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ministries have become definitely impracticable. Let us take the case of Bombay.

The following communique has been issued by the Government of Bombay :

The Governor of Bombay invited Mr. B. G. Kher to meet him on March 25 to discuss the formation of a Ministry. At that interview Mr. Kher intimated that he could only accept an invitation to form a Ministry if His Excellency could give him a definite assurance in the following terms : "that His Excellency would not use in regard to the constitutional activities of the Cabinet his special powers of interference or set aside the advice of his Ministers."

His Excellency pointed out to Mr. Kher that under the Government of India Act of 1935 it is impossible for Governors to give any assurance as regards the use of powers vested in them under the Act. The terms of the Act are mandatory and obligations imposed on the Governors by the Act and by the Instrument of Instructions in respect of use of special powers and safeguarding of interests at minorities are of such nature that even if the Governor wished to relieve himself of them it was not in his power so to do. His Excellency having fully explained the legal position to Mr. Kher went on to assure him that although it was not possible for His Excellency to give an assurance which Mr. Kher asked for, Mr. Kher could rely on receiving all possible help, sympathy and co-operation within the four corners of the Act in the event of his undertaking to form the Ministry.

His Excellency requested Mr. Kher to meet him again this morning and at the outset of the interview His Excellency formally invited Mr. Kher to assist him in forming the Ministry, Mr. Kher again intimated that he could only accept the office on the basis of the demand set out above. His Excellency once more pointed out the impossibility of giving any such assurance whereupon Mr. Kher informed His Excellency that he would, therefore, be unable to accept the invitation to assist in forming the Ministry.

Turning to Madras we find the private secretary to the Governor of Madras has issued the following statement :

On March 25, the Governor invited Mr. C. Rajagopalachariar, leader of the Congress Party in the Madras Legislature to assist him in forming the Ministry.

Mr. Rajagopalachariar at his first interview intimated that he should not accept the invitation unless an assurance was given by the Governor that he would not use his special powers or exercise the functions which are by Law left to his discretion or individual judgment.

His Excellency replied that it was impracticable for constitutional reasons for him to divest himself of the responsibilities and duties which have been placed upon his shoulders by Parliament, and that it was therefore not within his power to give any such guarantee. At the same time His Excellency intimated Mr. Rajagopalachariar that he could rely upon receiving all possible help, sympathy and co-operation in the event of his forming the Ministry.

After a series of very amicable conversations Mr. Rajagopalachariar has, while expressing appreciation of His Excellency's assurance finally intimated today that he is unable to accept the invitation to assist in forming the Ministry.

His Excellency, while greatly regretting this outcome of the discussions, wishes to make it plain to the public that the decision is that of the Congress Party themselves that the terms of the statute are mandatory and the obligations imposed by the act and by the Instrument of Instructions on Governors in respect of the use of special powers are of such a nature that even if he wished to relieve himself of them, it would not be in his power to do so. On the other hand His Excellency wishes to state as representative of the King-Emperor in this presidency that he is above party politics altogether and that within the four corners of the Government of India Act he will always be willing and indeed anxious to extend utmost help, sympathy and support to any Ministry from whatever section of political opinion may be drawn.

At the present juncture His Excellency believes that time should be given for reconsideration of the position. An interim Ministry will therefore be formed at once in order that the King-Emperor's Government may be carried on and His Excellency hopes that by thus providing a period for such reconsideration, it will eventually be found possible to form a Ministry which will command the confidence of the present legislature.

On comparing the statements of the Bombay and Madras Governments the reader will find in both certain identical groups of words and arguments used. For example, in both it is said that the terms of the statute or the Act are mandatory and the obligations imposed on the Governor are of such a nature that even if he wished to relieve himself of them, it would not be in his power to do so; in both the promise of all possible sympathy, help and co-operation is held out "within the four corners of the Act." Evidently the Governors are everywhere acting under instructions from headquarters.

The statement of Mr. C. Rajagopalachariar, the Madras leader, is rather long; but as it puts the Congress case very ably, we print it below in extenso.

"Having been called by the Governor I intimated the condition on which I could take up responsibility and discussed the matter with him on March 25, 26 and 27. I explained that I and my Cabinet should be given the fullest freedom of action inside the scope of Provincial Autonomy said to be given under the Government of India Act and that while we remained in office and undertake responsibility of Government of the province, His Excellency should assure us that he would not use his special powers of interference or set aside the advice of his Ministers."

I regret to say that beyond a general offer of good will and co-operation His Excellency has refused to assure me with any assurance of non-interference formal or informal. I had therefore no option but to express my inability to take up office under these conditions and respectfully to decline the invitation to form a Ministry.

In the course of my conversations with His Excellency I explained the position as clearly as I could. I pointed out that what we wanted as a condition precedent to the undertaking of responsibility was not amendment of the statute now and here or any extension o the very limited scope of Provincial Autonomy but that even within safeguards remained intact as regards possible interferences from the Secretary of State and the Viceroy we should have a gentleman's agreement between His Excellency and me, whom he has called, that his discretionary powers of interference as a Provincial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Governor should not be put in motion. I explained that when a Provincial Governor invites me on the basis of the verdict of the electorate to form the Government and undertake responsibility, he has the right under the Act to give me an assurance of non-interference. That we felt as necessary for the efficient discharge of that responsibility. If it be true that real discretion is given to the Governor of a province it must be within his power to use it or not to use it, and if he is convinced that we can get an atmosphere and the psychology necessary for the efficient discharge of Cabinet responsibility only by assuring non-interference he could use his discretion best only by such non-use. To deny that right to the Governor of a province is denial of Provincial Autonomy. It amounts to seeking to govern India from Downing Street through the old bureaucracy.

If it is remembered that our party has been returned to this province by an overwhelming majority of 159 in a House of 215 in spite of communal and special reservations of all kinds imposed on us and that our party has been returned in a majority even to the Upper House. Refusal of a gentleman's agreement that we have demanded within the framework of the Act is denial of the claim solemnly made that Governors of the provinces will be constituted on the basis of full responsibility and that we could achieve progress and full freedom through the exercise of Provincial Autonomy. It will be impossible for us to undertake the governance of a province after the history of antagonism through which we have passed unless at the outset we were expressly assured of such treatment as Ministers were entitled under the Parliamentary system of the popular Government and of unqualified loyalty of permanent service which is impossible if the officials of a department should be looking to the Governor for the exercise of his special powers of interference at any and every stage under various formulae. Only express assurance could have dispelled natural fears and apprehensions arising out of the history of a case to undertake responsibility without such previous assurance and to depend on our breaking off as and when occasion arose would not have been either wise or proper. It would place us in an impossible position. Experiment was worth trying only if there was a clear indication on the other side of readiness to part with power at least in the sphere of a province and refusal of this at the threshold is better for the nation than breakdown after passing through humiliating conditions suffered in silence.

The six million voters of the province returned us by majority. That left not a shadow of doubt as to the mind of the people seeking to utilize the victory, not for putting our own party into places of power and position which we could easily have done, but for improving the status of the nation. Office was for us to pick up if we just chose, but we preferred rather to use that power for permanent benefit of the nation by using it as a lever to improve the constitution from within. Civil services must have resisted this and brought about a uniform policy, in all provinces, of refusing to give any assurance behind repeating the old platitudes.

Our path is clear—the path of self-reliance. The naked power of force is there for the British Government to carry on without any constitution. Section 93 of the Government of India Act "provides" for this termination of constitutional pretence and dictatorship of the Governor, that is of bureaucracy.

I owe it to His Excellency to say that our conversations were throughout marked by utmost courtesy and friendliness on his part and the break off is due not to any lack of patience or of personal goodwill, and I believe that we both greatly regret that we could not arrive at a different and more happy conclusion. I appeal to the people of the province to realize that no power on earth can much longer stand between us and our birthright of freedom. We have had clear demonstration of the unshakable strength of the Congress. Disinterestedness of its leadership has been proved by this episode, so as not even its worst detractors can question it. May God give us yet greater strength of resolve and lead us to our goal.

I have no doubt that attempts will be made to demonstrate that the people can be ruled just as firmly as ever before as an offset against the breakdown of the constitution. Surpluses will be utilized, I have no doubt, to give some relief to the peasants. Whatever the motive we shall be glad if substantial measures of relief be undertaken during the dictatorship of the bureaucracy. We do not mind if we are not in office if our being out of office spurs the bureaucracy and its allies to greater efforts for juster utilization of the revenue of the province and reduction of the burden of debts and taxation. We do not believe that the electorate can be deceived as to wherefrom really these springs of relief issue. Not the hand that distributes, but the strength of the Congress is what they should yet further strengthen, not only for immediate small relief but for the final goal of national honour and independence."

The last paragraph of Mr. C. Rajagopalachariar's statement is very important.

We have all along believed that the little that can be done for the people under the Act with due regard primarily for British interests will be done by the bureaucracy and their favour-seekers simply to produce the impression in the mind of the people that they are their well-wishers, just as, after the inauguration of Mahatma Gandhi's All-India Village Industries Association, Government came out with their grant for village improvement—of which, by the by, the fate is well known now.

We have said above that Mr. C. Rajagopalachariar's statement is a very able presentation of the Congress case. But in spite of it we continue to hold that the decision of the A.-I. C. C. that Congress members should form ministries was not in consonance with Congress principles and the many declarations previously made by Congress.

Pandit Nehru on the Unlikelihood of Congress Ministries

Pandit Jawaharlal Nehru, Congress President, issued the following statement to the press on the 28th March :

"The recent development make it clear that Congress Ministries are unlikely. Even the modest assurance that was asked for on behalf of the Congress has been denied and we shall soon see minority ministries backed by the special powers of the Governor. That is as it should be, for, it reveals the nature of the new Constitution so that even the blind can see that it is a Constitution with a democratic veil in the provinces, but essentially of a fascist type concentrating power in the Governors and the Governor-General.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is the culmination of the growth of the fascist spirit in the British Government in India and with the introduction of the federal scheme the structure will be complete. The veil is torn and the reality stands forth in all its ugliness. We are content that our policy has been laid down in the clearest terms and to that all of us must adhere. We fight the Act and the Constitution and we shall put an end to it. Let all pull together to that end. The first answer must come on April 1. So remember the 1st of April."

The Bengal Ministry

The largest number of ministers which any province other than Bengal is going to have is six. But Bengal is going to have eleven—almost double that number. And Bengal, it must be remembered, will continue to have the smallest amount of revenue among the major provinces at the disposal of its government. Hitherto Bengal has had four executive councillors and three ministers—altogether seven men. Even seven were not really required.

To entertain the services of eleven men when a much smaller number would have quite served the purpose would be sheer waste of money.

It is said that in order to have a stable ministry Mr. Fazlul Huq had to conciliate various parties and groups and find room in the cabinet for men representing diverse interests. Let us take interests first. There are in the ministry some half a dozen landholders or zamindars, as they are called in Bengal, some Hindu and some Muhammadan. Among the Muhammadan representatives of the landed interest, again, two belong to the Dacca Nawab family. If eleven men represented eleven different interests, it could be said that the personnel of the cabinet represented various interests. But that is not the fact. So the real reason for the inclusion in the cabinet of so many men appears to be that unless this or that man was not given a job, his small knot of followers in the Assembly would have voted against Mr. Fazlul Huq very frequently. That would have made the ministry unstable.

So the people of Bengal exist to gratify the vanity and the longing for lucre of some men and their followers.

The Bengal cabinet is remarkable for the almost entire absence in it of men of outstanding ability. Lack of the ability to manage one's own property seems to be some qualification for the ministry.

The Indian Association wanted a cabinet of men, all of recognized ability, public spirit and good repute, irrespective of communal and party considerations. It was foredoomed to disappointment.

Mr. Fazlul Huq got elected as the leader of the Praja Party. But in his cabinet the advocates of the ryots, if any, will be clearly outvoted by those of the landlords. How will the chief minister fulfil his election-promises to the tenants?

Another reason why he succeeded was that he got the help of those who wanted the release of the detenus and other political prisoners on his promising to act according to their desire. Who will be in charge of Law and Order? We do not find in the cabinet a majority definitely in favour of an anti-repression policy and strong enough to try firmly to give effect to it in the face of almost certain gubernatorial opposition.

Everywhere the education portfolio is a very important one, and it is not less important here than in any other province. It was rumoured some time ago that Mr. Syamaprasad Mukherji would be placed in charge of it. That would have been a good choice. But he has not been given a ministership—because of the opposition of some Muhammadan communalists, it is said. There is no one in the cabinet who approaches him in intellectual equipment and in knowledge of educational subjects and matters.

Mr. Huq is reported to have said recently that if any minister betrayed a communalist mentality, he would replace him by some one else. But in his cabinet one finds some prominent communalists. Perhaps he could not help taking them in. That being so, why did he indulge in a heroic non-communal pose?

The Bengal Praja Party

It was in 1921 that the late Keshab Chandra Ghosh and his co-workers inaugurated the Praja or Tenant Movement in Bengal. Sir P. C. Ray, the late Dr. Pran Krishna Acharya, the late Mr. Krishna Kumar Mitra, Moulvi Abdul Karim and Moulvi A. K. Fazlul Huq joined it. Subsequently Sir Abdur Rahim also joined it. At that time both Hindus and Mussalmans joined the movement and worked for the cause of the tenants. But recently Mr. Huq has formed a party by the name of Praja Party of which the number of Hindu members is gradually dwindling. It has been recently hinted in a daily that the Praja Party is a Muhammadan party. Are there no Hindu prajas or tenants?

Ancient Foundry Discovered at Nalanda

What is described as the only ancient foundry in India has been discovered at Nalanda, the site of the ancient University, where the Archaeological Department have been carrying on excavation work.

A four-chambered square furnace has been dug, which has 16 passages, eight of which are 'flues'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

passages for smoke and heated air, and eight for feeding fuels.

'Slags,' or lumps of metal which had flowed out of crucibles, broken earthen moulds, ribs and covers of furnaces, purpose-made clay moulds, cowdung and husks have also been discovered, as also pieces of gratings, having conical holes in them, said to have served as base of the furnace. It is stated that all the images recovered from the site since 1915 were cast in this foundry. There are 400 such images, indicating that metal images were cast in ancient Nalanda, which formed a branch of the education imparted to monks.

Light is thrown on the ancient method of constructing block foundation by the deep trial pits dug round the foundation of one of the temples at Nalanda, measuring 100 feet.

The small archaeological museum started on the site has been highly appreciated and is growing day by day. It is going to be extended shortly to exhibit all the latest finds.—*A. P. I.*

King Dibya Commemoration Festival, 1937

Last month the third annual Dibya Commemoration Festival was celebrated at the ancient site of Mahasthan Garh in the district of Bogra. On the two previous occasions the presidents were Rai Bahadur Ramaprasad Chanda and Sir Jadunath Sarkar respectively. This year some 6000 men and women came to the place from different parts of Bengal. They belonged to both the Muhammadan and Hindu communities. The president this year was Professor Dr. Upendranath Ghoshal, M.A., Ph.D. As his scholarly address is, quite appropriately, in Bengali and has been received by us rather late, we are unable to give even a brief summary of it.

The proceedings were opened by Nawabzada Khan Bahadur Mohammed Ali, K. B., M. L. A., with a brief and telling speech. We quote almost the whole of it below :

The facts of Dibya's life have been covered and distorted beyond recognition by the accumulation of legend and romance. Even today village folk sing of his prowess in ballads which have become part of the rural life of North Bengal. Even today people point admiringly to the remains of the stupendous achievements with which he adorned this land of ours. It is not without significance that we have met here today at the dismantled fort of Mahasthan Garh, which even today stands as a monumental reminder of the engineering skill of our forefathers, circled by the waters of the Karotoa, whose mighty flow once not only enriched the land but also protected it from the depredations of enemies and invaders. No one can today come to Mahasthan Garh without a catch in his breath, a feeling of the desolation and ruin that has overtaken our mighty land.

Dibya also lived in such troublous and stormy times. The sun of the Pal Kings of Bengal had long passed its meridian, but the after-glow of its dying rays poured heavily and bitterly upon the unfortunate peoples subject to its sway. After the death of Bigraha Pal the sceptre passed to Mahi Pal II, whose tyranny and oppression bore heavily on the suffering population till it goaded to despair the masses to rise in a spontaneous revolution and hurled him from his throne. The mighty wave of popular national rising bore on its crest the heroic figure of Dibya, the champion and fighter of the cause of the oppressed millions of his fellow subjects.

On the achievements of Dibya as General and King, I shall not dilate; suffice it to say that even today his wondering countrymen point to the stupendous remains of the past and hail them as the legacy of Dibya. We shall remember him today for his courage and devotion and cherish his memory in our hearts as a great leader, a great fighter, a great nationalist who risked his all that others might be saved from the tyranny which was crushing the life out of them.

We have met today to honour a great man, but such occasions are not without their significance in our lives. We have assembled here from all parts of Bengal to pay our spontaneous homage to the memory of Dibya, the fighter and the champion of the poor. But the best homage that we can do him is to remember his courage and steadfast devotion to duty and invoke the same spirit of service and sacrifice in our hearts. Let us be proud of our great countryman, let our actions prove our traditions and our pride and let it not be said that we were unworthy of the heritage he has bequeathed to us.

No Congress Ministries in Bihar & U. P. Also

The Governors of Madras, Bombay, Orissa, and C. P. and Berar having declared their inability to give the assurance of non-interference with the constitutional activities of the ministers required in pursuance of the A.I.C.C. resolution, the leaders of the Assembly Congress Parties of those provinces had already declined to form ministries. Later, the Assembly Congress Party leaders of Bihar and U. P. have also declined to form ministries for the same reason.

In all these provinces the Governors have invited the leaders of some minority parties to form ministries. The results are expected to be known shortly.

The British Press on Congress Refusal to Form Ministries

The British Press generally have expressed disappointment at or disapproval of the refusal of the Congress leaders in six provinces to form ministries. But did these British patrons of the Congress expect Congress leaders to walk into the imperialist parlour without 'safeguards' of their own?

Sanguinary Communal Clashes

We grieve to find news in the papers of sanguinary clashes between Hindus and Moslems on the occasion of the Hindu Holi and Moslem Muharram festivals. The dates of the two were the same this year. We have no heart to discuss who were mainly, mostly or primarily to blame in what places. We can only hope and pray for the advent of a spirit of mutual accommodation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

President's Address at Bengal and Assam Lawyers' Conference

Mr. N. K. Basu, Advocate, Calcutta High Court, presided over the annual session of the Bengal and Assam Lawyers' Conference held at Dacca last month. He laid stress on the desirability of having one Bar in India and the removal of all monopolies and distinctions among various classes of lawyers. Said he :

It was one of the most extraordinary things that the legal practitioners in this country should be divided into so many compartments, all more or less water-tight. Whatever might have been the reason for these subdivisions in earlier days, there was no doubt that it was high time that these distinctions should now cease to exist.

The monopolies granted to barristers had no defensible right to continue, nor was there any excuse for the continued maintenance of an inferior grade of practitioners styled the mukhtears. The sooner all these classes were merged into one, the better for the country as well as for the administration of justice.

This question of one Bar had been before the public for a long time. The Indian Bar Committee more than 12 years ago suggested that it was an ideal to be kept prominently in view but, unfortunately, it had not only not been kept in view, but completely lost sight of.

Mr. Basu commented on the dual system in the original side of the High Court in Calcutta.

He asked whether there was any reason for the continuance of the dual system in the original side of the Calcutta High Court. That system, he said, might have its origin in England in hoary antiquity but there was no reason for its continuance in Calcutta except that of increasing litigation costs.

He also dealt with the subject of the overcrowding of the Bar.

Mr. Basu said that the Bar was overcrowded at this moment. The total number of pleaders in Bengal today was 9,817 not counting the High Court advocates practising in the district courts.

Mr. Basu was firmly of opinion that the question of the number of recruits and of their professional apprenticeship must be tackled. No longer must a mere university degree, backed by nominal attendance in court for a year, do. The entrance to the Bar must be in the hands of the profession itself and not left to any outside body, not even the High Court itself. There must be a Bar Council consisting not of High Court practitioners alone but of lawyers; and this body must be the one and only authority not only to regulate admission to the profession, but all questions of professional etiquette and decorum as well.

Chest of Subhas Chandra Bose Affected

Capt. P. B. Mukherjee, Radiologist of the Chittaranjan Sevasadan, has submitted his report on the X'ray examination of Mr. Subhas Chandra Bose's chest held on Thursday last.

In the course of his report Capt. Mukherjee says that there is very definite evidence of an active, living and growing invasion of the substance of the right lung : this invasion is presumably caused by the germ of tuberculosis, this germ being by far the commonest of all possible causes of such "invasion."

This report cannot but cause great anxiety to the Bose family, which will be shared by the public. Had Mr. Subhas Chandra Bose been released much earlier, the invasion of the disease could not have proceeded so far. But regretting the past is of no avail. Undoubtedly Mr. Bose will be given the best possible medical treatment.

About 'Hartal' on April 1

Congress has asked that there should be 'hartal' on the first of April as a protest against the introduction of the new constitution on that day. In consequence, the Commissioner of Police, Calcutta, issued a notification prohibiting all demonstrations in connection with it. In addition to the issue of this notification, notices have been served on a number of labour leaders and Congress workers ordering them to abstain from taking any part in any meeting and procession and displaying any flag, placard, poster or banner for a period of seven days from the 29th March to the 4th of April. A number of Congress men were also arrested by the police on March 28 as they were proceeding in a procession along Cornwallis Street, Calcutta.

This sort of interference with peaceful protests was quite unnecessary and will, needlessly, create bitterness.

Progressive Muslims Condemn Mr. Jinnah's Anti-hartal Attitude

LUCKNOW, March 29.

Mr. Hafiz Mohammed Ibrahim, member of the Working Committee of the U. P. Muslim League, has addressed a letter to Mr. M. A. Jinnah protesting against the latter's injunction to Muslims not to join the general hartal on the 1st of April. In course of the letter Mr. Ibrahim says that Mr. Jinnah's attitude towards the Congress is creating misgivings in the minds of those progressive Muslims who had joined the League trusting that the League will join hands with other progressive parties to fight for the deliverance of the country. He adds : "If you persist in your hostility to the Congress these progressive Muslims have to reconsider their position vis-a-vis their membership of the Muslim League.

—*United Press*

Adjournment Motion Due to Constitutional Crisis

NEW DELHI, March 29.

Mr. Akhil Chandra Dutt, Deputy Leader of the Congress Nationalist Party, has given notice of an adjournment motion to discuss a matter of urgent public importance, namely, "the Constitutional crisis, that has arisen owing to refusal by the Governors in the provinces of Bombay, Madras, the Central Provinces, Berar, Bihar and Orissa to give the assurance required by the Leaders of the Congress Parties that they should not use their Special Powers of interference or set aside the advice of Ministers in regard to their Constitutional activities and consequent inability of Congress Parties which command an absolute majority of members elected to the legislatures

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in these provinces to accept the invitation of the Governors to help them in the formation of Ministries in these provinces and also the failure of the Government of India to render proper advice to Governors to avert the crisis.—*United Press.*

All White People Must Have Raw Materials, And They Alone?

According to "Fortnightly News," published by the League of Nations, the meeting in Geneva on March 8th of the Committee on Raw Materials marks an important event in post-war economic effort.

A much more important event, if it ever happens, will be a meeting of a Committee of the Anti-Imperialist League to devise means for enabling the countries producing the raw materials to manufacture those materials into finished goods in the producing countries themselves by their own peoples with their own capital.

"Fortnightly News" adds that, for the first time, a conference of experts is discusing how to arrange for every country to have some share in the immense resources of raw materials which exist in the world.

What is the meaning of "every country?" Every white man's country?

Germany Wants Colonies For Raw Materials?

"With the entire world listening," says *World Events*, "Hitler commemorated the fourth anniversary of his rule by demanding the return of the colonies Germany lost in the World War. His speech met with a cold reception, but it focussed attention once more on the question: Why colonies?"

That journal answers:

Many things have been learned in recent years in regard to colonies. They have not been an outlet for surplus population, because, being largely in the tropics, they fail to attract white settlers. New York City had more Germans in 1913 than did all the German colonies.

With the exception of cotton (India), tin and rubber, colonies are, further, not major sources of raw materials. Germany's imports for 1934, for example, show a very small proportion of purchases of food and drink, raw materials and semi-manufactures from any colonial area. Most of these supplies were bought from other sovereign states.

Finally, it has been demonstrated that colonial markets have not lived up to their reputation. It is extremely difficult to fence off a colony, so that the mother country enjoys all of its trade. Great Britain tried it in India, but was able to garner only 40 per cent of the Indian imports.

But surely that 40 per cent of a large country like India is not negligible. It must be very tempting.

Nevertheless, the American journal admits the importance of the colonial market.

It must be admitted, however, that the colonial market has its importance in taking care of the highly important "marginal production." Foreign trade of the United States, for instance, is only 10 per cent of total production, yet that margin has repeatedly spelled prosperity or depression. Against that, however, must be placed the exceedingly high cost of colonial administration. But the taxpayers foot these bills and not the colonial traders.

So far as India is concerned, neither the British taxpayers nor the British merchants trading with India pay a farthing of the huge cost of the administration in India. On the contrary, India pays large sums to Britain as "home charges" every year, and British officials, professional men, and men of business reap an abundant harvest here.

The American paper asks:

Why then do Britain and France not return the German colonies, especially the ones that might be developed, such as Kenya and Tanganyika? Certainly, if England, France, Italy, Portugal, The Netherlands, the United States and others have a right to colonies, the Germans have also.

Its answer follows:

The answer to that question is extremely complicated and is not very flattering to the whole colonial system. There are in it national considerations, such as prestige; military reasons, such as furnishing man-power in war; economic elements, such as investment and the exploitation of cheap native labour; and, finally, colonies aid in preserving the *status quo* for privileged and entrenched interests.

These latter two deserve a further note. Enormous rewards are reaped by colonial investors, either as absentee landholders or as stockholders. Many colonies have huge plantations, owned by individuals or corporations in the mother country and worked by native labour whose status is not much better than that of slaves. The same holds true of mines and factories which return fabulous profits.

In the same way, colonies—or the demand for colonies—have diverted attention from an unhealthy economic system. How easy it would be for the United States with its millions of unemployed to demand colonies, instead of adjusting its economic arrangements. In Germany, to cite but one example, 17,000 Junkers east of the Elbe own 4,000,000 hectares of arable land and 9,000,000 hectares of forests, while 1,600,000 peasants grub along on 3,500,000 hectares of land. The demand for colonies hushes the cry for reform of this inequity.

"A Pre-requisite of World Peace".

The late Rev. J. T. Sunderland, the greatest foreign friend of India, repeatedly asserted and proved in *The Modern Review* that the most effective means of promoting world peace would be the liberation of India. That statement of his finds support in the following paragraph from "World Events":

Jeremy Bentham, in the 18th century, declared that the abolition of the colonial system was a prerequisite of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

world peace. Rather than extend and sanction the colonial system, it is time to work out a method for the gradual emancipation of all colonies. Increasing autonomy might serve as a practice period for complete independence. Such a course will probably prove advantageous even for the colonial Powers, as the British discovered with their Dominions after granting them autonomy.

But they have not given India the benefit of this discovery.

Garrisoning India with Dominion White Troops

Competitive examination for the Indian Medical Service was given up because British medical students, in numbers sufficient in the opinion of British imperialists to fill most of the higher medical posts in India, could not compete with Indian medical students. Similarly, competitive examination for the Indian Civil Service has been partly given up in favour of nomination because British young men had been increasingly losing ground in competition with Indian young men.

A similar situation has arisen with respect to the white army of occupation in India. There are in India enough fit men and to spare to take the place of every white soldier in India for the purpose of defending India against foreign attack. But British imperialists keep the white army in India not merely or mainly for the defence of India but as an army of occupation. Therefore the entire replacing of white soldiers by Indian ones is against British policy.

But how to obtain a constant supply of white British troops for India? British and Anglo-Indian newspapers have published the fact that recruiting for Britain's own home army has been inadequate and unsatisfactory for some time past. This betokens some reluctance on the part of Britishers to man their own home army for the purpose of defending their own homeland. Hence it is easy to understand that a similar reluctance to join the white army in India may have become perceptible.

In the circumstances a very brilliant idea has struck British imperialists and militarists. Why not garrison India partly with white troops from the Dominions—from South Africa, Australia, Canada, . . . ? That Indians will intensely dislike the idea is, of course, no consideration. Do Indians like British soldiers? They don't. So, if inspite of their dislike, there can be British white troops in India, why should not there be white Dominion troops here even though they may be more disliked than British troops? We say 'more,' because the colour bar is more glaringly in evidence in Dominions like South Africa than in Great Britain.

But there are other difficulties in the way of placing white Dominion troops in India. The ordinary Dominion white makes more money in his own country than what a white soldier gets in India, though he gets very much more than the Indian Sepoy. So there would not be sufficient pecuniary inducement for Dominion whites in the prime of manhood to come asoldiering to India. Moreover, Australia, Canada, etc. are themselves insufficiently populated for the purpose of exploiting their own natural resources. Can they be expected to spare men in adequate numbers to serve Britain's imperialist purposes?

We have a very brilliant idea of our own which we make a present to British imperialists free of charge. Now that there is a friendly understanding between Great Britain and U. S. S. R., why not import white soldiers from U. S. S. R. for service in India? Next to China and India, Soviet Russia is the most populous country in the world and can spare some soldiers.

Pacifist Inspiration from Indus Valley Civilization

When the late Mr. R. D. Banerji recognized evidences of the earliest civilization in India and one of the earliest in the world in the archæological discoveries he made at Mohenjo Daro, he could not anticipate all the epoch making conclusions which would later be based on the finds. Far less could he foresee that pacifists would be able to support their movement with facts relating to the Indus Valley civilization.

It is not very generally known that Aldous Huxley, the celebrated British novelist, who is one of the world's outstanding literary figures has become a strong and impressive champion of the uncompromising war resistance movement. In a widely circulated pamphlet, "What Are You Going To Do About It? The Case for Constructive Peace," published by Chatto and Windus, Huxley strikes out at all the objections made to pacifism and asserts that constructive peace is possible.

To those who say that there can be no civilization without war or that history teaches that war will always continue, Huxley replies:

> Recent archaeological research has shown that the correlation between war and civilization has not been invariable. The civilization of the Indus Valley was as rich and elaborate as those of Sumer and Egypt. But it was a civilization that knew nothing of war. No weapons have been found in its buried cities, nor any

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

trace of fortifications. This fact is of the highest significance. It proves that it is possible for men to enjoy the advantages of a complex urban civilization without having to pay for them by periodical mass-murders.

Huxley Meets other Pro-war Arguments

There are those who consider war as a means to peace. To these Huxley answers :

> In point of fact, have peace and justice ever been secured by war? In so far as we are scientists, technicians, or artists, we all admit that the means employed determine the ends achieved. For example, a village blacksmith may be earnestly and sincerely desirous of making a Rolls-Royce engine. But the means at his disposal fatally determine his end and the thing which finally emerges from the smithy will be very different from the instrument of precision that he intended to make.
>
> What is so obviously true of technology and science is no less true of all human activities. The man who uses violence as a means for securing the love of his family will certainly achieve quite another end. The state which makes war on a neighbor will create, not peace, but the makings of a war of revenge.

To those who object that pacifism has its risks, Huxley points out that militarism does not provide security either. He continues :

> The risks of militarism are far greater than those of pacifism. Militarism cannot fail to lead us into war, whereas pacifism has a very good chance of preventing war from breaking out.

Finally, this great British writer expresses his abiding faith in pacifism as a practical programme :

> Pacifism does work. True, there is no pacifist technique for arresting shells in mid-trajectory or even for persuading the airmen circling above a city to refrain from dropping their bombs . . . But if the principles of Pacifism are consistently put into practice the big guns will never be let off and the airmen will never be ordered to drop their bombs.
>
> The best way of dealing with typhoid is not to cure it, but to prevent its breaking out. Pacifism is to war what clean water and clean milk are to typhoid; it makes the outbreak of war impossible.

Bengali Literary Conference

This year the Bengali Literary Conference met at Chandernagore in French territory. The credit for holding it there belongs to Mr. Hari Kishor Sett and his co-workers. The conference had the distinction of being opened by Rabindranath Tagore. He referred in the course of his short extempore speech to his stay at Chandernagore in his early youth and the dawn of his poetic life there He stressed the importance of keeping the stream of literature undefiled. That was also one of the things on which the president of the conference, Mr. Hirendranath Dutta, laid stress. He gave in his address authentic information relating to the movement for making Bengali the medium of instruction and examination in the Calcutta University. Among the earliest promoters and adherents of that movement were himself and Rabindranath Tagore. The conference passed a resolution asking for making Bengali the medium of instruction and examination for even the higher and highest degrees of the university and even in the faculties of science, medicine and engineering.

The conference was divided into sections with sectional presidents. It is noteworthy that two of the sections, namely, Fiction and Poetry, were presided over by two authoresses, Srijukta Anurupa Devi and Srijukta Mankumari Basu.

There was an exhibition in connection with the conference in which exhibits connected with the history of Chandernagore were shown along with the literary, artistic and industrial achievements of that town.

All-India Hindi Sahitya Sammelan at Madras

In the course of his lucid and practical presidential address at the All-India Hindi Sahitya Sammelan at Madras Seth Jaunalal Bajaj paid the following compliment to the people of the Madras Presidency :

> To have imparted a working knowledge of Hindi to six to seven lakhs of men and women at a cost of four and a half lakhs of rupees is no mean achievement. There is hardly a city in South India where nowadays we do not come across a Hindi-speaking man or woman. You of the South have a genius for languages—especially the sisters and I warmly congratulate them for their great contribution to this work. Now I wish we had from the very beginning some sisters also engaged as *pracharikas*. We should then have made even greater progress. In the Mahila Vidyalaya at Wardha we have decided to have two sisters from every province in order that we may be able to train them as *pracharikas*.

The Sammelan passed a resolution condemning the Panjab (?) Government's ban on Hindi and Devnagari script and their order to adopt Urdu as the medium of instruction through the Persian script. Another resolution requested the Nizam of Hyderabad to introduce Hindi into his State. Babu Purshotamdas Tandon's resolution regarding alterations in the rules governing gender in the Hindi grammar provoked a heated discussion. Mr. Rajagopalachariar spoke against the motion, which was, however, carried. Some alterations in the rules are desirable.

Mr. Gandhi Explains Why Governors' Assurance of Non-interference was Wanted

Mahatma Gandhi has issued a statement explaining why Congress wanted assurance from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the provincial governors that the constitutional activities of the Congress ministries, if formed, would not be interfered with. His whole statement, which is printed below, should be carefully considered.

"Having brooded over the refusal of the Governors to give assurances asked by the invited Congress leaders in majority provinces I feel I must give my opinion on the situation that has arisen in the country. I have had three cables from London shown to me asking for my opinion. Friends in Madras too have pressed for its publication. Though it is a departure from my self-imposed rule. I can no longer withstand the pressure, especially as I am the sole author of the office-acceptance clause of the Congress resolution and originator of the idea of attaching the condition to office-acceptance.

My desire was not to lay down any impossible condition. On the contrary, I wanted to devise a condition that could be easily accepted by the Governors. There was no intention whatsoever to lay down condition whose acceptance would mean any slightest abrogation of the constitution. Congressmen were well aware that they could not and would not ask for any such amendment. The Congress policy was and is not to secure an amendment but the absolute ending of the constitution which nobody likes. Congressmen were and are also aware that they could not end it by mere acceptance of office, even conditional :

"The object of that section of the Congress which believed in office-acceptance was, pending the creation by means consistent with the Congress creed of non-violence, of a situation that would transfer all power to the people to work offices so as to strengthen the Congress which has been shown predominantly to represent mass opinion.

"I felt that this object could not be secured unless there was a gentlemanly understanding between the Governors and their Congress Ministers that they would not exercise their special powers of interference so long as the Ministers acted within the constitution. Not to do so would be to court an almost immediate deadlock after entering upon office. I felt that honesty demanded that understanding. It is a common cause that the Governors have discretionary powers. Surely, there was nothing extra-constitutional in their saying that they would not exercise their discretion against Ministers carrying on constitutional activities! It may be remembered that the understanding was not to touch numerous other safeguards over which the Governors had no power. A strong party with the decisive backing of the electorate could not be expected to put itself in the precarious position of bing in dread of interference at the will of the Governors.

"The question may be put in another way. Should the Governors be courteous to the ministers or discourteous? I hold that it would be distinctly discourteous if they interfered with their ministers in matters over which the law gave the latter full control and with which the Governors were under no legal obligation to interfere.

"A self-respecting minister conscious of an absolute majority at his back could not but demand assurance of non-interference. Have I not heard Sir Samuel Hoare and other ministers saying in so many words that ordinarily Governors would not use their admittedly large powers of interference? I claim that the Congress formula has asked for nothing more. It has been claimed on behalf of the British Government that the Act gives autonomy to the provinces. If that is so, it is not the Governors but the ministers who are, during their period of office, responsible for wise administration of provinces. Responsible ministers sensible of their could not submit to interference in pursuance of daily duty.

"It does, therefore, appear to me that once the British Government have broken to the heart they have promised to the ear. I doubt not that can and will impose their will on the people till the develop enough strength from within to resist it, that cannot be called working provincial autonomy.

"By flouting a majority obtained through machinery of their creation they have, in language, ended autonomy, which they claim constitution has given to the provinces. The therefore, will now be a rule of the sword, the pen nor of the indisputable majority. Any that is the only interpretation which, with all will in the world, I can put upon the Governor action, for I believe in the cent per cent honest my formula whose acceptance might have prevented the crisis and resulted in a natural, orderly peaceful transference of power from the Bureaucracy to the largest and fullest Democracy known to world."—*A. P.*

Mahatma Gandhi appears to think that new constitution is such that the offices ministers can be so worked as to strengthen Congress. But Congress had never expressed such an opinion before. On the contrary Congress election manifesto had declared the the new legislatures "are totally incapable solving the vital problems of poverty unemployment." Our opinion on office acceptance by Congress remains unchanged.

Finance Bill Passed by Council of State

By 27 votes to 15 the Council of State passed the motion for the consideration of Finance Bill as recommended by the Vice This means that the autocratic Government India have restored all the 'cuts' made in Legislature by the representatives of the peo This is the meaning of British-made democra in India.

Years ago Sir J. C. Bose wrote a bo on Response in the Living and the Non-livi The Council of State is popularly thought be a museum for fossils or the Non-livi Perhaps that popular notion is partly wro For in the House of the Non-living at le 15 have responded to the voice of the nati

Sri Ramakrishna Centenary "Parliament of Religions"

The Sri Ramakrishna Centenary celebra tions, which had been going on for a year ca to a close last month in Calcutta with a "Parl ment of Religions." This assembly held sev eight sessions. Several important addres were delivered and some erudite papers w read. The meetings were held in the Calc

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Town Hall, which was over-crowded every day with unprecedentedly large gatherings. Only on one day, when the poet-sage Rabindranath Tagore delivered his presidential address, the meeting was held in the Calcutta University Institute Hall, which was full to overflowing. Rising to thank the speaker at the end of the address Sir Francis Younghusband said that if Tagore's address had been the only one delivered at that parliament of religions, it would have been worth all the trouble taken to convene it.

The assembly was attended by many men and women from distant lands. Such gatherings were never before seen in Calcutta.

The followers of Sri Ramakrishna have given evidence in the centenary celebrations of great powers of organization and of giving publicity to what they wanted the public to know.

A great task awaits the countrymen of the Paramahansa. It is to study and examine all that has been presented to the public as his sayings and teachings and to separate what is not authentic, if any, from what is. We do not know whether this task will be undertaken, and if it be, by whom.

The desirability of such a thing being done may be considered in view of the fact that the Paramahansa, as far as we are aware, has not himself left any version of his teachings written in his own hand. The Buddha did not leave anything written. Hence Councils had to be held to settle what he actually said. Jesus Christ also left nothing written. Hence, textual criticism has been still going on to determine what he actually said. If what we have suggested be not done now with regard to the Paramahansa's teachings and sayings, the time is sure to come when it will have to be done, as has been the case with the teachings of the Buddha and Jesus Christ. There are still some persons living who actually saw and heard the Paramahansa, both among his followers and among others. Some others besides his followers have left on record what they heard from his lips and what they saw him doing.

The Question of the Equality and the Truth of All Religions

We have read in the papers that along with the message sent by Mahatma Gandhi to the Sri Ramakrishna Centenary Parliament of Religions there was the following question:

"Are all the religions equal, as we hold, or is there any one particular religion which is in the sole possession of truth, the rest being either untrue or a mixture of truth and errors, as many believe?"

It is not with a view to giving an answer to this question, or, rather, these two questions, that we have quoted the above sentence. We have no power to do so. It is believed that some persons perceive truth intuitively—they receive inspiration as it were. But generally ordinary men like ourselves can proceed only by argument or reasoning, and there must be data for such reasoning.

If any one asked us, are all religions equal, we would ask him in return to give exhaustive descriptions and definitions of these religions. It is only after receiving his answer that we can proceed to prepare ours, if that be at all possible.

Again, if the question were, are all religions true, we would require the same kind of exhaustive descriptions and definitions. What we can easily and honestly say is that all the religions of which we have any knowledge contain truths of the highest value and that what we consider to be the essence of these religions can raise men to a high spiritual plane. Our saying this should not be considered to imply any criticism of those saints, seers and sages who may have said something different. We are unworthy to unloose the latchets of their shoes. What we in all humility say is that we cannot cry ditto to what we do not understand and cannot realize.

When questions like those put by Mahatma Gandhi have to be answered, it should be considered whether by a particular religion all its scriptures, rites, ceremonies, observances, customs and practices are to be understood. If so what are these? If not, what are and what are not included among them? If some are to be rejected, who is to do it? If some are to be rejected, in what exact sense is it to be understood that this religion is true, seeing that certain things considered to be its parts have to be rejected as not true or beneficial.

Mahatma Gandhi has written the following in *Harijan* (March 13, 1937):

> I have nowhere said that I believe literally in every word of the Koran, or for the matter of that of any scripture in the world. But it is no business of mine to criticize the scriptures of other faiths, or to point out their defects. It is and should be, however, my privilege to proclaim and practise the truths that there may be in them. I may not, therefore, criticize or condemn things in the Koran or the life of the Prophet that I cannot understand. But I welcome every opportunity to express my admiration for such aspects of his life as I have been able to appreciate and understand. As for things that present difficulties, I am content to see them through the eyes of devout Mussalman friends, while I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

try to understand them with the help of the writings of eminent Muslim expounders of Islam. It is only through such a reverential approach to faiths other than mine that I can realize the principle of equality of all religions. But it is both my right and duty to point out the defects in Hinduism in order to purify it and to keep it pure. But when non-Hindu critics set about criticizing Hinduism and cataloguing its faults they only blazon their own ignorance of Hinduism and their incapacity to regard it from the Hindu view-point. It distorts their vision and vitiates their judgment. Thus my own experience of the non-Hindu critics of Hinduism brings home to me my limitations and teaches me to be wary of launching on a criticism of Islam or Christianity and their founders.

Here Mahatmaji admits by implication that certain things which are popularly believed to be parts of certain religions have defects, or impurities.

It seems to us that if we are to declare that all religions are true we should be able to determine their essential portions as distinguished from non-essentials and accretions.

Jainas consider the killing of animals for any purpose whatsoever sinful. Hindus consider the killing of cows a heinous sin and the protection of cows very meritorious. Muhammadans consider the killing of cows no sin, and their sacrifice a part of their religion. If any one says that all religions as popularly understood are true and equal, he should explain clearly how the above views of the followers of different religions are all true and of equal spiritual value.

Jubilee of Only Independent Hindu King

The silver jubilee of His Majesty the King of Nepal, the only independent Hindu King left, was recently celebrated in his kingdom with great magnificence and enthusiasm. Addressing His Majesty King Tribhuban Vir Vikram Shah Dev of Nepal, H. H. Maharaja Joodha Shum Shere Bahadur Rana, the Prime Minister and supreme Commander-in-Chief and the *de facto* ruler, made a speech in the Nepalese language. It is printed below in part in English translation.

Military hospitals for soldiers, soldiers' provident fund, and military provident fund have been set up and new and fresh lands have been thrown open to ryots for cultivation and settlement. To provide postal facilities, outside your kingdom, our own postage stamps are being used from March 1, for letters to be sent to India, and exchange offices have been set up. A development board has been started not only to promote the trade and commerce of the country, but also to explore and utilize our country's minerals and forest products. Our agricultural department looks after rural uplift and the municipality after sanitary and other social amenities of life. Arrangements have been made to simplify the ceremonials and this cannot but lighten the yoke of the householders. Capital punishment was abolished during the past five years by way of experiment, and the period has now been extended to another five years. Ever many reforms like these have been undertaken.

The Tri-Chandra College, opened by your Maje the Tri-Bhim Dhara, the Swastha Niwas (a g sanatorium), the electric power house of Sundari the Raxaul-Amlaekeganj Railway, the ropeway telephe the fine metalled roads are really great achievements. addition to these, the Tri-Chandra Canal, the Jai-Na Janakpur Railway, the extension of telephone up Sirha, the large number of schools, pathsalas, hospit bridges and rest houses in ever so many parts of kingdom, and other organizations and improvements, numerous to mention, are achievements which the seve thousands of our Majesty's subjects are grateful to for.

Your Majesty, when Nepal experienced a g earthquake some three years ago—an earthquake, known in the annals of Nepalese history—relief was gi to the subjects, and the Government Treasury unstintedly thrown open for the alleviation of distressed and the poor. The question of food shelter was attended to and the Government stores rice, grain, etc., were thrown open to the people Government tents were distributed without any dis mination. What is more remarkable is that efforts w made to restore the normal life of the people as s as it was possible.

A total remission of revenue and arrears amoun to about Rs. 65,63,320, release of all prisoners, exce those guilty of culpable homicide and theft, dacoity bad characters, a four months' reduction in the peri if imprisonment of every prisoner have been sanctio in commemoration of the silver jubilee.

Woman Burnt Alive at Panipat

The Amrita Bazar Patrika writes:

In their effort to enable the Hindus to exercise th civil liberty in the matter of taking out a religious p cession in connection with the Holi festival the Po came to grief at Panipat. As many as 18 of them h been admitted to hospital, victims of non-violent brickb and half-a-dozen more of them have suffered min injuries. Then came the turn of Hindus away from th scene to be the victims of communal frenzy. Amo them is a middle-aged Hindu woman who has been bur alive in her house. Such incidents have happened in th past but the persons who through the Press and th platform supply fuel to the fire and who are rea responsible for these beastly orgies go unpunished a do in some cases occupy positions of responsibility a power.

U. S. S. R. Claims Success for Second 5-year Plan

Moscow, March 30.

The successful completion this year of the Sovie second five-year plan is forecast in the report of t Central Executive Committee.

The report states that in 1936 the industrial outp increased by 28.4 per cent as compared with 1935, instea of 23.0 per cent as planned.

In spite of a serious drought in the south-wes agriculture attained considerable success, cotton specia exceeding the programme. The railway plan also ex ceeded the programme, but it is admitted that the pl has not been fulfilled in respect of coal, oil and certa industries.

The proposed industrial output in 1937 is valued 103 milliard roubles, and it includes hundreds of m of new railways, new power station, mines and wells.—*Reuter.*

PRINTED AND PUBLISHED BY MANUK CHANDRA DAS, PRABASI PRESS, CALCUTTA
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Insist on Calso products.

Nature's Beauty in
Blooming Rose

Your Beauty in **CALSO'S**
PEEYA—a lovely trim
of Soap, Snow & Cream.

CALCUTTA SOAP WORKS

PROGRESS!

FINER WORK IN .....
PROGRESSIVE METHOD

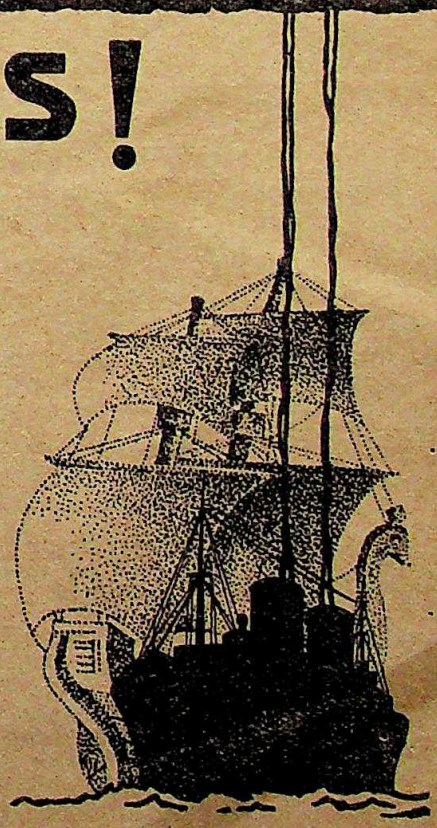
Having always fostered the Spirit of Progress we are able to combine high class work with speed of out put.

Particularly is this seen our production of Process Engraving Works.

Up-to-date plant and progressive ideas combine to produce finished results, the quality of which is unchallengeable.

Ring up 3793 B.B.

Specialist in Tri-colour reproduction and makers of line, Half-tone Blocks & Fine Art Printers.



BENGAL AUTOTYPE Co
213, CORNWALLIS STREET = CALCUTTA

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOLDEN BOOK OF TAGORE

A Unique Document of International Fellowship

Some of the Contributors: Mahatma Gandhi, Romain Rolland, J. C. Bose, Albert Einstein, Jane Addams, Ramananda Chatterjee, Johan Bojer, Thomas Mann, John Masefield, Theodore Dreiser, Maurice Materlinck, W. B. Yeats, Selma Lagerlof etc., etc.

Only a Limited Number of this Rare First Edition with 30 valuable reproductions in colour and monochrome, including some unique portrait studies of the Poet are available. **Price Rs. 20 Post Free.**

Apply to **"MODERN REVIEW" OFFICE, 120-2, Upper Circular Road, Calcutta, India.**

IMPORTANT FOR THE CULTURED

The Renaissance of Indian Art has now become an accomplished fact. Even the Western World of Art has given recognition to it.

Special Offer

CHATTERJEE'S PICTURE ALBUMS form a series of Seventeen numbers, each containing 16 coloured reproductions. *Of these Nos. 1 and 9 are out of print.* The other Fifteen numbers—*which are all independent*—are priced at Rs. 2 each, postage As. 6. The usual price for these Fifteen numbers is Rs. 30 *plus* postage Rs. 2.

A small number of these sets of 15 are yet available. *So long they are available,* our readers are given the following offer:

The Full Set of Fifteen for	**Rs. 18-8.**	**Post free in India**
Any Ten Numbers for	**Rs. 13-4.**	**" " " "**
Any Five Numbers for	**Rs. 7-0.**	**" " " "**

12½ per cent of the above values should accompany V. P. P. orders in stamps. Relate to the same extent will be given for delivery taken by hand.

Only A Few Sets Left

CHATTERJEE'S Albums are of Great Value—Historical and Artistic.

THE ARTISTS REPRESENTED IN THIS SERIES INCLUDE

Abanindranath Tagore—The Master
Nandalal Bose—Acharya, Kalabhawan, Santiniketan
Sukhalata Rao—The famous painter-authoress
Gaganendranath Tagore—The Master and creator of a School
Asit Haldar—Principal, Lucknow School of Arts
Jamini Prakash Ganguli—Late Vice-Principal, Calcutta School of Arts
Sailendra Nath De—Vice-Principal, Jeypore Art School
Abdur Rahman Chughtai—The foremost Musalman Painter
Samarendranath Gupta—Principal, Mayo School of Art, Lahore
Sarada Ukil—The famous painter of Delhi
Mukul De—Principal, Govt. School of Art, Calcutta
M. V. Dhurandhar—Vice-Principal, School of Art, Bombay
Molaram—(Old Master)

Surendranath Kar—Teacher, Kalabhawan, Santiniketan
Pratima Devi—The Gifted daughter-in-law of the Poet
Bireswar Sen—School of Arts, Lucknow
Deviprasad Ray Chowdhury—Principal, Govt. School of Arts, Madras
Khsitindranath Majumdar—Indian Society of Oriental Art
Mahabir Prasad Varma—Maharaja Burdwan's Court Painter
Dhirendra Kumar Dev-Varma, Ranada Charan Ukil, Sudhangsu Chowdhuri — Painters of the India House London
Manindrabhusan Gupta—Instructor, Govt. School of Art, Calcutta
Ramen Chakravarty—Head Master Govt. School of Art, Calcutta
Late Suren Ganguli
Late Upendra Kishore Ray Chowdhuri

The Modern Review Office, 120-2, Upper Circular Road, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ALL-INDIA WOMEN'S CONFERENCE

Appeal for Central Fund

Inasmuch as the work of the All-India Women's Conference has, after eleven years of existence, expanded to an extent that makes it difficult for an Hony. Secretary to cope with it satisfactorily, the Standing Committee feel that it is now necessary for the A.I.W.C. to have a Central Office in Delhi with at least one whole time paid worker and clerk to be in charge of the Secretarial work and also a paid Organising Secretary, who will devote all her time to the organising of new branches and the revival of those which are languishing for want of workers. As women have now entered the Legislatures it is necessary for an organisation like the A.I.W.C. to be in close touch with them and provide them with such information and literature as will be necessary for their work in the Councils. From time to time various kinds of informations regarding the economic, legal, educational and political status of women in India as also labour conditions of women and children etc., are solicited by women's organisations in Europe, America and other countries. All such information should always be at hand both for ourselves and abroad. It is only due to lack of funds that the A.I.W.C. has not mooted the question of a Central Office before. But the problem must be satisfactorily solved if the work is to expand and if we are to show more practical results. We do, therefore, hereby appeal in all earnestness to the general public to help the A.I.W.C. with donations, so that we may be able to have a Central Office at Delhi at an early date. In making this appeal both individually whenever possible and through the Press we do want to emphasise the fact that it is our intention to employ only such workers who are actuated by the spirit of service and who would be willing to take a living wage and it follows that if a good many of our members are relieved from the burden of office work, they will be able to devote more time to local work, for, we believe that it is voluntary service of women in particular that is going to help India more than anything else in her march towards the "Promised Land".

All contributions may kindly be sent to the Hon. Treasurer, A.I.W.C., Mrs. G. R. Billimoria, Thoburn House, Apollo Bunder, Bombay.

MRS. M. E. COUSINS, *President*

MRS. AMMU SWAMINADHAN, *Chairwoman.*

RANI LAKSHMIBAI RAJWADE
RAJKUMARI AMRIT KAUR
MRS. S. C. MUKHERJEE } *Vice-Presidents.*

MRS. DINA ASANA, *Hon. Organising Secretary.*

EXCELLENT GOLDEN WRIST WATCH at Rs. 5-4-0

Rolled Gold	Rs. 25-8-0
9ct. Gold	Rs. 35-4-0
18ct. Gold	Rs. 49-14-0

Guaranteed 6 years. Most fashionable, accurate & durable given away at this cheap price.

Nickel case Rs. 4-14-0
Superior Rectangular shape at Rs. 7-8-0
Railway Regulator Pocket Watch at Rs. 4-6-0

Three watches postage free. Nine watches, one watch of the same quality free. Disapproved money back.

West Swiss Watch Agency, Purana Bazar, Ludhiana

PRACTICAL PSYCHIC INSTRUCTION

Hypnotism, Mesmerism, Mind-Reading, etc., etc. are practically taught by post and also by class tuition. Success guaranteed in ten weeks. Various diseases of body and mind are treated. Hundreds cured, corrected and benefited. For particulars, please send 5 pice stamp. **Prof. R. N. Rudra,** 100-5, Surendranath Banerjee Road, Calcutta.

MOTHER INDIA

By Anilbaran Ray

Every devotee and lover of the Mother ought to have a copy.

"A great nation which has had that vision can never again be placed under the feet of the conqueror."—*Sri Aurobindo.*

"This is an exceedingly fascinating book..... The author hopes that "the Soul of India is ready to enter into the fulness of her heritage and the hour of an unparalleled greatness is approaching when from her soil shall go forth the call and the leading to the highest destinies of the race."—*Amrita Bazar Patrika.*

"I have now read the book several times and am profoundly impressed .....Your purpose was to awaken the slumbering soul of India.....in this you have eminently succeeded."—*Dr. R. C. Majumder, M.A., Ph.D., Vice-Chancellor, Dacca University.*

Excellent get up. Price eight annas only.

To be had of all important book-sellers and

GITA PRACHAR KARYALAYA

108-11, Monoharpooker Road, Kalighat, Calcutta

BRAHMO POSTAL MISSION, BOMBAY

On behalf of the Prarthana Samaj of Bombay, I extend a cordial invitation to all those who may desire to be enlightened upon any problem concerning religion, its great possibilities, and the religious movements of the world, to send us their enquiries and we shall be ever ready to answer them and try to solve their difficulties.

To those who may be ignorant of the great power religion possesses to give comfort to the soul of man; To those who entertain doubts about its efficacy and yet are ready to have their doubts discussed and removed if possible; To those who may have been convinced and yet have not realised its boons in the dark hour of need—We give a humble assurance that we shall endeavour to help them in the solution of their doubts and difficulties.

We shall gladly furnish to those who want information on points concerning (1) Prominent religions of the world. (2) Liberal Religious movements. (3) Religious literature. We shall be particularly happy to deal with enquiries concerning the Brahmo Samaj and its sister movement, the Prarthana Samaj.

Enquiries on these points will be readily received and promptly attended to.

GANESH L. CHANDAVARKAR, *Hon. Secretary, Brahmo Postal Mission, Prarthana Samaj,*
Charni Road, Bombay 4. (India).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HISTORY OF ORISSA

BY R. D. BANERJI

In two volumes of Royal 8vo. format. Printed on the finest antique paper and illustrated by numerous plates

Both Vols. I and II OUT **Price Rs. 20 per Vol.**

Half-Morocco Binding, Rs. 25 Per Volume

This book, which was written by the late MR. R. D. BANERJI just before his death, is the finest history of Orissa yet published. The illustrations are all specially engraved on two-hundred screen plates.

From **The Servant of India** :—

"The second volume of this posthumous work fully maintains the standard of the first. The difficult task of arranging and presenting in a readable form the sordid and disjointed history of a land during its decadence and painful death, has been attempted with considerable success, though the author has had to digress very often to state and explain unused, forgotten or discovered original sources, on which that presentation is based.

"The chapters on Maratha and British administrations afford much food for reflection to the administrators and citizens of India today. Marathas, Oriyas and Bengalis, Indians and Europeans in India, Hindus of different denominations and Muslims, have all poignant lessons to learn, mistakes to avoid, wrongs done to atone for. Appendix V shows the archaeologist Mr. Banerji to have been an impartial student of modern history as well, and he has rightly drawn attention to the failings of the people of Bengal from the days of Clive to those of Macaulay."

Just Out **CANONS OF** *Just Out*

ORISSAN ARCHITECTURE

By NIRMAL KUMAR BOSE

Fully Illustrated with 46 Plates.

A scientific study of the forms and engineering methods used by the architects of ancient and mediæval Orissa. Seven rare palm leaf manuscripts have been used in this work. Original texts, English translations and notes.

PRICE Rs. 10. POSTAGE EXTRA.

Opinion of Mr. E. J. Rapson :—

As the author explains in his Introduction, Indian architecture has hitherto been studied chiefly from personal observation and by means of comparison with the forms of Western architecture. In recent years, however, the importance has been more fully recognised of bringing to bear on the subject the information embodied in the Sanskrit *Silpa-Sastras* and the traditional lore which has been handed down from generation in the families of Indian craftsmen.

The object of the author has been to illustrate the existing monuments of Orissa and to describe their characteristic features with the aid of all these three sources of knowledge—observation, technical literature and tradition. He has produced a valuable work of reference. The usefulness of which is enhanced by a Dictionary of architectural terms.

All lovers of history and literature should order their copies straightaway from

THE MODERN REVIEW OFFICE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just Published *Just Published*

TALES OF BENGAL

By SANTA DEVI & SITA DEVI

Price Rs. 2. :: Postage extra.

Some Opinions of the Press:

.....This slim volume of stories will please and interest the Western reader more than Sarat Babu's work. In the first story, "The Ugly Bride," one discovers in Santa Devi the ease, spontaneity, and humour of our own practised lady novelists. There is a delicate bite of irony in it, and the pathos is unforced.....

That quarter of an hour with Tarasundari and the ugly bride in the third-class carriage is worth a score of heavy-doctored romances.

Edmund Candler, in the **Nation and the Athenaeum.**

.....The late Mr. J. D. Anderson, a leading authority on Bengali literature, thought highly of the work of these gifted sisters....."Loyalty" is a touching and pathetic tale, and "The Wedding Dress" is full of quaint interest.

F. R. Scatcherd in the **Asiatic Review.**

"Yorkshire Observer" says :

.....The works have substantial literary merits.... ..."The Ugly Bride" and "The Letter" are perhaps the gems of the collection.

"Manchester Guardian," says :

.....Most lively in manner, modern in tone, ...the humour and the energy of the narrators, in which one feels the rush of the new spirit...

"The Times Literary Supplement" of London says :

These remarkable pictures of Bengali life written by the daughters of the independent and critical political journalist, Babu Ramananda Chatterjee, were noticed at some length by us on November 13, 1919, and the half-dozen tales here given, three by each of the sisters, represent the best kind of Bengali literature, picturing Hindu social life with humour and pathos.....

Mrs. Margaret E. Cousins, B. Mus., writes in "Stri Dharma":

They are born story-tellers who have the gift of making us identify ourselves with a character in each story and by the accurate description of details of environment or character drawing cause us to live in the tale. The writing and style is strikingly good, giving the pleasure of refinement and of mastery of craft..... The book is a piece of real literature and will form a salutary antidote to the sentimentality and coarseness which one finds in many of the stories now being written in India on Indian themes.....

"The Hindu" writes :

There is an immense field for the writer of fiction in India. This book of short stories shows what can be one by honest writers.

"The Hindustan Times" writes

.....The plots are simple and effective, and a humorous twist at the end of the "Ugly Bride" adds to its merit.

The Young Builder writes :

Have already elicited high praise from such papers as "The Nation and The Athenaeum," and "The Manchester Guardian." They will be read with great interest from cover to cover, being full of charm and pathos.

The Twentieth Century writes :

Both the sisters have won their spurs in the field of Bengali literature and are a force to reckon with.

They display consummate skill in weaving plots and characterisation.....

The Leader writes

....Their stories bear evidence of imagination and sympathy.

The Guardian writes :

.....These half a dozen stories are delicate pieces which should fascinate Indian readers also, while..... they have enraptured foreign readers. .....They are a valuable addition to our literature.

The Tribune writes :

Inasmuch as all great Art is suggestive, we can safely saw that "Tales of Bengal," is a vital and extraordinary book. It glows and glitters on every page. .....In Bengal, it seems, Chatterjee sisters are playing the same role at present which was played by W. M. Thackeray during the last century in England.

Advance writes :

Sjta. Santa and Sjta. Sita Chatterjee occupy a high place in the Bengali literature as story-writers. .....We have no doubt that the book will be appreciated as it deserves to be.

Bombay Chronicle says :

Humour, irony and pathos have all been very effectively utilized to good purpose and the descriptions of life in Bengal are wonderfully life-like and colourful.

THE MODERN REVIEW OFFICE,

120/2, Upper Circular Road, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In Praise of

THE CAGE OF GOLD

By SITA DEVI

Translated by Principal A. E. BROWN

Rs. 2-8

Swarajya, Madras, says :

".....From every point of view it must be declared a decided success.....

The Book is translated into excellent English by Mr. A. E. Brown."

The Civil and Military Gazette, Lahore, says :

".....Its plot is good and the incidents are well told....."

The Vedic Magazine, Lahore, says :

".....The interest of the story is kept up to the end. The get-up of the book is beautiful and the printing neat and correct."

Stri-Dharma, Madras. says

"We hope she will write many ; for they will find a ready mart. .. ...her books are always salutary.

There must be many girls in India, whose fate is mirrored in the unfolded story of Urmila, and it will hearten them up to read of her struggle and her triumph."

The Bombay Chronicle says :

".....The story is interesting from the first page to the last."

The Rangoon Times says :

"It is charmingly written and is of absorbing interest, holding the reader's attention from the first to the last page."

The Young Men of India :

".....The characters are clearly drawn, with many a touch of humour.....The interest of the story is well sustained."

The Hindustan Review says :

Principal Brown of the Wesleyan College has rendered the English translation admirably.....

The prattle of children is delightful to the ears. The tender manner in which Urmila finally over-rides her scruples, which gripped her is singularly charming....."

The Quarterly Journal of the Mythic Society says

"The plot of the novel is very interesting and laid partly in Bihar and partly in Calcutta....."

The Rangoon Mail says :

".....To read a book of this type is an education of the heart....."

Public Opinion says :

".....There are touches of beauty scattered all over her two hundred pages....."

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

THIS maiden Novel by the greatest Novelist of the 19th century was published serially in the "Indian Field" in 1864 in English. Then it disappeared from the public eye. It has at last been rediscovered and is ready for the admirers of Bankim and the readers of fiction. It will show how great was the master in his craft even in a foreign language.

Sir Jadunath Sarkar, M.A., D.Litt. :

"... his characters are already living entities and not mere dummies. Above all, his gift of gentle raillery peeps through in this very first fiction. The reader's attention is here held captivated and he is led to the very end of the volume without a break,—as in the master's most mature work." (The *Amrita Bazar Patrika*, 15 Dec. 1935).

The Bombay Chronicle :—"The novel deals with village life in Bengal ; the love, romance, intrigue, jealousy and superstition of the Indian villagers are all faithfully portrayed in a story that is as human as it is full of incident. The vividness with which he describes Indian scenes—be it the village maidens at the well or the verdant fields or the atmosphere within the Zenana—is incomparable. The novel is a glorious addition to Indian fiction. (29. 12. 35)

The Indian Review :—"The plot is skilfully interwoven...The story abounds in piquant situations, brilliant dialogues and clever character-sketches. (April 1936).

BEAUTIFULLY PRINTED AND BOUND.

PRICE RE. 1/8/- ONLY. Postage- /6/- (Annas Six) only.

The Modern Review Office, 120-2, UPPER CIRCULAR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IMPORTANT TO ADVERTISERS.

Our Prabasi in Bengali The Modern Review in English and Vishal Bharat in Hindi—

These three monthlies are the best mediums for the publicity campaigns of the seller.

These papers are acknowledged to be the premier journals in their classes in India. The advertiser will receive a good return for his publicity in these papers because, apart from their wide circulation, the quality of their readers is high, that is, they circulate amongst the best buyers.

Manager, THE MODERN REVIEW OFFICE, 120-2, UPPER CIRCULAR ROAD, CALCUTTA.

MIRRORING
REALITIES OF AMERICAN LIFE
IN

MOTHER AMERICA

Sudhindra Bose, Ph.D.

Lecturer in Political Science at the State University of Iowa, U.S.A.

This is an unusual book dealing with American ideals, religion, crime, politics, Negroes, newspapers, education and many other subjects which have special significance for India. It is written with the directness and simplicity of American journalism, and has many photographic illustrations. Every Indian, who wants to understand the United States, should read this authoritative volume.

The noted American friend of India, **Dr. J. T. Sunderland**, says: "I know of no other book that gives to the Indian people so much valuable information about America, American life and American institutions, as Dr. Sudhindra Bose's interesting and attractive work which bears the happy title of **Mother America**."

The Unity Magazine (Chicago): "Dr. Bose is doing for America what Washington Irving did for England."

The Indian Review (Madras): "The book is cram-full of information of a most useful and stimulating character—a 'vade mecum' of America."

Prabuddha Bharata (Calcutta): "We recommend the book to all who want to have not only an impetus but many practical hints for building up India as a nation."

The Aryan Path (Bombay): "Readers both in East and West will find much of interest in these pages, while our Indian readers would do well to listen to Dr. Bose's clear warnings."

Amrita Bazar Patrika (Calcutta): "A perusal of this book will mean a healthy education in international fellowship and citizenship."

The Hindu (Madras): "The great features in American national life have been very graphically described by Dr. Bose, often through personal reminiscences."

The Leader (Allahabad): "It shows both sides of the medal and shows them in a sober and truthful manner."

DON'T MISS READING IT!

Rs. 3 Per Copy.

THE MODERN REVIEW OFFICE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized By Arya Samaj Foundation Chennai and eGangotri

A NEW BOOK by Dr. J. T. SUNDERLAND

Evolution and Religion

Prabuddha Bharata writes:

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity. The author has shown too that although there is a class of evolutionists who find no necessity of a God or the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover, he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

Also highly praised by INDIAN MESSENGER, THE HINDUSTHAN TIMES, THE D. A.-V. COLLEGE UNION MAGAZINE, THE TRIBUNE, THE HINDU, THE GUARDIAN, THE SUBODHA PATRIKA, THE BOMBAY CHRONICLE UNITED INDIA AND THE INDIAN STATES and others

Price Rs. 2. Postage extra.

Dr. Rajanikanta Das, M.A., M.Sc., Ph.D.

Special Economist, International Labour Office, League of Nations: Formerly Lecturer in Economics, New York University: Sometime Special Agent, Department of Labour, United States Government.

PLANTATION LABOUR IN INDIA

Price Rs 3. Postage Extra.

The Times of India, May 26, 1931:—

"..... it is the first systematic attempt to bring together all the available information on the subject of plantation labour and as such this book ought to find a place on the shelf of every serious student of the Indian labour problem."

MUSSOLINI AND THE CULT OF ITALIAN YOUTH

An exposition based on the speeches of Benito Mussolini

By P. N. ROY, M.A., *Lecturer in Italian at the University of Calcutta*

Prof. Roy is a fine scholar and has interpreted the Italian Superman from a study of original material. *The Mysore Economic Journal says*:

"A study of Mussolini, the sabre rattling exponent of Fascism is attempted by Mr. Roy on the basis on the dictator's numerous speeches. Whatever Mussolini's failures may be, he rejuvenated Italy which was crumbling to pieces after the agony of a prolonged war. His new cult infused confidence and gained the allegiance of Italian patriots who were keen on saving the glory of *Italia* from the dust of immmnent and destructive civil warfare. This book gives Mussolini's own interpretations of Fascism, which the author has carefully compiled and edited for the benefit of Indian readers who are anxious to learn something about the masterful matter of the Italy of to-day. The book is well illustrated with appropriate pictures of the many-sided activities of the *Duce* in his native country."

Profusely Illustrated. Cloth Gilt with Jacket, Price Rs. 3-8

To be had of—

The Modern Review Office, 120-2, Upper Circular Road, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOBIN CHANDRA DAS'S

FAMOUS.

BAGHBAZAR

ROSSOGOLLAS

Leave a taste in the mouth which makes one crave for more and more!

GUARANTEED WHOLESOME AND FRESH

For despatch to friends Rossogollas will remain fresh in our Vacuum tins for over a month.

NEARLY A CENTURY'S REPUTATION FOR QUALITY

NOBIN CHANDRA DAS & SONS

164, Upper Chitpore Road,
Baghbazar, Calcutta.

Phone No. Burra Bazar 952.

A GIFT of SWEETS to FRIENDS ABROAD is EVER WELCOME for INDIAN SWEETS are FAMOUS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

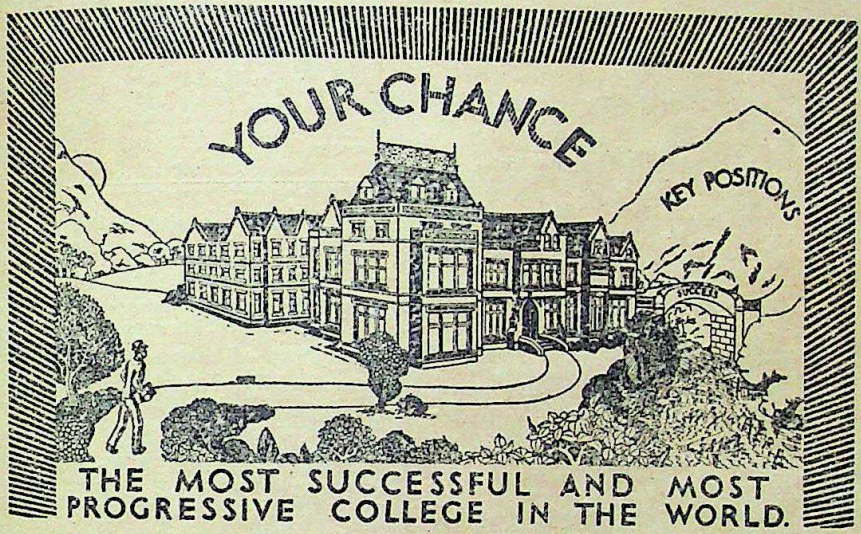
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OPEN LETTER TO Mr. SOMEBODY AND HIS SON.

Dear Sir,—The natural desire of most parents is to give their children a fair chance in life in the form of a good College Training, also there are many young men who would like to GO TO COLLEGE but for some reason are not able to do so. Let us tell you here and now, you can get a Complete College Training without having to GO anywhere, and at a reasonable monthly fee for tuition. For well over 30 years we have been training students for all the key positions, by post, in all parts of the world. Distance is nothing when you are studying by your own fireside. The nature of our business makes us keep in touch with employment requirements, therefore we specialise in preparing students for the good positions which we know exist, and for all the worth-while examinations. Write to us for free particulars of any subject which interests you, or if your career is not decided, write and tell us of your likes and dislikes, and we will give you practical advice as to the possibilities of a vocation and how to succeed in it. You will be under no obligation whatever; it is our pleasure to help.

J. H. Bennett



THE MOST SUCCESSFUL AND MOST PROGRESSIVE COLLEGE IN THE WORLD.

DO ANY OF THESE SUBJECTS INTEREST YOU?

Accountancy Examinations
Advertising and Sales Management
A.M.I. Fire E. Examination
Applied Mechanics
Army Certificates
Auctioneers and Estate Agents
Aviation Engineering
Banking
Boilers
Book-keeping, Accountancy and Modern Business Methods
B.Sc. (Eng.)
B.Sc. (Estate Management)
Building, Architecture and Clerk of Works
Cambridge Senior School Certificate
Civil Engineering
Civil Service
All Commercial Subjects
Commercial Art
Concrete and Structural Engineering
Draughtsmanship. All branches
Engineering. All branches, subjects and examinations
General Education
G.P.O. Eng. Dept.
Heating and Ventilating
Industrial Chemistry
Insurance
Mathematics
Matriculation
Metallurgy
Mining, all subjects
Mining, Electrical Engineering
Motor Engineering
Motor Trade
Municipal & County Engineers
Naval Architecture
Pattern Making
Police, Special Course
Preceptors, College of
Pumps and Pumping Machinery
Radio Service Engineering
Radio Communication
Road-Making and Maintenance
Salesmanship, I.S.M.A.
Sanitation
Secretarial Examinations
Shipbuilding
Shorthand (Pitman's)
Structural Engineering
Surveying
Teachers of Handicrafts
Telephony and Telegraphy
Transport Inst. Exams.
Weights and Measures Inspector
Welding
Wireless Telegraphy and Telephony
Works Managers

If you do not see your own requirements above, write to us on any subject.

A qualification gained through a British College is an asset in seeking and keeping the Best Appointments.

STUDENTS IN INDIA

can secure immediately on enrolment a good supply of lessons, and therefore start at once. You do the papers in their order and dispatch direct to Sheffield for examination and correction. They are then sent back with more work, and in this way a continuous stream of work is always in transit. Distance makes no difference.

WRITE DELHI TO-DAY. FULL PARTICULARS BY RETURN. BEGIN WORK AT ONCE.

Write to Dept. 191, The Bennett College Agency, Alipore Road, Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DON'T LET THIS HAPPEN TO YOU

At the first sign of hair-falling begin using Vitex. "VITEX" revitalizes and stimulates the hair bulbs into vigorous growing activity. Vitex eradicates dandruff, stops hair-falling and grows new healthy hair even on bald patches. It takes only three minutes a day, yet in that short time it performs wonders.

Vitex treatment is easy to follow and is equally beneficial to both men and women.

VITEX Rs. 5 per bottle.

VITEX

THE WORLD'S BEST HAIR GROWER

PEARLINE (Paris) P. O. Box 493, Bombay.

Agents for Calcutta:

Messrs. A. D. DOSHI & Co., 14-2, Old China Bazar Street

SILKI-SOFT Shampoo:—Washing the hair with the best of soaps makes the hair brittle and weak. Silki-Soft shampoo thoroughly cleanses the hair and scalp removing all dust, scurf and dandruff leaving the hair soft and lustrous like silk. Silki-Soft Re. 1-6 per bot.

Available at all Chemists & Stores.

"His Master's Voice"

American 6 VOLT CAR BATTERY OPERATED RADIO

for SHORT and MEDIUM WAVES.

Ideal for Moffusil

Model B. T. 6-5.

Price without Battery ... Rs. 275. 6 volt Battery 37-8.

At last a RADIO SET to work in a place, where there is no Electric current. No high tension battery required only a 6 volt car battery will bring SHORT WAVE and MEDIUM WAVE STATIONS. (From 16 to 540 meters) in your rural home.

Write for Illustrated List.

DISTRIBUTORS, **M. L. Shaw Ltd.,** 5-1, Dharamtala Street CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Master English

this easy way

and make sure of Success

IN every field of endeavour the outstanding men are those who speak and write with clarity and force. They may be known as silent men but when they *must* talk they *can* do so! Their words then bite like chisels into the brains of other people *and their will is carried out.*

WHY MOST PERSONS MAKE MISTAKES

What is the reason so many persons are deficient in the use of English and find their careers stunted in consequence? It was discovered by Sherwin Cody's scientific tests. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

WHAT SHERWIN CODY HAS DONE

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so. It is usually found in teaching English though that wrong methods are adopted. By means of unique exercises it has been overwhelmingly proved that *Mr. Cody's pupils have learnt more in five weeks from his system than similar pupils have learnt in two years, by other dry-as-dust methods.*

THE SELF-CORRECTING METHOD AND PERSONAL SERVICE

The basic principle of Mr. Cody's New Method is habit-forming. Anyone can learn to write and speak fluently by constantly using the correct forms, but how is one to know in each case what is correct. Mr. Cody solves this problem in a simple unique sensible way. There are no hard and fast rules to memorize and in a short time you will come to use the correct forms and the right words. A personal interest is also taken in each student and any difficulties that arise are dealt with carefully and promptly by a staff of qualified instructors.

SHERWIN CODY

WHAT STUDENTS SAY—GREAT BENEFITS

A RAIS states:—"The Course is the key for writing correct, concise, appropriate and forceful English. I was for a period of seven years at the Aitchison Chief's College, Lahore, under the tuition of European Professors and for about the same period in England yet I am glad to have studied your Course."

A MINISTER writes:—"Your Course has been of great help to me in both writing and speaking. I have learnt more from this Course in less than a year than in all my previous schooling, and all the books that I have read on the subject."

FREE—BOOK ON ENGLISH

Those who are interested can find a detailed description in a fascinating little book "How You Can Master Good English in 15 Minutes a Day." Unquestionably it tells you the most interesting story about education in English that has ever been written. If you are efficient in speech it will give you greater confidence; if you are deficient surely you want to know it. Write to-day.

POST THIS COUPON NOW

THE METROPOLITAN INSTITUTE

Alipore Road, Delhi, 2.

Branch: 102-2, Clive Street, Calcutta.

Please send me without any obligation on my part, your new free book "*How You Can Master Good English in 15 Minutes a Day.*"

Name.....

Address.....

.....

Age.....*Occupation*.....

ALL CORRESPONDENCE IS CONFIDENTIAL

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CALCUTTA CLINICAL RESEARCH ASSOCIATION, LTD.

6, Chowringhee Road,
CALCUTTA

A House of Service.

Manufactures: All kinds of vaccines, uniform in sterling quality, reliability and efficacy.

A FEW NEW PRODUCTS:

(1) ARSENO-TYPHOID—A renowned remedy for Filaria, unrivalled in fighting this dreadful disease. It is also a very nice cure for Leprosy.

(2) LACTOLAN — The milk product of the day — very efficacious in infection.

(3) MALORA — The unique medicine for all kinds of Malarial fever.

Good terms to respectable agents and Druggists.
Ask for our descriptive price lists and agency terms.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MAKE YOUR MIRROR HAPPY

BY USING

OATINE CREAM

nightly

AND

OATINE SNOW

daily

When your eye looks into your mirror let it brighten up. Let it reflect a face happy, healthy and unblemished, skin smooth, supple and radiant from regular massage with **OATINE CREAM** every night and the application of soothing, cooling **OATINE SNOW** every day.

THESE TWO ARE ALL YOU NEED FOR BEAUTY.

If you are not already familiar with the quality of Oatine products, cut out this coupon and post it to us with six annas in stamps.

COUPON—Send me trial samples of Oatine Cream, Snow, Soap, Powder Base, a full-size Shampoo powder, and the Oatine Beauty Book, for which I enclose 6 annas in stamps.

Name.....

Address.....

THE OATINE CO., 17, Prinsep Street, CALCUTTA. C.M.R.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Wanted Students

No matter where you live or what you do, we can make you an **Accountant** for Govt., Railway, Municipal, Dist. Boards, Mercantile Services, etc., **Splendid Prospects** for our students. Apply for free Prospectus No. 236-M and Calendar, 1937, to the **Dean.**

The India School of Accountancy

Post Box 2020, **Calcutta**

LEPROSY

can be successfully treated with

ANTILEON '60

Ask for free booklets and literatures. Far better than all known remedies.

Prices:—Bottle 60 Pills Oral Rs. 10, Post free.

Antileon '51. Box 6 × 1 c.c.

Amponles 'Injektic' Rs. 2-4.

P. BANERJI

MIHIJAM, E.I.R.

Perfect Sight

Restored by Sellers Regd. Lotus Brand Genuine 'Lotus Honey,' the safest surest, and most high praised natures cure for Eye-diseases, Cures even Cataract. Beware of IMITATION, Insist on SELLERS. Literature free. O. N. MOOKERJEE & SONS—19, Lindsay Street, SMITH STANISTREET & Co., LTD.,

Frank Ross & Co., Ltd., Calcutta

KING & CO.

HOMEOPATHIC CHEMISTS,

90-7-A, HARRISON ROAD, AND 45, WELLESLEY STREET, CALCUTTA.

Only pûrest medicines from Bœricke and Tafel of America are stocked. Rates—ordinary mother tinctures 8 as. per dr., 1 to 12th dil. at 4 as. a dram, 13 to 30th dil. at 6 as. a dram, 200th dil. at As. 12 a dram.

Head Office:

11-1, Harrison Road, CALCUTTA

Branch: 233, Fraser Street, RANGOON

Indira & Other Stories

By the Great Novelist

BANKIM CHANDRA CHATTERJEE

Translated into English by the Cambridge Professor J. D. Anderson, D.LITT.

Re. 1-8. Postage extra.

Illustrated.

The Garden Creeper

A Very Striking Transitional Novel

By SANTA DEVI and SEETA DEVI

ILLUSTRATED.

Price Rs. 2-8. Postage extra.

Two Novels by the Gifted Novelist

SEETA DEVI

The Knight Errant

Rs. 2-8. Postage extra.

THE MODERN REVIEW OFFICE,

120-2, Upper Circular Rd., Calcutta.

— PHOTO —

ENLARGEMENT

BROMIDE:—20″ × 16″,

Life-like, Artistic by English experts, Rs. 5 only.

Send Photo with Re. 1 advance to—

PHOTO ENLARGING WORKS, Amalner, E.K.

FREE!!

Gold Talisman (Govt. Registered) given by a sage in the palace of Maharaja of Tipperah. Infallibly cures any disease and fulfils all desires.

SHAKTI BHANDAR

(ESTABLISHED 1928)

P. O. Auliabad (Sylhet), Assam.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WONDERFUL TALISMAN

IF NOT BENEFITED, MONEY REFUNDED.

LAKSHMI KAVACHA. It gives sound health, immense wealth, vast learning, son, high fame, good friends, respect everywhere, etc. Success in lottery, race, examinations, trade, business, recovery from fatal diseases. It has miraculous power in bringing all kinds of luck and prosperity. Rs. 4-9. Specially prepared and giving immediate effects, Rs. 22-12. MOHINI KAVACHA. It has wonderful power to subdue any man and woman without delay. Rs. 9-10. Special Rs. 38-4. OPINION: Mr. V. D. Jacob, Electrical Storekeeper, Power House, Achampet, Hyderabad (Deccan):—"One LAKSHMI KAVACHA I bought from you, within 6 months it worked wonder of wonders, it raised me in wealth like a rocket....."

N.B.—*We avoid unnecessary correspondences. Foreign orders will be booked with full advance.*

DAIBABAL ASRAM, (M) HATKHOLA, CALCUTTA.

PRINTING

is not only a thing of necessity but it has greater intrinsic aesthetic value also:
And for this reason you should equip your trade with the most up-to-date machines and materials.

Machines:—For News, Job and Art Printing there are no rivals in the field to our—

PHŒNIX **RECORD** **VORWARTS**

Materials:—Our S. & G. Types & Borders give more than MILLION IMPRESSIONS without appreciable damage to the face. We always hold heavy stocks of Printing Machines, Types, Borders, Paper Cutting, Perforating and Stitching Machines, Roller Composition, Inks, etc., etc.

Please Apply to:—

INDO-SWISS TRADING CO.,

'Phone: Cal. 4171 — **2, Church Lane, CALCUTTA** — Tele: AROGYAM

IF IT IS JEWELLERY— Phone: B. B. 2198.

IT WOULD PAY YOU TO CONSULT:—

T. C. ADDY & Co.,

QUALITY—
Diamonds,
Precious Stones,
Gems for Planets,
Birthday Stones

— FOR —

Latest Diamond Articles of distinction, Gold Articles, Original Designs, Sketches, & Estimates for remounting your own stones.

A Staff of Expert Designers and Mounters are always at your Service.

SPECIALITY—
Platinum Mounting
Diamond Setting,
Enamelling,
Engraving.

22, Mohanbagan Lane, CALCUTTA.

START A FRESH LIFE WITH

MADAN MANJARI

THE BEST TONIC & STIMULANT.

It is an invaluable companion to the weak and aged. The debilitated will find a source of strength in it which nourishes brain and makes life worth living. Price **Re. 1** for 40 Pills.

Rajvaidya Narayanji Keshavji,
177, Harrison Road, Calcutta.

Dutton's 3 Day Shorthand

Only 6 rules and 29 characters. Practice quickly gives speed of 150-200 words per minute. The System is so simple, so practical, anyone can learn its basic principles in a few hours. For the first time in the history of shorthand development here is a System easy enough and so practical that it furnishes the answer to the tremendous waste and loss in teaching the conventional systems of shorthand. Write now for free first lesson:—

THE DUTTON COLLEGE, London,
INDIAN HEADQUARTERS,
DELHI 4.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vibrations of Success

Get What You Want

Individual Treatment for— { OPULENCE / HEALTH / HAPPINESS

The world is governed by Vibrations. There are certain Vibrations which make or mar your life. There are positive vibrations of Health, Wealth, Happiness and Wisdom. Success in life is to know how to get into the right current. Those who do so float on a tide of prosperity and reap the rich harvest of life. Health radiates from them, and like perfume from a flower, happiness and love emanate from their life.

Do you know these Vibrations? Do you know how to get into their current?

Psycho-Cure Institute is your guide and will direct you to the centre of Vibrations. It will start the current in your direction and success will gravitate to you as naturally and inevitably as steel towards magnet.

Write immediately, it is the chance of a lifetime.

You have everything to gain and nothing to lose.

THE PSYCHO-CURE INSTITUTE,
AMA LABORATORIES,
No. 255, Bombay 21.

CALCUTTA OPTICAL CO
THE PREMIER OPTICIANS
45, AMHERST STREET, CALCUTTA

Books Just Arrived

	Rs.	As.
Sense & Sensibility—Jane Austin	1	2
Sarter & Resarter—Thomas Carlyle	1	2
Twenty Years After—A. Dumas	1	2
Three Musketeers— Do.	1	2
Queen's Necklace— Do.	1	2
Ninety-three— Do.	1	2
Romola—George Elliot	1	2
Adam Bede—Do.	1	2
Silas Marner—Do.	1	2
Vicar of Wakefield—Goldsmith	1	2
Notre Dame—Hugo	1	2
Anna Karenina—Tolostoy	2	4
Tale of Two Cities—Dickens	1	2
Old Curiosity Shop— Do.	1	2
Oliver Twist— Do.	1	2
Last Days of Pompei—Lytton	1	2
Cloister & the Hearth—C. Reade	1	2
East Lyne—Henry Wood	1	2

POSTAGE EXTRA IN ALL CASES.

GOLDQUIN & CO., LTD.
College Street Market, Calcutta.

Headaches

Avoid Aspirins— & Avoid Heart Troubles USE—

AMRUTANJAN

CURES ALL ACHES & PAINS

Sold Everywhere
AMRUTANJAN LTD.
Post Box No. 6825, CALCUTTA. :: Phone B. B. 2063.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

PUBLISHED RECENTLY

Digitized by Arya Samaj Foundation Chennai and eGangotri

The following PENGUIN BOOKS will be sold at As. -/6/- per copy :—

1. ARIEL *by Andre Maurois.* 2. A FAREWELL TO ARMS *by Ernest Hemingway.* 3. POET'S PUB *by Eric Linklater.* 4. MADAME CLAIRE *by Susan Ertz.* 5. THE UNPLEASANTNESS AT THE BELLONA CLUB *by Dorothy L. Sayers.* 6. THE MURDER ON THE LINKS *by Agatha Christie.* 7. TWENTY-FIVE *by Beverley Nichols.* 8. GONE TO EARTH *by Mary Webb.* 9. SOUTH WIND *by Norman Douglas.* 10. FOUR FRIGHTENED PEOPLE *by E. Arnot Robertson.* 11. THE EDWARDIANS *by V. Sackville-West.* 12. THE INFORMER *by Liam O'Flaherty.* 13. THE STRANGE CASE OF MISS ANNIE SPRAGG *by Louis Bromfield.* 14. EREWHON *by Samuel Butler.* 15. ESTHER WATERS *by George Moore.* 16. HANGMAN'S HOUSE *by Donn Byrne.* 17. ODD CRAFT *by W. W. Jacobs.* 18. MY MAN JEEVES *by P. G. Wodehouse.* 19. THE OWLS' HOUSE *by Crosbie Garstin.* 20. THE AUTOBIOGRAPHY OF MARGOT ASQUITH—Vol. 1. 21. Do —Vol. 2. 22. ANNA OF THE FIVE TOWNS *by Arnold Bennett.* 23. MR. FORTUNE, PLEASE *by H. C. Bailey.* 24. ALMAYER'S FOLLY *by Joseph Conrad.* 25. THE WALLET OF KAI LUNG *by Ernest Bramah.* 26. CROME YELLOW *by Aldous Huxley.* 27. DEATH OF A HERO *by Richard Aldington.* 28. A SAFETY MATCH *by Ian Hay.* 29. A CUCKOO IN THE NEST *by Ben Travers.* 30. THE LONELY PLOUGH *by Constance Holme* 31. A PASSAGE TO INDIA *by E. M. Forster.* 32. THE JUNGLE *by Upton Sinclair.* 33. THE W. PLAN *by Graham Seton.* 34. MORNING TIDE *by Neil Gunn.* 35. SPANISH FARM *by R. H. Mottram.* 36. DUSTY ANSWER *by Rosamund Lehmann.* 37. I AM JONATHAN SCRIVENER *by Claude Houghton.* 38. THE PARTY DRESS *by Joseph Hergesheimer.* 39. THE HOUNDS OF SPRING *by Sylvia Thompson.* 40. The BLACK DIAMOND *by Francis Brett Young.* 41. THE POISONED CHOCOLATES CASE *by Anthony Berkeley.* 42. THREE WIVES *by Beatrice Kean Seymour.* 43. THE DARK INVADER *by Captain Von Rintelen.* 44. THE MYSTERIOUS AFFAIR AT STYLES *by Agatha Christie.* 45. THE MISSING MONEY-LENDER *by W. Stanley Sykes.* 46. THE FOUR JUST MEN *by Edgar Wallace.* 47. THE MAN IN THE DARK *by John Ferguson.* 48. THE SURGEON'S LOG *by J. Johnston Abraham.* 49. MY SOUTH SEA ISLAND *by Eric Muspratt.* 50. WITH MYSTICS & MAGICIANS IN TIBET *by A. David-Neel.* 51. SOME EXPERIENCES OF A NEW GUINEA RESIDENT MAGISTRATE—Vol. 1. *by C. A. W. Monckton.* 52. Do—Voll 2. *by* Do. 53. CONFESSIONS AND IMPRESSIONS *by Ethel Mannin.* 54. STILL SHE WISHED FOR COMPANY *by Margaret Irwin.* 55. MR. WESTON'S GOOD WINE *by T. F. Powys.* 56. THUNDER ON THE LEFT *by Christopher Morley.* 57. DECLINE AND FALL *by Evelyn Waugh.* 58. DANGEROUS AGES *by Rose Macaulay.* 59. GREY WOLF *by H. C. Armstrong.* 60. TRENT'S LAST CASE *by E. C. Bentley.* 61. THE RASP *by Philip Macdonald.* 62. DAWN OF RECKONING *by James Hilton.*

AN INTERESTED GROUP OF WELL-KNOWN PEOPLE MET AT THE ROYAL SOCIETY OF ARTS ON TUESDAY OCTOBER 6th, BY INVITATION OF MESSRS. H. F. & G. WITHERBY, FOR A PRIVATE AUDITION OF THE FIRST RECORDS EVER MADE IN THIS COUNTRY OF THE SONGS OF ITS WILD BIRDS. THESE TWO DOUBLE-SIDED TEN-INCH PARLOPHONE RECORDS ARE INCORPORATED IN THE BOOK "SONGS OF WILD BIRDS" BY E. M. NICHOLSON AND LUDWIG KOCH. THE PRICE IS Rs. 25/- ONLY. THIS IS FIRST SOUND BOOK—I. E., BOOK ILLUSTRATED BY SOUND AS WELL AS BY PICTURES—TO BE PUBLISHED AND THE RECORDS ARE AS INTEGRAL A PART OF THE BOOK AS ARE THE COLOURED PLATES. DR. JULIAN HUXLEY, WHO HAS WRITTEN AN INTRODUCTION TO THE BOOK, SPOKE FOR A FEW MINUTES, REMARKING ON THE FACT THAT THE USE OF THE GRAMOPHONE IN THE BIOLOGICAL FIELD WAS BOUND TO INCREASE, AND THAT IN THE FUTURE A BOOK ABOUT BIRDS WITHOUT SOUND ILLUSTRATIONS WOULD BE REGARDED AS QUITE INADEQUATE.

INVASION '14—An exceptionally interesting type of war book, being a very detailed presentation of a district in Belgium during the German occupation—*by Maxence Van Der Meersch ;* translated *by Gerard Hopkins.* Rs. 6/6/-

SCANDINAVIAN ARCHAEOLOGY—*by Haakon Shetelig & Hjalmar Falk ;* translated *by E. V. Gordon*—Illustrated Rs. 15/12/-

THE LETTERS OF WILLIAM AND DOROTHY WORDSWORTH—The Middle Years : 1806 June, 1811 ; 2 vols. *edited by E. de Selincourt.* Rs. 31/8/-

CORONATION SUMMER—Illustrated—*by Angela Thirkell.* Rs. 5/10/-

PHINEAS FINN—Latest addition in World's Classics ; 2 vols. *by Anthony Trollope.* Rs. 3/-

EDUCATING ELIZABETH—Brilliantly humorous and excellently funny—*by Margaret Hassett.* Rs. 5/10/-.

EUROPE IN ARMS—Part I deals with the armies and air forces of the principal Powers in Europe, giving a valuable general impression of numbers and quality. Part II contains chapters on the problem of the tactical attack, on the capital ship, on the future of the Mediterranean, the role of the British Army, and the training and education of officer and man. Part III describes the changes that are taking place in the British armed forces, and advocates certain others. Part IV describes the stagnation of the late War, and derides the folly of mass warfare. There is a short account of the Abyssinian war and its lessons for the future ; and the volume ends with a chapter on "Would Another War End Civilization ?"—*by Liddell Hart.* Rs. 9/6/-.

THE BEST ONE-ACT PLAYS OF 1936—Includes Fumed Oak, *by Noel Coward,* and plays *by Joe Corrie, Laurence Housman, Olive Conway, Harold Brighouse, H. F. Rubinstein, Sydney Tomholt, Stephen Schofield, Ronald Elwy Mitchell Mary Pakington, Leonard White,* and *Fritz Karinthy—edited by J. W. Marriott* Rs. 5/10/-.

A SURVEY OF EUROPEAN CIVILISATION—In little more than 1,000 pages it records, interprets, illumines nearly 2,000 years of European evolution *by W. K. Ferguson* and *G. Bruun.* Rs. 13/8/-.

THE BLIND FOR SACRIFICE—It is the story of a masterful woman's campaign against circumstance and a psychological study of the arising in her heart of all the suppressed feminine impulses—*by John Owen.* Rs. 5/10/-.

NINEPENNY FLUTE—Twenty-One Tales—*by A. E. Coppard.* Rs. 5/10/-.

STILL LIGHTER ESSAYS (latest addition in Heritage of Literature Series) selected and *edited by A. J. Merson.* Rs. 1/2/-.

LAND UTILISATION AND RURAL ECONOMY IN KOREA—A report by the Professor of Agricultural Economics, Union Christian College of Korea, made at the request of the Institute of Pacific Relations and under the direction of the American Geographical Society *by Hoon K. Lee.* Rs. 12/12/-.

THE WORLD IN MAPS—A study in Map Evolution—*by W. W. Jervis.* Rs. 5/10/-.

THE NAZI CONSPIRACY IN SPAIN (In this anti-Fascist book the editor of "The Brown Book of the Hitler Terror" sets out to show that General Franco, the leader of the Spanish Nationalists, is no more than the instrument of the new German Imperialism, and that this new Imperialism is no more than a continuation of the old—translated from the German Manuscript *by Emile Burns.* Rs. 3/12/-.

THE ECONOMIC DEVELOPMENT OF INDIA—(Former editions of this book dealt with India's economic development until the eve of the world-wide depression which started in 1929. The new edition not only brings the text, statistical notes, diagrams etc., up-to-date, but contains an additional chapter dealing specifically with the new epoch and problems ushered in by the depression, and with the economic aspects of the new constitutional situation. The author shows that population and production, both agricultural and industrial, have continued to expand despite the depression, but that the latter has brought severe sufferings to the masses especially to those engaged in agriculture) *by Vera Anstey, D.Sc.* Rs. 18/12/-.

SUCCESSFUL FILM WRITING (This book enables anyone trying to write a film story to know what to aim at and in what form to cast his ideas. The author, a film critic of the Daily Mail, has taken as a concrete example of the way film scenarios grow, one of the biggest recent successes, "The Ghost Goes West."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Only in this detailed and practical survey can the intending film writer discover exactly how to set about the task.) *by Seton Margrave.* Rs. 4/8/-

FILM—This book, recently published in Germany, was instantly recognised as the most profound and brilliant study of the art of the cinema which has yet been written : Film is, for anyone at all seriously interested in the cinema, an exciting book to read. Whether it describes the technique of film-making, or demolishes the banal conceptions of Hollywood, or relates the new art of the film, with its world-wide appeal, to the older pictorial arts, it is written in a manner which carries the reader irresistibly along. With 16 illustrations—*by Rudolf Arnheim.* Rs. 11/4/-

FILM MUSIC—With 26 photographs and 12 musical facsimiles —*by Kurt London.* Rs. 9/6/-.

THE BOOK OF JOAD—The book is not crammed with reminiscence or anecdote ; it is truly an intellectual Odyssey, a study of the development of mind *by C. E. M. Joad.* Rs. 2/10/-.

RETURN TO PHILOSOPHY—"The book is, in fact, precisely the three things specified in its subtitle—a defence of reason, an affirmation of values, and a plea for philosophy ; and all three are exceedingly well done. Wit and broad humour and solid argument are well mixed in this volume : it is the liveliest essay in philosophy that we have met for a long time" Manchester Guardian—*by C.E.M. Joad.* Rs. 5/10/-.

GUIDE TO MODERN THOUGHT—This book is not another Outline of Knowledge or Compendium of All the Sciences in three hundred pages. It is a guide, for the oridnary intelligent reader, to modern thought that is to say it explains how the discoveries and theories of modern science are affecting our answers to what the author calls the fundamental questions—*by C.E.M. Joad.* Rs. 4/8/-.

MY BEST PLAY—Contributors : Somerset Maugham, Lennox Robinson, Clemence Dane, J. van Druten, Noel Coward, Clifford Bax, C. K. Munro and A. A. Milne. Rs. 6/6/-.

PRESENT INDICATIVE : OR NOEL COWARD'S AUTOBIOGRAPHY— Rs. 9/6/-.

THE ROAD TO RUIN *by Siegfried Sassoon.* Re. 1/14/-.

COLLECTED POEMS : 1909-1935 *by T. S. Eliot.* Rs. 5/10/-

GERMAN SPY *by Bernard Newman.* Rs. 3/12/-.

FREUD AND MARX—A dialectical Study ("Freud has been accepted as the consecration of all desires & lusts, a sort of free pass to every kind of freedom or license, a complete liberation from all discipline." Nor has the hostility been difficult to understand. Marxists regard the objective world of production and distribution as the thing to be revolutionised ; they have accordingly had little patience with a subjective delving into individual maladjustment with sex which they have found at the root of psychoanalytical investigation. And yet some Marxists have been uneasy ; for in spite of themselves, they have known, however much they have suppressed the knowledge, that psychoanalysis has something of the utmost importance to offer to humanity on its onward march.) *by R. Osborn : With an introduction by John Strachey.* Rs. 6/6/-.

THE POSITION OF WOMEN IN THE U. S. S. R. (Surveying the conditions of life and work of women in Russia. Chapters on the Soviet laws, women's work, manual and professional, legislation affecting women's health, &c.) *by G. N. Serebrennikov.* Rs. 5/10/-.

COINS OF THE MODERN WORLD ; 1870-1936 (This book describes, classifies, and in many cases illustrates, every coin of every currency of the world, and gives its equivalent, so far as possible, in terms of sterling. The result of over twenty years' work). *by M. Comencini.* Rs. 5/10/-.

GREAT FARMERS (In this book Prof. Scott Watson and Mrs. Hobbs tell, in popular and brlliant style, the story of agriculture during the past century, tracing its attainment to the peaks of prosperity, its decline to long years of depression and its present rejuvenation). *by Prof. J. A. Scott Watson* and *May Elliot Hobbs.* Rs. 9/6/-.

WAR OVER ETHIOPIA *by W. J. Makin,* author of South of Suez', Red Sea Nights', Across The Kalahari Desert' etc., Mr. Makin who accompanied the duke of Gloucester on a special diplomatic mission to the Emperor, Haile Selassie, draws aside the curtain on the strange events which are now in the limelight. He tells of the rise of Haile Selassie, through bloodshed and intrigue, to his present position of ruler of Africa's last Empire. Remarkable revelations are made regarding the slave traffic in Abysinia and the strange fact emerges that Britain herself has been at war for many years with Abyssinia—Constant raid by Abyssinian tribesmen on the frontiers of Sudan and Kenya having made punitive expeditions by British Forces necessary. The arming of the tribes in Abyssinia by adventurous gun-runners, and a description of the mineral wealth of Ethiopia with the strange legend of the lost mines of the Queen of Sheba, complete a book which is both authoritative and exciting. With 16 art plates and a map. Rs. 13/8/-.

JAPAN MISTRESS OF THE PACIFIC *by Colonel Etherton & Hessell Tiltman.* Among the highly controversial subjects exhaustively dealt with are : Is Japan a poor Nation ? Is a 'white' Australia Possible ?. Can Japan Hold Manchuria Is Tokio Anti-British ? The Japanese Population Problem and Japan's Continuing Fight for the Hegemony of the Pacific. They also examine the launching of Japanese trade 'drive' now engaging the attention of the British Government. With 17 illustrations. Rs. 5/10/-.

TURMOIL AND TRAGEDY IN INDIA—1914 AND AFTER *by Sir George Mac Munn.* Chapters: Below the Indian Surface in the Past, India in 1914, The Pre-War Revolutionary Canker, The Unrest in Islam, India on the Outbreak of War, A Glimpse at the Secret Service of India, Untoward Happenings in India—1914, German Design & Enterprises Against India, India Afganistan & the Tribal Frontier, Further Movements in Islam, The Indian Rebellion of 1919, The Afgan Invasion of 1919 and After, The Darma of the Waziristan Campaign of 1919, The Post-War Revolutionary Movements & Tragedies and the Aftermath of Experiment ; with 34 art plates. Rs. 13/8/-.

RUSSIAN BALLETS *by Adrian Stokes.* "There is a close parallel between this book and the dancing of a highly trained classical ballerina ; the peculiar quality of the pleasure that they convey is the same" Arnold Haskell in the Sunday Times. With 16 art plates. Rs. 5/10/-.

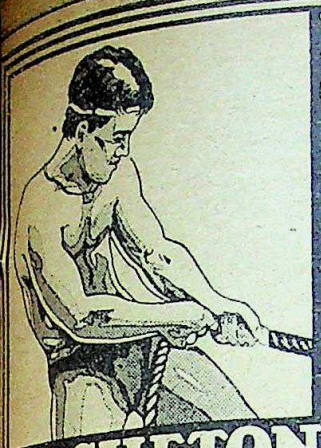
PAGEANT OF THE DANCE & BALLET *by Mark Perugini*—It will appeal to the general reader from the vivid and the anecdotal manner in which it traces the development of the Dance and Ballet from the earliest times. It gives interesting notes on famous dancers and ballets and is provided with an ample chronology. With 39 illustrations. Rs. 13/8/-.

BOOKS OF THE WORLD.

THIRTY GROSVENOR HOUSE, CAL. :: PHONE CALCUTTA 1887.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ROCHETONE

RESTORE YOUR BROKEN HEALTH

ROCHETONE

Rochetone has no parallel as a recuperative.

In lowered vitality, Anaemia, after Malaria, Typhoid, Influenza and Child birth.

Rochetone is the Ideal Tonic

Rochetone does Good only and does no harm.

FREE.

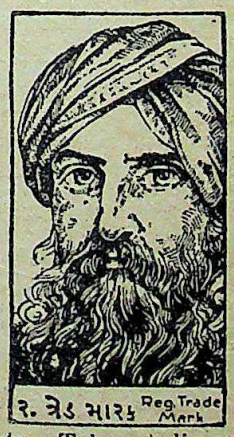
Please send me Free and without any obligation on my part whatsoever, your richly illustrated booklet "PILLARS OF STRENGTH" (the quickest and surest way to Health, Vigour and Enjoyment of Life.)

POST BOX No. 606
CALCUTTA

STARTLING PREDICTIONS IN YOUR HOROSCOPE

Your Real Life Told Free

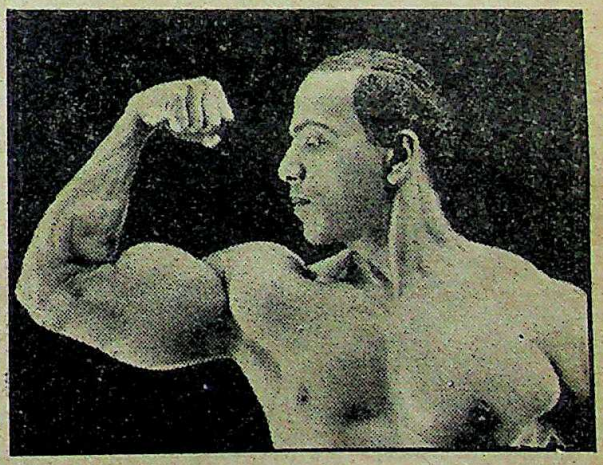
Would you like to know without any cost, what the stars indicate for you, whether you will be successful and happy and what is indicated for you in business, love, marriage, friends, enemies, lucky and unlucky periods, what pitfalls to avoid, what opportunities to grasp. Here is your chance to obtain an Astral Reading of your life FREE, to learn the real truth about your life and prospects.



Your reading will be prepared by Tabore, India's most famous seer, for many years private astrological adviser to Royalty and the Elite. Simply send your full name (Mr. Mrs. or Miss), address and birth-date (English Calendar) **all clearly written** by yourself. No money need be sent but if you wish you may enclose 4 annas (stamps) to help defray costs. Tabore believes in fair dealings and all work for which he receives any payment is on the basis of satisfaction guaranteed or full money refunded. You will be amazed at the remarkable accuracy of his predictions concerning your life. Write now as this offer may not be made again. No personal interviews; all consultation by mail only. Address: **PUNDIT TABORE**, (Dept. 341-L), Upper Forjett Street, BOMBAY VII.,

IMMUNITY FROM DISEASE

IS THE ACID TEST OF
HEALTH AND STRENGTH.



My System being based on principles of Yogaic Asanas, Surya-Namaskars and Modern Methods of training assures soundly functioning internal organs as well as a lissom exterior.

Write for my Prospectus Book **PERFECT PHYSIQUE** illustrated with 40 full page classical and muscular poses of my pupils and myself on art paper. **Price 8 As. by M.O. (Overseas 1 Sh. B.P.O.)**

SURYA-NAMASKAR Book with 15 big poses of myself. **Price 8 As. by M.O. (Overseas 1 Sh. B.P.O.)**

K. V. IYER, D.Ph.E. Bangalore City, (India)
V.P.'s Not sent. School addresses not entertained.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just out ! *Just out !!*

HOMEO BOOKS

KNERR'S

1. REPERTORY

IN 2 VOLUMES

Rs. 40 only

2. DRUG RELATIONSHIP

Flexible bound Re. 1/-

Published by

M. BHATTACHARYYA & CO

ECONOMIC PHARMACY, 84 CLIVE ST. CAL.

Dwarkin's Harmoniums

Their tone is inimitable!

Since the invention of the hand harmonium years ago Dwarkin's instruments are being look upon as surpassingly excellent. Competitors ha copied only their form; they could not copy their ton

Flutina No. 9, 3 octaves, 2 sets of Paris reeds, 5 stops in teakwood box ... Rs. 4

Free delivery by rail if orders are accompanie by a cutting of this advertisement and an advan of Rs. 10.

Please write for our illustrated catalogue statin for what instrument.

Dwarkin & Son

CALCUTTA.

Inventors of Hand Harmoniums

11, ESPLANADE, CALCUTTA.

SPECIFIC for INSANITY

All sorts of Insanity will be cured within a fortnight on guarantee.

Rs. 2 per phial. V. P. extra.

Dr. A. L. NAG,

70, Sitaram Ghose Street, Calcutta

Ayurved Baignanik Hall

PACHAK Specific for Colic, Acidity, Winds, Bad-liver, Dyspepsia and its complications. A single dose will act as a charm. Phial Re. 1. 3 Phials Rs. 2-12

RUDRAK An instantaneous relief and most recent advance in treatment of Asthma, Angina and Chronic Bronchitis and is the best. Phial Rs. 2.

PLEDGE Rs. 10,000

offered if any of the above proved inefficacious

KAVIRAJ B. K. MALLIK,

(*Hony. Magte. & Late Chairman, Municipality*),

Kalna (Bengal)

"THEIR MEDICINES ARE THE BEST."

S. N. RAY & CO.,

The

Regular Homœopathic Pharmacy

85-A, Clive St., Calcutta

Importers of Boericks and Tafels Homœopathic medicines, Biochemic original Tablets and other specialities. Fresh and genuine medicine five pice and ordinary Mother Tinc. 4 Ans. per dram.

8 S. W. Ct.

?? DIABETES ??

Use from today, our world-renowned "SANOTINE" and it will cure you completely and quickly. It decreases the specific gravity, makes the urine free from sugar and albumen and rejuvenates the whole system. Very easy to use. Results from the first dose. Price one phial 11 As., 3 phials Re. 1-13. Postage, etc. extra, Detailed catalogue free. Wanted agents everywhere.

HOMEO RESEARCH LABORATORY (M. R.)

Narindia, DACCA. (Bengal)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

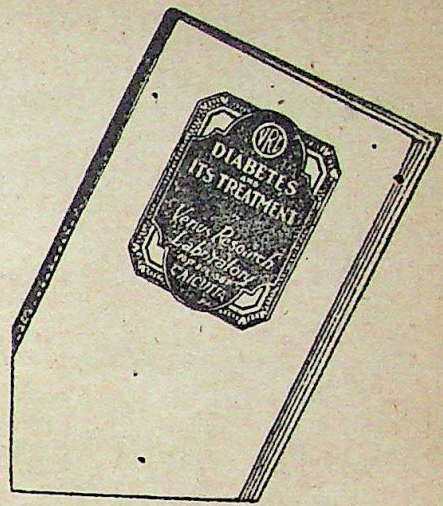
Digitized by Arya Samaj Foundation Chennai and eGangotri

5,000 DIABETICS

WILL SOON BE

ON THE ROAD TO RECOVERY!

If you are a Diabetic sufferer, why not be one of this number! For here is a definite assurance of recovery at a minimum of expense. The only condition attaching to it is the requirement that you Act At Once and apply for a valuable Treatise, which will be sent you FREE, as part of a big Curative Crusade that is being vigorously waged against this baneful disease. Testified to by thousands, the new drugless method of treatment described in the Treatise is so simple, convenient and easy to follow, that—



YOU TREAT YOURSELF ... AT HOME ...

—without the aid of physicians—without submitting to painful Injections, and the strength-sapping process of Fasting. The results will amaze you! Gradually you will feel the vital powers coming back, your body being built up anew, your health being restored once more. But, there is no time to consider, rather, it is the time to ACT!

FREE!

—this priceless treatise on Diabetes and its Treatment, according to the new unique, drugless home-treatment way, is FREE to the first 5,000 Diabetics who apply for it on the subjoined Coupon. (Letter requests and applications from non-sufferers will not be responded to). Get your COPY NOW, and place yourself on the road to Recovery AT ONCE.

EDITION LIMITED TO 5,000 COPIES ONLY!

TESTIMONY

Your medicine is very good for Diabetes —Dr. K. S., L. M. P., Patiala. Patient recently turned up a greatly changed man —Dr. R. C., B. A., L. M. S., Kendrapara. Unexpected results charmed me—Dr. S. D., Kalna. Already doing a lot of good—Dr. B. K. S., Post Marybong. All patients have derived great benefit—Dr. N. N. D., Khulna. Found it very efficacious—Dr. E. R. W., L. M. S., Trichur.

VENUS

RESEARCH LABORATORY,
P.O. BOX 587, CALCUTTA.

FILL IN—CUT OUT—POST TO-DAY!

To Venus Research Laboratory, P.O. 587, CALCUTTA.
Dept. M. R.
Date
Please Post at once the Valuable Book on DIABETES, which you are giving FREE to the first 5,000 Diabetics who apply for it.
NAME
ADDRESS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BANISH YOUR

DRINKING WATER TROUBLES

BY USING

HYGIENIC HOUSEHOLD FILTER

It is a necessity for every village home.

Highest Recommendations from Directors of Public Health.

Hygienic Household Filter Co.

60, Shikdar Bagan Street, Calcutta.
'Phone 1634 B.B.

AVAIL OF

Insurance and banking facilities, from one and the same Institution—

The Central Bank of India LIMITED

OFFERS

INSURANCE BENEFIT

TO ITS

SAVING BANK'S DEPOSITORS

AT

CHEAPEST POSSIBLE PREMIUM RATES

No medical examination.

No worry and expense of remitting premium.

Monthly payment of premium without extra charges.

CASH CERTIFICATES: Rs. 92-12-0 deposited now will bring Rs. 100 after three years, which yield a rate of interest @ 2½% compound.

HOME SAVINGS: 1½% per annum.

CURRENT ACCOUNTS: ½% per annum.

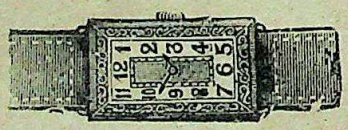
For further particulars please apply at any of our Branches

CALCUTTA OFFICES:

100, CLIVE STREET, 71 CROSS STREET,
10, LINDSAY STREET, 133, CORNWALLIS STREET,
8A, RUSSA ROAD.

LEVER WRIST WATCH at Rs. 2-10

GUARANTEED 5 YEARS



Most comfortable, fashionable, accurate and durable, fitted with Rascope Lever Machinery given away at this cheap price Nickel case **Rs. 2-10,** Superior quality **Rs. 3-4** and Gold-plated case **Rs. 4-8,** Rectangular **Rs. 7-8.** Three watches, postage free. Nine watches, one watch of the same quality free. Disapproval money back.

Folding and Box Camera

These Folding and Box Cameras are of extremely simple construction and can be easily handled. Complete with detailed instructions, 4 films, one dozen printing papers and chemicals. Price **Rs. 2-12.** Folding Camera **Rs. 5.** Superior **Rs. 7.** Packing postage extra but free if ordered three at a time.

BHARAT UNION TRADING CO.

Post Box No. 2394 (Sec. M.R.) Calcutta

Bonus Year 1937

All With-Profit Policies effected in this year will participate in proportionate Declared BONUS.

CALCUTTA INSURANCE LTD.

86, Clive Street, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just Out!

EIGHT PORTRAITS

ADVANCE *says:—*

It is part of a well-devised educational system in every country to train the younger generation into the necessity of revering the memory of the national leaders of a country—leaders who have left a deep and abiding impress on the thought and culture of the country. We therefore congratulate the Bharat Phototype Studio of Calcutta on their decision to bring out in an artistic manner a series of the national portraits of the leaders of India accompanied in each case with a short review of the chief and characteristic elements that have gone into the composition of the character of each. The first of the series entitled "Eight Portraits" has just reached our hands. It is a sumptuous issue consisting of portraits of the late Upendrakishore Ray-Chaudhuri, Dr. Rabindranath Tagore, Sj. Ramananda Chatterjee, Sir J. C. Bose, Pandit Madan Mohan Malaviya, Dr. Abanindranath Tagore, Acharya P. C. Roy, and Mahatma Gandhi. Each portrait is executed in a manner that does credit to the celebrated firm of the Bharat Phototype Studio—which is saying a good deal—and is accompanied in each case by a short biographical sketch. The price of rupees two for the issue is practically a give-away price; and we hope that the volume will find a ready and immediate reception.

PRICE RUPEES TWO: POSTAGE EXTRA

BOOK YOUR ORDER IMMEDIATELY

BHARAT PHOTOTYPE STUDIO

Photo Engravers, Designers, Art Printers and Presentation Card Manufacturers

Phone: B. B. 3962 72/1, COLLEGE STREET, CALCUTTA Gram: Mezzotint

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

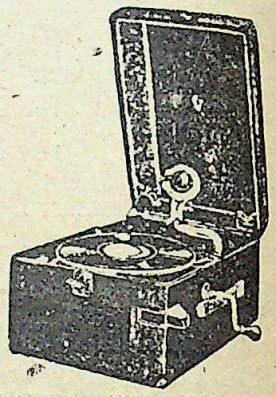
Digitized by Arya Samaj Foundation Chennai and eGangotri

HIGH IN QUALITY
LOW IN PRICE
BEST IN SERVICE

A.H.M.P & V.S. LTD.
HINDUSTHAN PRODUCTS
MADE IN INDIA

ORIGINAL IN DESIGN

HINDUSTHAN
GRAMOPHONE



HERE IS ONE FOR YOU

Model No. Double Spring 110 Seasoned Teakwood Cabinet, Walnut Polish, Best English Make WORM Drive GARRARD Motor, All up-to-date fittings and Complete with Hindusthan SENIOR Sound Box.

Price Rs. 70
In Coloured Rexin Rs. 72-8

NO MORE DRINKING WATER TROUBLE

For supplying PURE DRINKING WATER to Mines, Tea Gardens, Factories, Institutions and Small Villages

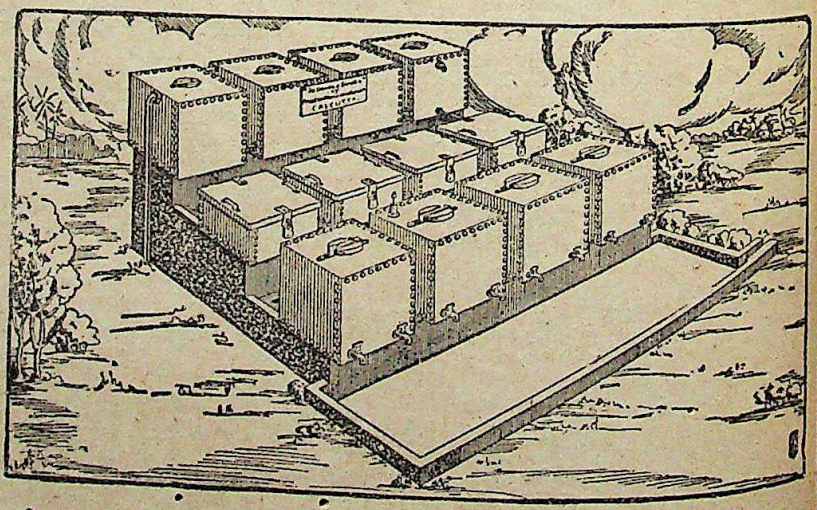
INSTALL OUR PATENTED

Hygienic Rural Filter

THE ONLY WAY TO SOLVE DRINKING WATER PROBLEM

Already Installed several of 2,000 gallon output per day under Union Boards of Manikganj, Lakhipur, Sandip, Chaumuhani, etc.

Approved by the Director of Public Health, Bengal, and the Sanitary Board, Bengal.

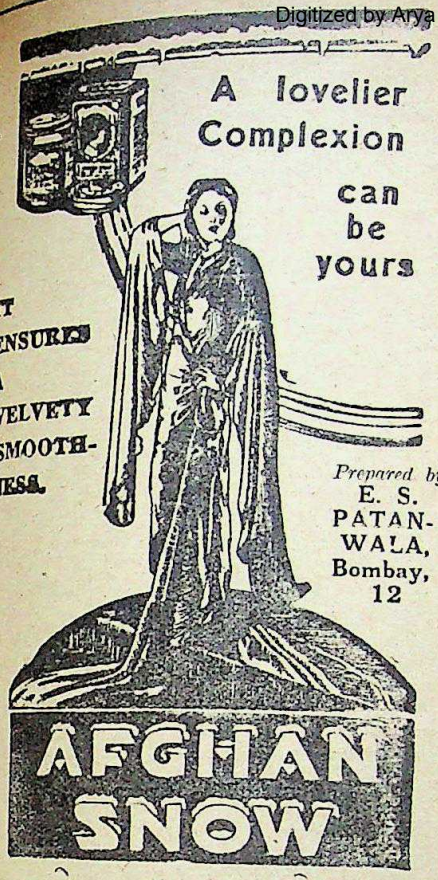


Hygienic Household Filter Co.,

60, Shikdar Bagan Street, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sole Agents: PATANWALA Ltd., Bombay, 3.
Branch: 71, Canning Street Calcutta.

A NEW PUBLICATION ON INDIAN CULTURE

THE ADHAR MOOKHERJEE LECTURES, 1929.

Medieval Mysticism of India

by

Prof. Kshitimohan Sen, Sastri, M.A.

With a Foreword by

Rabindranath Tagore

[Pages Demy 8vo. xxxii+241. Price Rs. 4-8, Foreign 10 shillings.]

In the Foreword Tagore writes:

"The long course, which the stream of India's cherished ideal has followed through the ages, has been traced in these lectures in all its major and minor branches by my esteemed colleague and friend, Professor Kshitimohan Sen. We have seen how deeply is this stream and how essentially it is India's own. The natural genius for *sadhana* which is latent in the Indian people has been discovered in these lectures by Prof. Sen."

Luzac & Co.,
46, Great Russell St., London.

Sole Distributors for India and Ceylon:
The Calcutta Oriental Book Agency,
9, Panchanan Ghose Lane,
Calcutta.

AN

IDEAL PROTECTION

WITH

IMMENSE VALUE IN RETURN

HINDUSTHAN'S UNIQUE SCHEME OF PROGRESSIVE BENEFIT POLICY OFFERS MAXIMUM COVER AT MINIMUM COST, EASY CONVERTIBILITY FROM "LIFE" TO "ENDOWMENT" WITHOUT THE SERIOUS DRAWBACK OF HEAVY LUMPSUM PAYMENT, AT THE OPTION OF THE POLICYHOLDERS.

JUST **THE POLICY** FOR THOSE WHO ARE ON THE THRESHOLD OF THEIR CAREER: SOLVE YOUR INSURANCE PROBLEM BY EFFECTING A POLICY OF P. B. A. POLICY.

BONUS

PER THOUSAND
PER YEAR:

ON ENDOWMENT Rs. 23
ON WHOLE LIFE Rs. 20

BUSINESS POSITION

Policies in Force	(over)	1,200	Lakhs
Life Fund	(over)	1,98	,,
Total Assets	(over)	2,21	,,
Claims Paid	(over)	1,25	,,
Premium Income	(over)	52	,,

HINDUSTHAN

CO-OPERATIVE INSURANCE SOCIETY, LIMITED

HINDUSTHAN BUILDINGS, CALCUTTA.

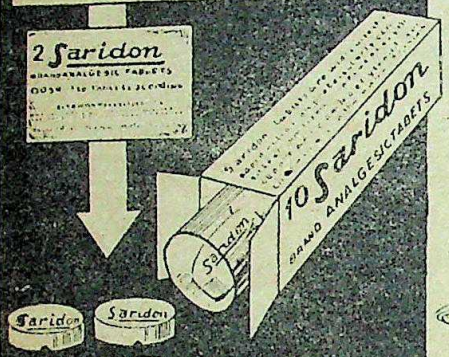
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Saridon

MADE IN SWITZERLAND

For HEADACHE



AND

FOR ALL PAINS

FREE.

Post this Coupon to-day to "Post Box No. 606, Calcutta." You will get a packet of "Saridon" free of all charges.

Name.....

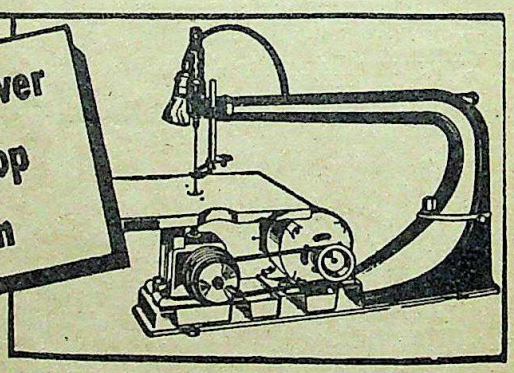
Address.....

.....

(Please write clearly.)

MODERN REVIEW. (9)

Have a Real Driver Home Workshop of Your Own



Lathes	Drill Presses
Jig Saws	Shaper
Bench Saws	Jointers
Band Saws	Bench Grinders
Motors	Motor Grinders

Flexible Shafts

Complete line Tool Accessories

Buy the power tools which thousands prefer—DRIVER. Selected because of their dollar for dollar value, many added features of convenience and safety, and modern design. Driver Power Tools and Accessories are made especially to meet to-days Craftsman's needs. Tools range in price from $10.50 to $45.00. Come in now and look our complete line over. We will be glad to explain and demonstrate them.

DEALERS NAME HERE

49 li. x 2 cols. (7B)

Messrs. BATLIBOI & Co., Forbes Street, Fort, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RARE BOOKS BEING CLEARED AT BARGAIN PRICES. THIS IS AN OPPORTUNITY FOR BOOK-LOVERS TO ACQUIRE FOR THEIR LIBRARIES THESE VALUABLE VOLUMES AT ALMOST THE PRICE OF NEW BOOKS. WRITE FOR THE LIST.

We are dealer in rare and out-of-print Books. We can secure any book for you, however rare it may be.

COLLECTED SHORT STORIES OF STELLA BENSON Rs. 5-10
EASTERN ANTHOLOGY (Love literature—prose & poem—of India, Persia, Arabia, China, Japan, East Indies, etc.) collected & translated by E. Powys Mathers—4 Vols. Rs. 75
PHOTOGRAPHY (An outline of photography ancient and modern, practice and theory; 63 plates of which 3 is in colour) by C. E. K. Mees, Kodak Director of Research Rs. 5-10
THE CROQUET PLAYER—the latest thriller by H. G. Wells Rs. 2-10
THE OXFORD BOOK OF MODERN VERSE; 1892—1935 edited by W. B. Yeats Rs. 6-6
TELEVISION (For amateurs old & young) by Moseley & McKay Rs. 3-12
THE ART & TECHNIQUE OF WINE (contains things that every wine drinker, and certainly all who handle wine, ought to know; illustrated) edited by Stephen Gwynn Rs. 11-4
LETTERS OF FANNY BRAWNE TO FANNY KEATS: 1820-24 edited by Fred Edgcumbe Rs. 7-14
THE TRADE CYCLE (It carries Mr. Keynes I recent work on Money several stages farther) by R. F. Harrod Rs. 7-8
ANNE DOUGLAS SEDGWICK (a portrait in letters) edited by Basil de Selincourt Rs. 5-10
LETTERS TO AN ARTIST FROM VAN GOGH—an unpublished correspondence Rs. 10-8
ELLEN TERRY & SHAW (Letters) Rs. 15-12
DICKENS' LETTERS TO HIS WIFE Rs. 7-8
OBITER SCRIPTA—the latest novel by George Santayana Rs. 7-8
FROM ROUSSEAU TO PROUST (A comparative study) by Havelock Ellis Rs. 9-6
GARI-GARI (The call of the African wilderness; 117 photos) by H. D. Bernatzik Rs. 7-14
THE GARDEN OF KAMA (and other love lyrics from India; 24 coloured plates by Byam Shaw) by Laurence Hope, Rs. 18-12
WORLD'S BEST ESSAYS edited by Pritchard Rs. 6-6
WORLD'S BEST POEMS edited by Doren & Lapolla Rs. 6-6
ROOSEVELT & HIS AMERICA by Bepnard Fay Rs. 7-14
FORSYLE SAGA by John Galsworthy 5-10
END OF THE CHAPTER by Do Rs. 5-10
COMPLETE PLAYS OF JOHN GALSWORTHY Rs. 6-6

Games & Physical Culture

BOOKS by UNCLE BOB: Care of Hair, Care of Teeth, Care of Eyes, Strengthen Wrists & Fingers, Strengthen Nerves, Strengihen The Back, Strengthen The Lungs, Strengthen Heart, Cure Stuttering and Stammering. Cure Constipation, Cure Indigestion, Develop The Arm, Develop The Leg, Insomnia and its Treatment, Varicose Veins and their Treatment, Keep Fit, Keep Liver Healthy, Put on Flesh, Reduce Weight, Physical Culture For Beginners Simple Diet, Improve Circulation, Everyday ailments and Accidents, Knock-knees and Bow-legs.
Each As. 9 only. For a simple book send As. 10 in postage stamps, Postage free for Four copies at a time.
MY SYSTEM (120 illus.) by Muller, Rs. 2-10
Do for Ladies (160 illus.) by Do, Rs. 2-10
DO FOR CHILDREN (74 illus.) by Do Rs. 2-10

DAILY 5 MINUTES (50 illus. and 4 charts) by Muller Rs. 2-10
ERRORS THAT LOSE DECISIONS (or blunders of boxers; 14 illus.) by C. Rose, Rs. 1-2
TRICKS OF SELF-DEFENCE (40 illus.) by Colingride Rs. 1-2
PARALLEL BAR (28 illus.) by Staff-Sergt. Moss Rs. 1-2
HORIZONTAL BAR (32 illus.) by Do Rs. 1-2
TEXT-BOOK ON SWIMMING (27 illus.) by Jabez Wolffe Rs. 1-2
COMPLETE SCIENCE OF WRESTLING (70 full-page photographs by Hackenschmidt Rs. 2-10
MUSCLE CONTROL (you will be thrilled to watch your muscles grow inch by inch from day to day, 54 full page photographs) by Maxick Rs. 2-10
CONTEMPORARY INDIAN PHILOSOPHY edited by Sir S. Radhakrishnan and H. J. Muirhead "A book edited by two such thinkers testifies its own worth. It deals with art and psychology..... The whole thing is a glowing testimony to the freshness and vitality of Indian thought in the twentieth century."—*London Mercury.* Demy 8vo. Rs. 12
KANT'S METAPHYSIC OF EXPERIENCE by H. J. Paton "A work which no student of Kant can be without... ...The work is written in charming literary style. Altogether it is a noble contribution to our national, philosophical literature."—*Expository Times.* Demy 8vo. Two vols. Rs. 22-8
THE WORLD'S UNBORN SOUL (Latest book) By Sir S. Radhakrishnan Rs. 1-8
ESSAYS IN COMMONSENSE PHILOSOPHY by C. E. M. Joad, Rs. 5-10
COUNTER ATTACK FROM THE EAST by Do. Rs. 5-10
SELECTION from KANT edited by Prof. Greene 3-12
Do HUME edited by Prof. Hendel, Rs. 3-12
Do ARISTOTLE edited by Prof. Ross Rs. 8-12
THE DAWN OF DAY by Nietzsche Rs. 7-8
THE GENEALOGY OF MORALS, PEOPLES & COUNTRIES by Do. Rs. 5-10
TWILIGHT OF THE IDOLS by Do. Rs. 7-8
THE CASE OF WEGNER by Do Rs. 3-12
PHILOSOPHY OF SPINOZA (3 in one vol; On The Improvement of the Understanding. The Ethics & The Correspondence) Rs. 12
WORLD'S LIVING RELIGIONS by R. E. Hume, Ph. D. Rs. 5-10
NATURE OF INTELLIGENCE by Prof. Thurstone Rs. 7-14
JUDGMENT OF REASONING in the Child by Prof. Piaget Rs. 7-14
WIT & ITS RELATION TO THE UNCONSCIOUS by Freud Rs. 9-6
PROBLEMS OF NEUROSIS (a book of case histories) by Adlier Rs. 6-6
INDIVIDUAL PSYCHOLOGY by Adler Rs. 13-8
PSYCHOLOGY TYRES by Jung Rs. 18-12
MAN & HIS BECOMING (according to the Vedanta) by Rene Guenon Rs. 7-14
OUTLINE OF ABNORMAL PSYCHOLOGY by Wm. Mcdugall Rs. 18-12
ELEMENTS OF SCIENTIFIC PSYCHOLOGY by Knight Dunlap Rs. 10-8
MYSTICISM FREUDIANISM by Do Rs. 9-6
OLD & NEW VIEWPOINTS IN PSYCHOLOGY by Do. Rs. 4-8
BEHAVIOURISM by Watson Rs. 9-6
THE POSITION OF WOMEN IN THE U. S. S. R. by G. N. Serebrennikov Rs. 5-10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE CONDITION OF BRITAIN by G. D. H. Cole and M. I. Cole, 480 pages, 12 diagrams Rs. 5-10

FREUD AND MARX: A DIALECTICAL STUDY by R. Osborn. With an introduction by John Strachey Rs. 6-6

SAVAGE CIVILISATION—A History of Chaos by T. H. Harrison. Superbly illustrated with 99 plates and cuts Rs. 12

THE IRISH REPUBLIC by Dorothy Macardle With an introduction by President de Valera: Over 1,000 pages Rs. 18-12

THE POST-WAR HISTORY OF THE BRITISH WORKING CLASS (Latest book by Allen Hutt, author of "The Condition of the Working Class in Britain," and "This Final Crisis. Rs. 5-10

WORLD HISTORY: The Growth of Western Civilization By Ralph Flenley and W. N. Weech. Joseph Shell in the *Manchester Evening News*: Some 800 pages, 353,000 words, and nearly 350 illustrations and maps. To me the work is a brilliant piece of *encyclopaedism*, informative and coherent; a finely managed narrative." 2nd large Impression. Large Crown 8vo. Rs. 9-6 Illustrated prospectus, post free.

THE MONEY MYSTERY: An Explanation for Beginners By Sir Norman Angell. 2nd Impression Crown 8vo. Rs. 2-10. *Daily Herald*: 'A short but beautifully lucid book, which explains, in a way that the most inexpert can understand the agreed truths about money.

G. K. CHESTERTON'S AUTOBIOGRAPHY Rs. 7-14

THE DEFENCE OF TERRORISM (This famous book has now been issued in a cheap edition with a new introduction by the author of the present situation of Communism, particularly in England by Leon Trotsky Rs. 2-10

A SHORT HISTORY OF MUSIC by Dr. Alfred Einstein Rs. 4-8

LEAVES FROM THE JUNGLE—This is the diary of a man who has chosen to leave a promising career in England to live isolated from other Europeans, among a tribe of Indian aboriginals called the Gonds, in the jungles of Central India; 17 illus. by Verrier Elwin. Rs. 6-12

FREEDOM, LOVE & TRUTH (A gleaning of the spiritual litereture of 2000 years) by W. R. Inge Rs 9-6

A SHORT HISTORY OF INDIA by Sir Atul Chandra Chatterjee & W. H. Moreland. Rs. 9-6

HINDU CIVILISATION (A study from the earliest times to the establishment of the Maurya Empire) by B. K. Mookerjee Rs. 11-4

COMMISSION OF ENQUIRY INTO TRAFFIC IN WOMEN & CHILDREN IN THE EAST & SUMMARY OF THE REPORT TO COUNCIL—A League of Nations Publication Rs. 12

SCIENCE VERSUS CRIMES—(Our Criminal population is increasing at the rate of 9% a year; in Washington alone, The Division of Investigation had no File 4000000 fingerprints & 3000000 photos of known criminals; the author herein presents the only way, as formulated by science, to combat and root out this dangerous population—The Science of New Criminology; 11 illus.) by Henry Robinson. Rs. 9-6

INDIA & THE WORLD by Jawaharlal Nehru. Rs. 3-12

BOADICEA (a play) by Laurence Binyon Re. 1-4

FIRST BLOOD (a play) by Allan Monkhouse Re. 1-14

MY BEST PLAY—Contributors: Noel Ceward, Somerset Maugham, Clifford Bax, Clemence Dane, A. A. Milne, Lenox Robinson, J. Van. Druten. & C. K. Munro Rs. 4-8

PLAYS OF ANTON TCHEKHOV—Woodcuts by Howrad Simon de-luxe edition Rs. 4-8

LIGHTER ESSAYS Contributors: Alpha of the Plough, Bellion, Addison, Stevenson, Steele, Frazer, Lamb, W. H. Hudson, Irving, Mitford Thoreau, Frederic Jerome, Goldsmith Thackeray, Alexander Smith, Robert Lynd & Edmund Blunden; with biographical notes of the authors Re 1-8

ESSAYS BY MODERN WRITERS—Contributors; Max Beerbhom, Alpha of the Plough, C. E. Montague, Robert Lynd, Rose Macaulay, Conrad, Alice Meynell, Viscount Grey, Lytton Strachey, Trevelyan, Virginia Woolf, Wm. R. Inge, Edmund Blunden, Arthur Bryant, Lowes Dickinson, Hilare Belloc; with biographical notes of the authors. Re. 1-8

MODERN ONE-ACT PLAYS—Contributors: John Drinkwater, Gordon Bottomley, H. Brighouse, Eden Philpotts, Thornton Wilder, Clifford Bax, John Galsworthy, & Saki; with biographical notes of the authors. Re. 1-8

ABINGER HARVEST—In 5 parts viz. The Present, Books, The Past, The East (which include chapters on-Nine Gems of Ujjain, Advance India, Jodhpur, The Suppliant, Pan, Hickey's Last Party, Books by Tagore, The Mind of the Indian Native State, & Hymn Before Action) & The Abinger Pageant—by E. M. Forster. Rs. 9-8

Science

MAJOR MYSTRIES OF SCIENCE (64 pages of illustrations) by H. G. Garbedian Rs. 6-8

GENETICS by H. S. Jennings Rs. 11-4

AVIATION OF TO-DAY (321 illustrations and 45 diagrams by Ower and Nayler Rs. 11-4

THE NEW ILLUSTRATED NATURAL HISTORY OF THE WORLD (24 colour plates & over 300 Photographs) edited by Ernest Protheroe Rs. 11-4

FLYING & HOW TO DO IT Numerous drawings & diagrams—by Assen Jordanoff Rs. 3-12

CLIMATES OF THE CONTINENTS—153 maps & diagrams by W. G. Kendrew Rs 15-12

ELEMENTS OF PROBABILITY by H. Levy & L. Roth Rs. 11-4

THE REVOLUTION IN PHYSICS by Ernest Zimmer—introduction by Max Planck and translated from the German by Stafford Hatfield. With 58 diagrams and illustrations. Rs. 9-6

SOVIET SCIENCE by J. G. Crowther—The book starts with a short Chapter on Dialectical Materialism as scientific developments in the U. S. S. R. are incomprehensible without some knowledge of this philosophy and contains accounts of the organization and research in about thirty of the leading scientific institutes in the U.S.S.R. With 16 art plates. Rs. 9-6

HOW WIRELESS CAME by John Lagdon Davies—It takes particular care to give a very full, clear account of those basic facts about electricity which must be understood if a boy's wireless set is not to remain a mere box of tricks. With 58 diagrams. Rs. 4-8

TELEVIEWING by Ernest Robinson: Foreword by Gerald Cock. Director of Television of the British Broadcasting Corporation. The book tells in simple language the complete story of television as it is today and as it may be to-morrow. With 32 diagrams Rs. 4-8

RADIO by Rudolf Arnheim. The author considers broadcasting from every aspect, beginning with its scientific foundation in the laws of acoustics; in relation to our conceptions of space; and to the whole range of the psychological effects of sound divorced from sight. It is in this very limitation, the blindness of the listener, that Dr. Arnheim finds the particular virtue of radio; and the basis of its future development as an art. With 5 diagrams and 32 art plates. Rs. 9-6

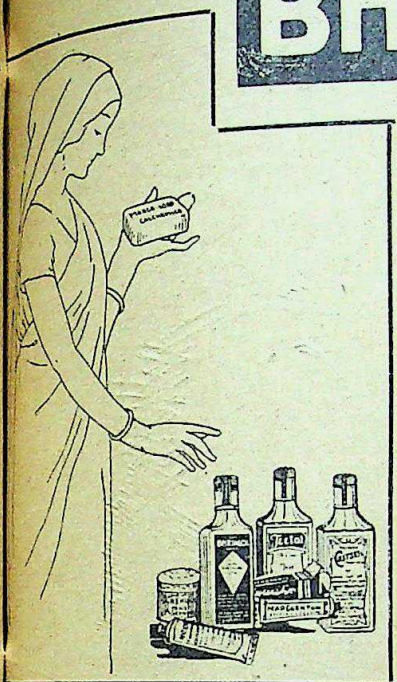
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There! She has spotted the right thing!

IT IS CALCHEMICO'S

BHRINGOL



A hair oil of rare quality! Prevents baldness and cools brain; Refreshes memory and reduces blood-pressure; Imparts luxuriance to impoverished hair.

BHRINGOL

is delicately perfumed and is prepared from some special Ayurvedic herbs, such as Bhringaraj amla, etc. combined with best modern scientific hair-growing ingredients.

CALCUTTA CHEMICAL, BALLYGUNGE, CALCUTTA.

JUST PUBLISHED *JUST PUBLISHED*

THE MAHABHARATA

for the first time critically edited by

Dr. V. S. SUKTHANKAR, M.A., Ph.D.,

and illustrated by

Shrimant BALASAHEB PANT PRATINIDHI, B.A., *Raja of Aundh*

VOLUME FIVE

THE VIRATAPARVAN

Edited by **Prof. RAGHU VIRA, M.A., Ph.D., D.Litt, &c.**

Professor of Sanskrit, Sanatan Dharma College, Lahore.

This is fascicule 8 of the Critical and Illustrated Edition of the Great Epic of India, published by the Bhandarkar Oriental Research Institute, Poona. The fascicule comprises pp. LX+364, containing three-coloured illustrations and a facsimile of a S'āradā MS. of the Virāṭaparvan.

Price of Fascicule	8	(Virataparvan)	Rs. 11
Price of "	1—7	(Adiparvan)	Rs. 34

Postage extra.

Fascicules are not sold singly.

For particulars apply to:

The Secretary, MAHABHARATA EDITORIAL BOARD

Bhandarkar Oriental Research Institute

POONA 4 (INDIA)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOT ONLY TO YOUR HEALTH
BUT YOU REALLY
DRINK HEALTH
when you take
Alembic
HEMO · DRAKSO MALT

Alembic
THE SIGN OF PURITY

THE ALEMBIC CHEMICAL WORKS Co., LTD
BOMBAY · BARODA · MADRAS
STEPHEN HOUSE, 5, DALHOUSIE Sq., CALCUTTA.

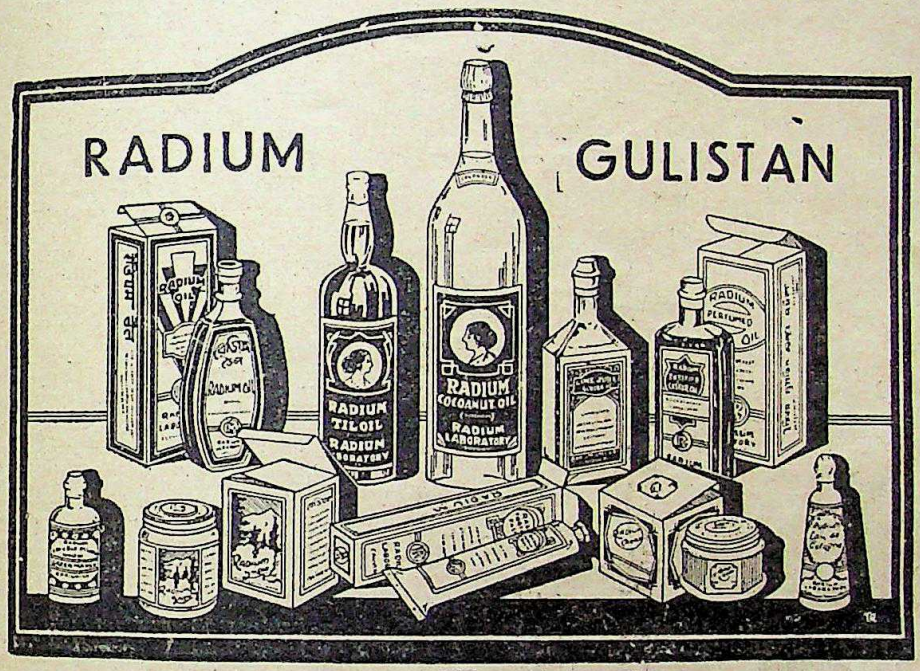
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

YOUR DUTY—

Those who are in the habit of using cosmetics like Snow and Cream and scents like Eau-de-Cologne will find the products of the Radium Laboratory in no way different from those of foreign make. Under the circumstances, I consider it their duty to encourage Swadeshi enterprise on this behalf.

— RABINDRANATH TAGORE.



Radium Snow, Radium Cream, Radium Castor Oil, Radium Oil, Radium Cantharidine Oil, Radium Til Oil, Radium Cocoanut Oil, Radium Eau-de-Cologne, Radium Tooth Paste, Radium Rose-water, Radium Lime Juice Glycerine.

It is a positive pleasure to state that the various toilet preparations of the Radium Laboratory are of the highest standard in appearance, quality and get-up. Special commendations might be made of "Radium Tooth Paste" for efficacy in all dental troubles and to Radium Eau-de-Cologne" for its lasting mild aroma and soothing effect. These stand very good comparison with the best of their kind of any foreign make.

(*Sd.*) TATINI DAS,
Principal, Bethune College.

Dr. H. K. SEN, M.A., P.R.S., D.I.C., D. SC. (London), Professor of Applied Chemistry, University of Calcutta, observes—

I have examined "Radium Castor Oil" manufactured by Radium Laboratory. This is made of pure vegetable oil. There is no mineral oil in it nor any ingredient harmful to the hair.

For some time, I am regularly using "Radium Oil." The smell is sweet. It is actually a brain-soother and hair-grower

(*Sd.*) H. K. SEN.

RADIUM LABORATORY : : : CALCUTTA

Office: Phone No. 2183 BZ. Laboratory: Phone No. 3062 BZ.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Phone: B. B. 3281
Address: 120-2, Upper Circular Road

Single Copy As. 12
Annual Subscription Rs. 8-8

THE MODERN REVIEW

Vol. LXI., No. 5

Whole No. 365

CONTENTS FOR MAY, 1937

CHINA AND INDIA	*Rabindranath Tagore*	497
MUDDLED EUROPE	*Major D. Graham Pole*	500
PARAMAHANSA RAMAKRISHNA AS A MYSTIC	*Dr. Sir Brajendra Nath Seal*	504
THE NEW SOVIET CONSTITUTION	*Hirendra Nath Mukherjee*	507
THE DOON SCHOOL (*illust.*)	*Dr. H. S. Bhoi*	513
WHAT YOU SEE IN SWEDEN (*illust.*)	*Dr. B. Brilioth*	516
ARE THE "INTERIM MINISTRIES" UNCONSTITUTIONAL ?	*Dr. Nandalal Chatterji*	520
THE INDIAN STATES AND THE FEDERATION	*Dwijes Gupta*	523
THE SEPARATION OF BURMA AND INCREASED POSTAL RATES	*J. M. Ganguli*	527
REVEREND ALEXANDER DUFF'S IMPERIALISM	*Manilal C. Parekh*	529
PRIMARY EDUCATION IN BENGAL	*Prof. D. M. Sen*	532
"THE QUEST ETERNAL": A STUDY	*Prof. S. N. Ray*	536
VIKRAMPUR MUSEUM, ARIAL (*illust.*)	*Rames Basu*	540
REVIVAL OF SINO-INDIAN CULTURAL INTERCOURSE (*illust.*)		544
COMMENT & CRITICISM		548
THE WORLD FELLOWSHIP OF FAITHS (*illust*)	*Miss Padmavati Chinnappa*	549
ROMANCE AND REALITY	*Sita Devi*	552
THE RUPEE-RATIO CONTROVERSY	*H. L. Dey*	558
BOOK REVIEWS	*X., P. R. Sen, Dhurjati Mukherji, Naresh Chandra Roy, A. C. N., Adris Banerji, Chintaharan Chakravarti, U. C. Bhattacharjee, Nirmal Kumar Bose, Rames Basu, K. M. J.*	563

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SIEMENS-SCHUCKERT

FANS

ACCEPTED BY
INDIAN STORES
DEPARTMENT
1936 - 37

SIEMENS

SIEMENS (INDIA) LTD

CALCUTTA, P.O. BOX No 2109
BOMBAY, P.O. BOX No 898
LAHORE, P.O. BOX No 147
MADRAS, P.O. BOX No 1203
AHMEDABAD Ried Road
KARACHI P.O. BOX No 180
CAWNPORE The Mall

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS---(Contd.)

TROUBLE ON THE NORTH-WEST FRONTIER AND AFTER — *Jogesh C. Bagal* 571

THE DISCRETIONARY POWERS OF THE GOVERNOR IN THE NEW CONSTITUTION — *Dr. Nandalal Chatterji* 574

INDIAN WOMANHOOD (*illust.*) 577

A LAYMAN'S APPRECIATION OF SHAKESPEARE — *C. L. R. Sastri* 579

FOREIGN PERIODICALS:

- China and Industrialization 583
- Small Industries of Japan 584
- Training of the German Youth 584
- Censorship of Literature in Germany 585
- Whither Islam? 585
- Why the Bengal Muhammadans are more backward in Education? 586

INDIAN PERIODICALS:

- The Parliament of Religions 587
- Opportunities for Serving our People 587
- "Interim Ministry" 587
- How to Raise the Standard of Living 588
- Hindu Architecture and Art in Angkor 588
- The Character of Indian Art 589
- Jatak Literature of the Buddhists 589
- A Hundred Years of Indian Literature 590
- A Satirist's Apologia 591
- The Writer in a Changing World 591
- Karl Pearson 592

NOTES (*illust.*) 595

ARE YOU A BIG FAILURE IN LIFE

We invite you to send for free particulars explaining how you can acquire success, health, wealth and prosperity. Write to-day enclosing nine pies stamp for postage to—

DAWN OFFICE, Sammohini Ashram, DELHI.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE
MOST DEPENDABLE INVESTMENT
WHICH ENSURES A LIFE OF
EASE AND COMFORT

TO YOURSELF IN YOUR OLD AGE
OR TO YOUR WIFE AND CHILDREN

WHEN YOU THEIR BREADWINNER
ARE NO LONGER THERE TO PROVIDE
FOR THEIR DAILY NECESSITIES

IS

LIFE ASSURANCE

INVEST NOW IN AN "ORIENTAL"
POLICY

AND ENSURE

YOUR AND YOUR DEPENDENTS' FUTURE

Write for particulars to :—

THE ORIENTAL

GOVERNMENT SECURITY LIFE ASSURANCE CO., LTD.

Established 1874 *Head Office* : **BOMBAY**

or to any of the Company's undermentioned offices :—

Or the Oriental Life Office, 2, Clive Row, Calcutta

Agra	Jalgaon	Patna
Ajmer	Jalpaiguri	Peshawar
Ahmedabad	Jodhpur	Poona
Allahabad	Jubbulpore	Raipur
Ambala	Karachi	Rajshahi
Amritsar	Kuala Lumpur	Ranchi
Bangalore	Lahore	Rangoon
Bareilly	Lucknow	Rawalpindi
Bellary	Madras	Singapore
Calicut	Mandalay	Sukkur
Coimbatore	Madura	Trichinopoly
Colombo	Mercara	Trivandrum
Dacca	Mombasa	Vellore
Delhi	Multan	Vizagapatam
Gauhati	Mysore	
Guntur	Nagpur	

Calcutta Office Telephone No. Cal. 500

MAKE SCENTED HAIR OILS
AT HOME AND SAVE MONEY.

Why buy Scented Hair Oils from the market ? Make your own Scented Hair Oils at your own home and save money. Mix any one kind of Mohini Pure Scents with 16 Ounces of Cocoanut, Groundnut, Castor or Gingelly Oil. and you will get the Best Scented Hair Oil at a very cheap cost.

FREE PRESENTS :—Every purchaser will get free :—(1) 1 Packet of Alkanet Root for colouring oil Red, (2) The Art of Perfumery.

Names and Prices of Mohini Pure Scents :—

Champak	Rose	Hena	Motia
Khas	Kadamba	Lily	Sweet
Keora	Jasmin	Lotus	Chameli
Musk	Bokul	Cologne	Violet

Sold in Half Ounce Phial at Re. 1 per ½ oz. Phial. Packing, Postage and V. P. Extra.

S. PAUL & Co., Perfumers, (DEPT. M.R.),
4, Hospital Street, Dharamtola, Calcutta.

Famous Doctors Recommend

DR. PAUL'S VIM PILLS

For Nervous Debility, Organic Weakness, Loss of Strength, Diabetes, Gout, Rheumatism, etc.

Made from Harmless Vegetable Products. Purify Blood, Increases Memory, Strength, Brain Power, Nerve Power and Organic Power most Wonderfully. Price Rs. 2 per Phial of 30 Pills. V.P. Extra.

Sold by all Chemists and Druggists.

S. PAUL & CO., Chemists, (M.R.)
4, Hospital Street, Dharamtola, Calcutta.

WONDERFUL ASTROLOGER

Consult the Greatest Astrologer & Palmist in India **Prof. R. C. Bhattacharyya, Jyotisarnaba, M.R.A.S (Lond.)** of Continental fame, President, All-India Astrological & Astronomical Society (Estd. 1907) for your past, present and future, foretold miraculously. Patronised by the High Court Judges, Magistrates, Maharajas, Nawabs and many other noble personages of India and abroad. Free prospectus on request.

ANNUAL LIFE READING (Monthly information) Rs. 4, Detail Rs. 8, WONDERFUL TALISMAN (DHANADA)—Wearer is sure to acquire immense wealth, high fame, good health, son, success in undertakings, prosperity in service and business, etc. Rs. 7-10. Special, giving immediate effects. Rs. 29-11.

BASIKARANA TALISMAN—Wearer of this will acquire the unique power of bringing any desired person under control Rs. 4-9. Special Rs. 34-2.

N. B. :—If fails, money refunded guaranteed.

President—ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY,

105 (M.), Grey Street, Sovabazar, Calcutta.
Phone No. B.B. 3685.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Does Your BLOCK pay ?

IT SHOULD

And if The Reproduction Syndicate makes it . . .

IT DOES

• Every day the Reproduction Syndicate comes face to face with the problem of selling by the printed picture and words. • We combine skilled craftsmanship with the best and most modern products of the Blockmaking art.

• For prompt, sales-minded handling of your next Designing and Blockmaking job, call The Reproduction Syndicate by merely ringing **Bara Bazar 601.**

BB 601

CALCUTTA
184A, Muktaram Babu Street

REPRODUCTION SYNDICATE

MARQUESS OF ZETLAND,

Secretary of State for India, Graciously remarked while Governor of Bengal.

I visited the Sakti Oushadhalaya on July 17, 1920, I was astonished to find a factory at which the production of Medicines was carried on so great a scale * * * * MATHUR BABU seems to have brought the Productions of Medicines in accordance with the prescriptions of the ancient Shastra to a high pitch of efficiency.

CHYABANAPRASH Rs. 3 PER SEER } ADHYAKSHA MATHUR BABU'S { MAKARADHWAJA Rs. 4 PER TOLA

SAKTI OUSHADHALAYA-DACCA

ESTD. 1901

MRITASANJIBANI-SURA

The Best Ayurvedic Tonic Wine for Nervous Breakdown, Acidity, All sorts of Liver Troubles etc. Most profitably used after Delivery and by the convalescents, after all diseases.

Rs. 2-8 pint, Rs. 4-8 quart a bottle.

Proprietors :—MATHURA MOHAN, LALMOHAN & PHANINDRA MOHAN MUKHAPADHAYAYA, CHAKRABARTY.

Branches :—7 in Calcutta and nearly 50 all over India and Burma, Catalogue Free on application.

Managing Proprietor—

MATHURAMOHAN MUKHOPADHYAYA, CHAKRAVORTY, B.A.,

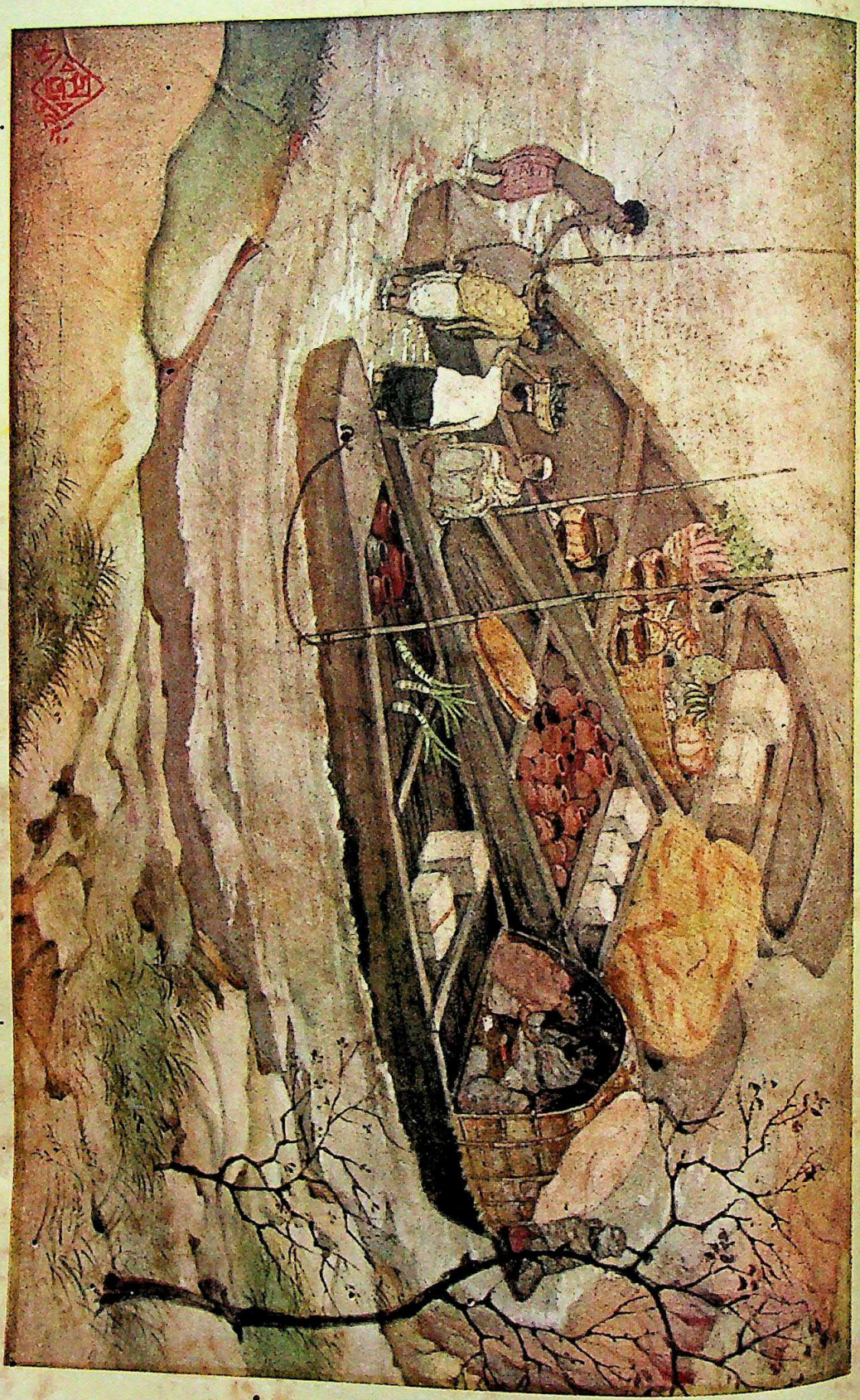
Calcutta Head Office :—52-1, Beadon Street. Branch :—12, Chowringhee, Calcutta, Madras Branch : 4H, Kalva Devi Road, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



BOATS
By Satyaranjan Mazumdar

Prabasi Press, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE MODERN REVIEW

MAY 1937

VOL. LXI., No. 5 WHOLE No. 365

CHINA AND INDIA

BY RABINDRANATH TAGORE

THE most memorable fact of human history is that of a path-opening, not for the clearing of a passage for machines or machine guns, but for helping the realisation by races of their affinity of minds, their mutual obligation of a common humanity. Such a rare event did happen and the path was built between our people and the Chinese in an age when physical obstruction needed heroic personality to overcome it and the mental barrier a moral power of uncommon magnitude. The two leading races of that age met, not as rivals on the battle-field each claiming the right to be the sole tyrant on earth, but as noble friends, glorying in their exchange of gifts. Then came a slow relapse into isolation, covering up the path with its accumulated dust of indifference. Today our old friends have beckoned to us again, generously helping us to retrace that ancient path obliterated by the inertia of forgetful centuries,—and we rejoice.

This is, indeed, a great day for me, a day long looked for, when I should be able to redeem, on behalf of our people, an ancient pledge implicit in our past, the pledge to maintain the intercourse of culture and friendship between our people and the people of China, an intercourse whose foundations were laid eighteen hundred years back by our ancestors with infinite patience and sacrifice. When I went to China several years ago I felt a touch of that great stream of life that sprang from the heart of India and overflowed across mountain and desert into that distant land, fertilising the heart of its people. I thought of that great pilgrimage, of those noble heroes, who, for the sake of their faith, their ideal of the liberation of self that leads to the perfect love which unites all beings, risked life and accepted banishment from home and all that was familiar to them. Many perished and left no trace behind. A few were spared to tell their story, a story not of adventurers and trespassers whose heroism has proved a mere romantic excuse for careers of unchecked brigandage, but a story of pilgrims who came to offer their gifts of love and wisdom, a story indelibly recorded in the cultural memory of their hosts. I read it when I was received there as a representative of a revered race and felt proud as I traced the deep marks our ancestors had left behind of their achievements. But I also felt the humiliation of our long lasting evil fate that has obscured for us in an atmosphere of inanity the great human value of a noble endeavour, one of the most precious in the history of man.

I told my Chinese hosts on that occasion: "My friends, I have come to ask you to re-open the channel of communication which I hope is still there; for though overgrown with weeds of oblivion, its lines can still be traced: I have not the same voice that my ancestors had. I have not the wisdom they possessed. My life has not attained that consciousness of fulfilment needed to make this message fruitful. We in India are a defeated race; we have no power, political, military or commercial; we do not know how to help you or injure you materially. But fortunately we can still meet you as your guests, your hosts, your brothers and your friends. Let that happen. I invite you to us as you have invited me. I do not know whether you have heard of the institution I have established in my land. Its one object is to let India welcome the world to its heart. Let what seems a barrier

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

become a path, and let us unite, not in spite of our differences, but through them. For differences can never be wiped away, and life would be so much the poorer without them. Let all human races keep their own personalities, and yet come together; not in a uniformity that is dead, but in a unity that is living."

That has happened and friends are here from China with their gift of friendship, and co-operation. The Hall which is to be opened today will serve both as the nucleus and as a symbol of that larger understanding that is to grow with time. Here students and scholars will come from China and live as part of ourselves, sharing our life and letting us share theirs, and by offering their labours in a common cause, help in slowly rebuilding that great course of fruitful contact between our peoples, that has been interrupted for ten centuries. For this *Visva-Bharati* is, and will, I hope, remain a meeting place for individuals from all countries, East or West, who believe in the unity of mankind and are prepared to suffer for their faith. I believe in such individuals even though their efforts may appear to be too insignificant to be recorded in history.

It might be supposed that in a world so closely knit by railways, steamships and air lines, where almost every big city is cosmopolitan, such special invitations for contact are superfluous. But, unfortunately, the contacts that are being made today have done more to estrange and alienate peoples from one another than physical inaccessibility ever did. We are discovering for ourselves the painful truth that nothing divides so much as the wrong kind of nearness. People seem to be coming in each other's way, dodging and trapping one another, without ever coming together. We meet others, either as tourists when we merely slide against the surface of their life, entering hotels only to disappear from their land, or as exploiters in one disguise or another. We are living in a world where nations are divided into two main groups —those who trample on others' freedom, and those who are unable to guard their own; so that while we have too much of intrusion on others' rights, we have hardly any intercourse with their culture. It is a terrorised world, dark with fear and suspicion, where peaceful races in dread of predatory hordes are retreating into isolation for security.

I am reminded of my experience as we were travelling up from Shanghai to Nanking along the great river, Yang Tse. All through the night I kept on coming out of my cabin to watch the beautiful scene on the banks, the sleeping cottages with their solitary lamps, the silence spread over the hills, dim with mist. When morning broke and brought into view fleets of boats coming down the river, their sails stretching high into the air, a picture of life's activity with the perfect grace of freedom, I was deeply moved and felt that my own sail had caught the wind and was carrying me from captivity, from the sleeping past, out into the great world of man. It brought to my mind different stages in the history of man's progress.

In the night each village was self-centred, each cottage stood bound by the chain of unconsciousness. I knew, as I gazed on the scene, that vague dreams were floating about in this atmosphere of sleeping souls, but what struck my mind more forcibly was the fact that when men are asleep they are shut up within the very narrow limits of their own individual lives. The lamps exclusively belonged to the cottages which in their darkness were in perfect isolation. Perhaps, though I could not see them, some prowling bands of thieves were the only persons awake, ready to exploit the weakness of those who were asleep.

When daylight breaks we are free from the enclosure and the exclusiveness of our individual life. It is then that we see the light which is for all men and for all times. It is then that we come to know each other and come to co-operate in the field of life. This was the message that was brought in the morning by the swiftly moving boats. It was the freedom of life in their outspread sails that spoke to me; and I felt glad. I hoped and prayed that morning had truly come in the human world and that the light had broken forth.

This age to which we belong, does it not still represent night in the human world, a world asleep, whilst individual races are shut up within their own limits, calling themselves nations, which barricade themselves, as these sleeping cottages were barricaded, with shut doors, with bolts and bars, with prohibitions of all kinds? Does not all this represent the dark age of civilization, and have we not begun to realize that it is the robbers who are out and awake?

But I do not despair. As the early bird, even while the dawn is yet dark, sings out and proclaims the rising of the sun, so my heart sings to proclaim the coming of a great future which is already close upon us. We must be ready to welcome this new age. There are some people, who are proud and wise and practical, who say that it is not in human nature to be generous, that men will always fight one another, that the strong will conquer the weak and that there can be no real moral foundation for man's civilisa-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We cannot deny the facts of their assertion that the strong have their rule in the human world: but I refuse to accept this as a revelation of truth.

It is co-operation and love, mutual trust and mutual aid which make for strength and real spirit of civilization. New spiritual and moral power must continually be developed to enable them to assimilate their scientific gains, to control their weapons and machines, or these will dominate and enslave them. I know that many will point to the weakness of China and India and tell us that thrown as we are among other ruthlessly strong and aggressive world peoples, it is necessary to emphasise power and progress in order to avoid destruction. It is indeed true that we are weak and disorganised, at the mercy of every barbaric force, but that is not because of our love of peace but because we no longer pay the price of our faith by dying for it. We must learn to defend our humanity against the violence of the strong, only taking care that we do not imitate their ways and, by turning ourselves brutal, destroy those very values which alone make our humanity worth defending. For danger is not only of the enemy without but of the treason within us. We had, for over a century, been so successfully hypnotised and dragged by the prosperous West behind its chariot that, though choked by the dust, deafened by the noise, humbled by our helplessness, overwhelmed by speed, we yet agreed to acknowledge that this chariot-drive was progress, and that progress was civilization. If we ever ventured to ask, however humbly: "Progress towards what, and progress for whom?"—it was considered to be peculiarly and ridiculously oriental to entertain such doubts about the absoluteness of progress. It is only of late that a voice has been heeded by us, bidding us to take account not only of the scientific perfection of the chariot, but of the depth of ditches lying across its path. Today we are emboldened to ask: what is the value of progress if it make a desert of this beautiful world of man? And though we speak as members of a nation that is humiliated and oppressed and lies bleeding in the dust, we must never acknowledge the defeat, the last insult, the utter ruin of our spirit being conquered, of our faith being sold. We need to hear again and again, and never more than in this modern world of head-hunting and cannibalism in disguise that:—By the help of unrighteousness men do prosper, men do gain victories over their enemies, men do attain what they desire; but they perish at the root.

It is to this privilege of preserving, not the mere body of our customs and conventions, but the moral force which has given quality to our civilization and made it worthy of being honoured, that I invite the co-operation of the people of China, recalling the profound words of their sage, Lao-tze: Those who have virtue attend to their obligations; those who have no virtue attend to their claims. Progress which is not related to an inner ideal, but to an attraction which is external, seeks to satisfy endless claims. But civilization, which is an ideal, gives us power and joy to fulfil our obligations.

Let us therefore abide by our obligation to maintain and nourish the distinctive merit of our respective cultures, and not be misled into believing that what is ancient is necessarily outworn and what is modern is indispensable. When we class things as modern or old we make a great mistake in following our calendar of dates. We know that the flowers of Spring are old, that they represent the dawn of life on earth,—but are they therefore symbols of the dead and discarded? Would we rather replace them with artificial flowers made of rags, because they were made "yesterday"? It is not what is old or what is modern that we should love and cherish but what has truly a permanent human value. And can anything be more worthy of being cherished than the beautiful spirit of the Chinese culture that has made the people love material things without the strain of greed, that has made them love the things of this earth, clothe them with tender grace without turning them materialistic? They have instinctively grasped the secret of the rhythm of things,—not the secret of power that is in science, but the secret of expression. This is a great gift, for God alone knows this secret. I envy them this gift and wish our people could share it with them.

I do not know what distinctive merit we have which our Chinese friends and others may wish to share. Once indeed our sages dedicated themselves to the ideal of perfect sympathy and intellect, in order to win absolute freedom through wisdom and absolute love through pity. Today we cannot boast of either such wisdom or such magnanimity of heart. But I hope we are not yet reduced to such absolute penury of both as not to be able to offer at least a genuine atmosphere of hospitality, of an earnestness to cross over our limitations and move nearer to the hearts of other peoples and understand somewhat of the significance of the endless variety of man's creative effort.

14th April, 1937.

Address delivered on the occasion of the opening of the Chinese Hall at Santiniketan.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MUDDLED EUROPE

By Major D. GRAHAM POLE

Signor Mussolini has got the jitters. His speeches grow wilder and wilder but more revealing still he is chopping and changing his alliances, reversing what seemed to be settled policies. Plainly he is frightened at the position in which he finds himself. He has got his Empire in Abyssinia now but he has obtained it at the price of losing the respect of any decent opinion there is in the world. Moreover in doing so he has made an enemy of Great Britain and Great Britain is going to raise up a great force to keep him in check in the Mediterranean.

The conquest of Abyssinia was altogether too easy and it went to his head like wine. But he is learning now that it is not the conquest of an empire but its consolidation which is the greater task. Abyssinia may drain Italy of men and money for years and years before it begins to pay any dividends. And if it is going to do this, how can Italy play a leading role in Europe? Especially when Great Britain has decided to sit on her tail in the Mediterranean. That is why Signor Mussolini is getting so shrill and is so nervously shuffling his alliances. His day in Europe is over—even though, in the true dying lion tradition, he attempt some last mad venture before he goes.

Italy's flash in the pan has been pretty characteristic. Signor Mussolini dreams of Imperial Rome but it is Renaissance Italy from which he derives. As in the age of the Italian Renaissance, poison has been the favourite weapon. Not force of arms but poison gas has defeated Abyssinia. Similarly the Catholic Church plays an inscrutable hand. When all the civilised world is aghast at the blood on Italy's hands, the Pope crowns the ocassion by offering to the Queen of Italy, to the new Empress of Abyssinia, the gift of the Golden Rose. Finally even the touch of the ludicrous is not lacking. The princes of the Renaissance were famed for their mistresses. Signor Mussolini's mistress, Mem. Magda Fontange, has got into the news at the psychological moment. In Paris she has shot at the Count de Chambrun, the former French Ambassador to Rome. In her flat were found a three foot square signed portrait of Signor Mussolini and her diary chock full of references to her exalted lover and of unmistakeable topographical descriptions of the rooms in which he lives.

But it is in Spain of course that Signor Mussolini, and the world, is discovering the hollowness of Italian pretensions. In the past ten days the Spanish Government forces have made a desperate effort to prevent the final encirclement of Madrid, to keep open the remaining road to Valencia, and the effort is so is succeeding. General Franco, the Spanish rebel leader, has seen this his fifth offensive on Madrid end in disaster—and his Italian allies flee so precipitately that their flight was plainly visible from the hills. "There were no two ways about it," writes a War Correspondent. "The Italians fled so precipitately that six field guns, three lorry loads of ammunition and sixty transport lorries were abandoned, as well as numbers of machine guns and machine-gun rifles."

Poor Italian soldiers! They are seeing more real fighting in Spain than ever they saw in Abyssinia, where poison gas and the native Askaris did all the major work. When they fight in Europe, thrown into a quarrel which is not in any reality their own, and against fellow Latins to whom the quarrel is honour and life itself, they soon lose heart. The *Daily Telegraph* has been banned in Rome for reporting that the fleeing Italians were being pursued at the bayonet point. The *News Chronicle* has been banned for a long time. If Rome could read it they might learn of things even more strange. Italian prisoners, brought before the Spanish Minister of Education and other officials for questioning, joined with the Spaniards in singing "The Red Flag." The Spanish guns too are firing strange "shells" into the Italian lines. These are leaflets setting forth the Spanish case and exposing the plot of the Fascists in Italy and the Fascists in Spain to destroy Spanish independence. *This is the first criticism of their regime that these Italians have read since it was set up in 1922, as Mr. Vernon Bartlett points out.*

Perhaps it is worth pausing for a moment on this last point. It must never be forgotten that in Dictatorship countries there is no public opinion save that put out by the dictatorship. Italians and Germans simply do not know how

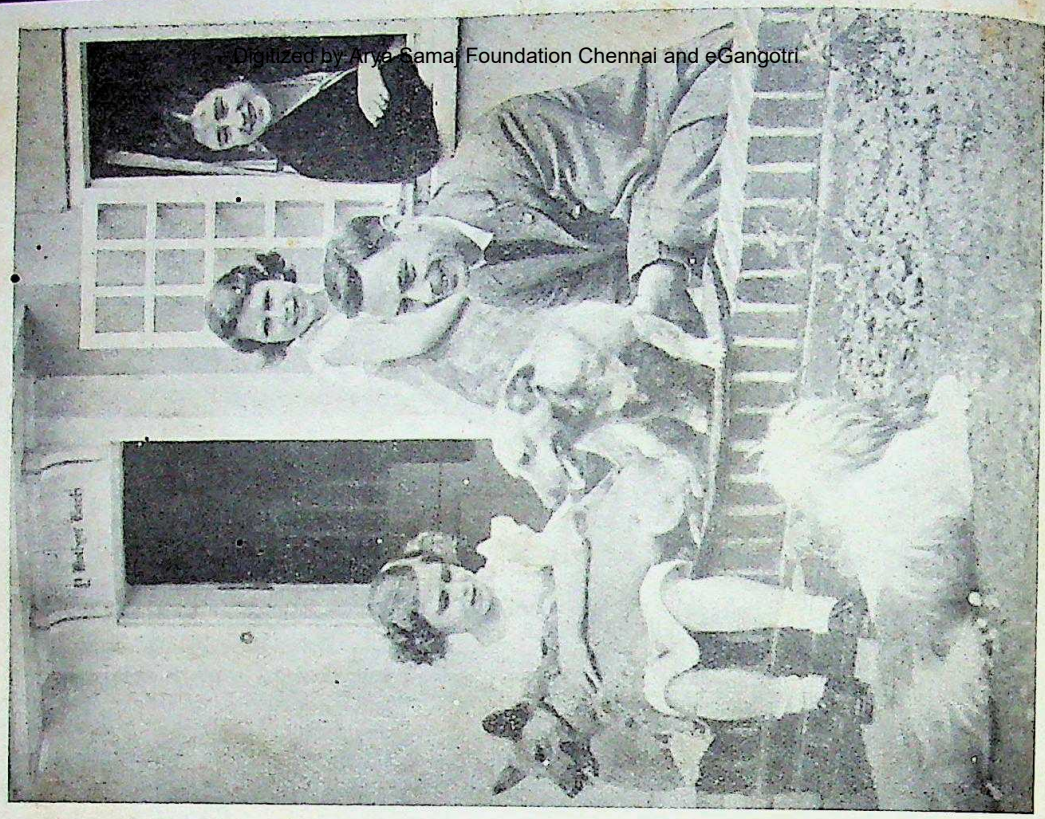
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

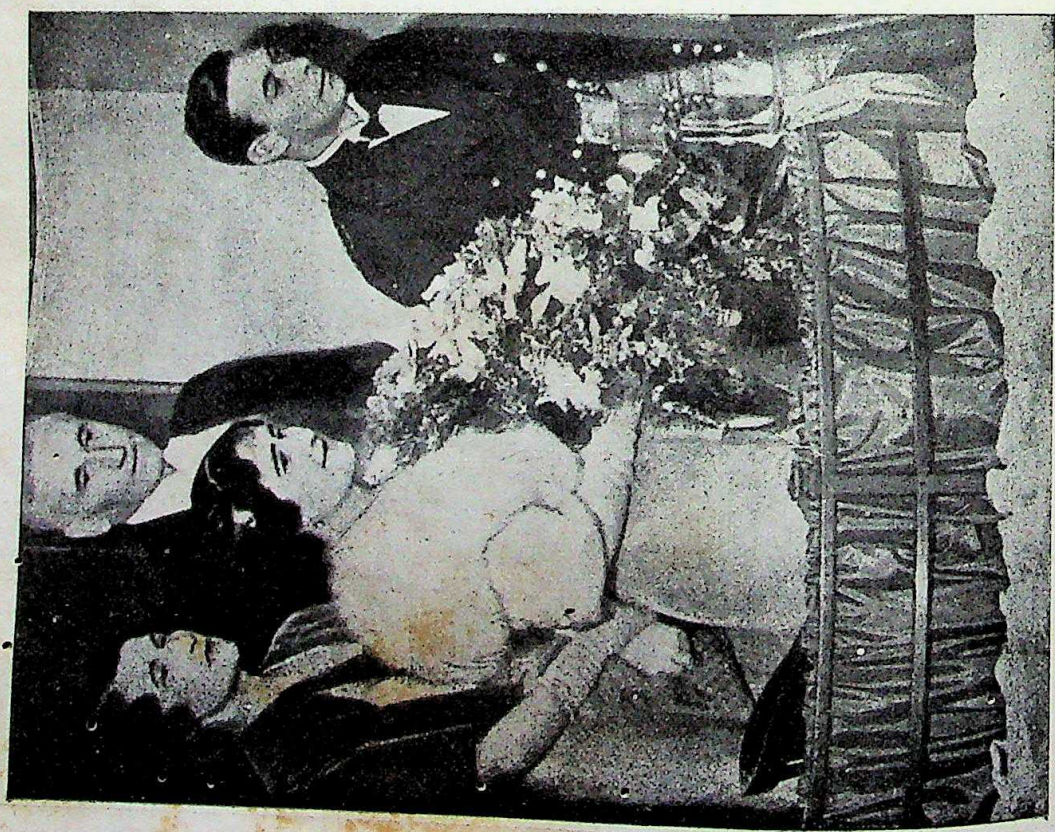
King George VI as Admiral of the Fleet

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



King George VI, the Queen and the Princesses



The King and Queen performing their last public duty as Duke and Duchess of York in Edinburgh

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their action is regarded by the rest of the world or even what their action is unless it suits the Dictators to tell them. This is of overwhelming importance when it comes to questions of war. Not upon the rights and wrongs of a case, not upon its economic pros and cons, but at the behest of their Dictators will Italians and Germans go to war (I do not add Russians because Russia, like her democratic ally France, will not make an aggressive war). And so afraid is Signor Mussolini of what his Italians have discovered while fighting in the Spanish War that it is said that these unfortunate men may not be allowed to return to Italy again. They will leave Spain only to go to Abyssinia.

While his legionaries, as he loves to call them and did call them in a cable he sent to them on the Guadalajara front, were retreating in *Europe*, Signor Mussolini was having a high Roman time in *Africa*. This ranged from unveiling a statue of Julius Caesar to proclaiming himself Defender to the Islam Faith! On his way back he was to have made a grand review of the Italian Navy but this was cut short because of bad news coming into Rome. When troubles come they come not as single spies but in battalions—and all in one weakend he was to hear of defeat in Spain, of scandal in Paris, and of a most unpleasant incident in the one-time satellite Austria where a football match between Italians and Austrians had turned into a war in miniature. . . . .

But the Spaniards had better not be too confident and forget that a wounded lion is all the more dangerous. The first effect of these reverses has been an intimation from Italy, made to the Non-Intervention Committee in London, that she is not prepared to discuss the question of withdrawing "volunteers" from Spain. As yet till then she had objected to doing so unless and until the Spanish gold reserve was also discussed—and the Soviet Government which had proposed this had now withdrawn their objection. This came as a bombshell. But worse was to follow: the Italian representative added that in his opinion not a single "volunteer" would be withdrawn until the end of the war.

This of course is nothing but defiance. Nothing but an intimation that Italy intends to go her own way as regards Spain and without regard to any general policy or consideration. At the moment of writing the French Foreign Minister, M. Yvon Delbos, is taking action in the matter. He has summoned the British and German Ambassadors in Paris and told them the stand which France takes of the crisis. France has proposed the policy of Non-Intervention so that it is fitting that she should take the initiative when that policy seems finally to have been betrayed. But one cannot help regretting that she was not equally positive in her action two years ago, when Italy made war on Abyssinia, and when all the present troubles really began. It was her procrastination, her unwillingness to bring the League machinery into action against Italy, which dealt a mortal blow to the budding idea of collective security. And the result was that Italy destroyed Abyssinia, grew puffed up to what she is now, and set us all racing to build up armaments. But above all and worst of all she encouraged Germany by her example to believe that it is possible to run a local, imperial war, without drawing on a World War. (And the Army in Germany clings to this and will not let Herr Hitler think of any general European settlement. Let him settle in the West and then turn to expansion in the East!)

France, says M. Delbos, has proof that Italy has sent regular troops to Spain. This is established by irrefutable documents such as photographs of battalion orders. These troops moreover have been sent to Spain since February 20th—that date on which the ban on volunteers came into force. (Note that!) Italy's action can only mean that she wishes to install herself in Spain. It is in fact, says M. Delbos echoing the words of the Soviet Ambassador in London, tantamount to an attitude of war without a declaration of war. Italy in Spain could constitute a menace to French communications with North Africa—and this France cannot permit. M. Delbos indicated therefore to the German Ambassador that France would be glad if Germany would use her good offices to persuade Italy to refrain from sending any more volunteers to Spain. But in certain eventualities, he told the two Ambassadors, France would "move through the Non-Intervention Committee for an appeal to the League of Nations for coercive measures, which would at first be naval."

It is a great temptation to digress and enlarge upon the coolness of this French demarche. The coercive measures are to be naval which is certainly an advance intimation that England will be given the baby to carry! But this occasion also demonstrates, what supporters of the League have said over and over again, the League will work whenever the Powers who make up the League decide that it *shall* work. If France and Germany and England now take the lead at Geneva in determining that intervention in Spain shall cease, who can doubt that the League will triumph?

All the same, and in his present temper,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Signor Mussolini is sure to attempt some way to revenge himself upon the Spaniards for putting his "legionaries" to flight. Poison gas defeated the Abyssinians and it may be used against them. Italian prisoners, in fact, report the presence of "chemical companies" with the Italian expedition. Apart from this, aeroplanes, as the *News Chronicle* points out, are not under international control. Madrid has been bombed so often that nothing evidently can break its morale. But perhaps it can anticipate an intensification of aerial bombardment. ("People don't run into cellars in Madrid when the bombers pay their daily visit. You may walk, but every civilian in Madrid would consider it a disgrace to run.") In any event the "volunteers" in Spain will take a lot of shifting. There are now 80,000 Italian soldiers fighting in this undeclared war. And this figure does not include the shiploads which Italy describes as "doctors and helpers" merely.

It is significant that the French Foreign Minister should appeal to Germany to intercede with Italy. One sign that Italy's luck is changing, that Signor Mussolini is getting jittery, is that her friends are forsaking her. They were only fair weather friends. The friendship between Germany and Italy was always an unnatural one anyway. And Germany's intervention in the Spanish War seemed hardly worth her while except as a try-out (and the German Higher Command, it is said, have discovered various weaknesses which make it inadvisable for Germany to engage in a big war yet on her own account). Ten thousand Germans took part in the capture of Malaga, as compared with fifteen thousand Italians, while at Guadalajara the Germans had only three air squadrons to four of the Italians. Since the beginning of January, morevoer, it is stated that the German Government has practically stopped sending "volunteers" and materials to Spain. Germany in short has no wish to become a Mediterranean Power; geography is against it. Nor does she see the necessity for clinging to Italy. Like all the rest of the world she is beginning to realise that when Italy went into Abyssinia, she went out of effective control in European politics.

Far from Germany seeking Italy's friendship, the boot is now on the other foot. Italy will go a long way to placate Germany, even to the length of abandoning Austria. A few years ago Dr. Dollfuss, the Austrian Chancellor, put his country under Italian protection. From time to time Italy has encouraged Austria in the idea of a Hapsburg restoration: there have been rumours of a marriage between the Pretender to the Austrian Throne and a daughter of the King of Italy. Germany has fiercely opposed the idea of a Hapsburg Restoration because she knows that that would put an end to the idea of the union of Germany and Austria. Now in her anxiety to keep Germany at her side Italy is opposing the Hapsburgs also. So it was not surprising that the Austrian worm turned a week ago—and when an Italian football team came to play against them last week the Austrians fell on the visiting team!

Another friend Italy has abandoned is Hungary. For years Italy has encouraged Hungary in her revisionist hopes. If these hopes are to be fulfilled, if the Treaty of Trianon is to be modified, then Jugo-Slavia must give up part of her territory. Hungary has hated Jugo-Slavia and harboured terrorists who plotted against her. Italy has hated Jugo-Slavia because by the Peace Treaties she was given territories on the Adriatic which Italy had been promised by the Secret Treaty which brought her into the Great War. But now Italy is burying the hatchet. Count Ciano, the Italian Foreign Minister, has gone to Belgrade to negotiate a commercial and a political accord. It is said in Vienna that Signor Mussolini has offered to guarantee the present Jugo-Slav frontiers for 50 years, besides pledging himself to support the Jugo-Slavs in preventing the restoration of the Hapsburgs.

All this is playing Germany's game. For years Italy has tried to make politics in Central and Eastern Europe revolve round Rome. Now it looks as if she is trying to make things as pleasant as possible with Germany, because she knows she must leave to Germany. All her energies and resources now are bound up with her Empire in Africa. It would suit her position and prestige to be paramount in the Mediterranean. And she may try at last to bring off the much discussed "mad dog" act there. But on the European mainland she no longer counts.

The abandoned countries, it should be added, may not after all follow the German star. It so happens that at the moment when Italy has deserted Hungary, Hungary has discovered good reason for drawing away from Germany. She has discovered within her borders the existence of an extensive Nazi plot. And Dr. Schusnigg, the Austrian Chancellor, who must have had a surfeit of German and Italian interference, is also taking advantage of the times. He has dismissed from his Cabinet the most outstandingly pro-Nazi Minister and he is trying to draw

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Austria, Hungary and Czecho-Slovakia into a new understanding.

Czecho-Slovakia, of course, will be the first victim should Germany at last decide on an adventure in Eastern Europe. This small democracy, stranded in the midst of dictatorships, was for years an example to her neighbours for the liberal way in which she treated her minorities. But the rise of the Nazis in Germany infected the German minority in Czecho-Slovakia with the same Pan-German spirit and the attitude of the Government not unnaturally hardened. Recent German intervention in Spain, into the bargain, cannot have done much to decrease their fears of German intervention in Czecho-Slovakia. Yet in spite of all this Czecho-Slovakia is now making a new effort to placate her German minority—a minority of 3,300,000 compared with 9,500,000 Czechs and Slovaks.

If this attempt on the part of the Central European countries to stand on their own feet is a move towards peace, as it surely is, is it too much to ask that Great Britain should give them some encouragement? Visitors to Czecho-Slovakia report that she is delighted that Great Britain is re-arming, that she believes Great Britain no less than France and Russia, would come to her aid if she were the victim of unprovoked aggression. (It is our own fault if we raise these hopes abroad. Why are we re-arming if it is not because we fear German re-armament? If we want to convince Czecho-Slovakia, or anyone else in Europe, that we believe in anything but armaments we had better start in straight away with a liberal foreign policy . . . . and seek co-operation with the United States and the Oslo group of countries who are anxious to reduce arms and reduce tariffs simultaneously. But that is another story.)

Our immediate object and policy now must be to head Germany off from the idea that she can run a local, imperial war in East Europe. With that in mind we must refuse steadfastly to be drawn into any settlement that is not a general settlement. Whatever Herr Hitler offers the West, and however tempting the prospect of a long-term peace (vain hope!) he may hold out for France and ourselves, the prospect must be resisted. To do otherwise is to walk into his trap—to give the German Army, in fact, their marching orders. They would make war in Eastern Europe tomorrow if they could be sure that France and Britain would keep out of it. They are not really afraid of Russia. History has shown over and over again that although Russia can prove the grave of an invading army, she rarely has any luck when she sends an army abroad.

If England really cares about peace, she must turn her attention to Germany. Germany is much the most fateful problem of the day. She is preparing for war, and for nothing else, and if she is to be diverted from that path, if she *can* be diverted now, overwhelming arguments must be put before her. She has always had a persecution complex—had it any way since before the Great War—so that arming against her is quite valueless. An attempt must be made to convince her that her co-operation is necessary and valued, to rescue her from the pariah state to which her morbid ideology has brought her. (It is outrageous that at the moment of writing there is talk of the Pope pronouncing ex-communication against Herr Hitler—outrageous because apparently the Pope has nothing to say to Signor Mussolini who let loose a three-day massacre in Addis Ababa following on the attempted assassination of the Italian Viceroy. Three days of massacre of "many thousands of Abyssinian men, women, and children.")

Yes, but how? Well a start at least could be made at Geneva by a determined effort on the part of Great Britain to make a success of the work of the Committee that is enquiring into the matter of access to raw materials. If we could show our goodwill, instead of our everlasting *non possumus*, it would be the thin end of a better wedge. Let us grasp at any opportunity that offers to bring Germany into the general scheme again. And away with the everlasting 1914 France, Britain, Russia allignment! France made a good move when she asked Germany to intercede with Italy to bring to an end the intervention in Spain. Let us seek ways of acting with Germany—of modifying her view of Europe and the future.

EASTER, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PARAMAHANSA RAMAKRISHNA AS A MYSTIC

By Dr. Sir BRAJENDRA NATH SEAL

I have recently expounded, for the Parliament of Religions, the movement of religious thought and experience from Rammohun to Ramakrishna. Today I will dwell on the mystical aspect of religion, which Ramakrishna in modern times expressed more fully and more really than any other religious teacher I know of.

I will begin with a quotation from my recent utterance on the Paramahansa.

A. Ramakrishna's Mysticism
Three Successive Phases

The ultimate entity is to be conceived either as formless (*nirupádhi*) or as all forms (*sopádhi*)

"(1). In contemplating truth from the Absolute (or *Nirupádhi*) point of view, he negatived all conditions and modes (*Upádhis*) but from the relative or conditional point of view (*Sopádhi*) he worshipped Kali the Divine Mother as well as other modes and adumbrations of the deity. He worshipped the One in All and the All in One, and he saw no contradiction but only a fuller reality in this. So also he reconciled the *Sākār and Nirākār Upāsanā* (iconic and aniconic worship). For him there was nothing in the material form of the deity but God manifesting Himself, and the antagonism between Matter and Spirit no longer existed for him.

"(2). What he refused to delude himself with was that he was above all conditions and all infirmities of the flesh. But in his trances (*Samádhi*), he developed Ecstasia in its purest form, such as has been rarely witnessed in the West in the religious world since the days of Eckhart and Tauler.

"(3). Like most Hindu saints he had an inexhaustible store of homely sayings, adages, metaphors, allegories and parables, which could bring spiritual truths home to the meanest understanding and even to the child."

I.—I will now develop what I have here indicated in brief. I will begin with a description of Mysticism.

1. Mysticism Characterised. Mysticism is indefinable but a mystic may be characterised as one who sees the normal in the abnormal and the abnormal in the normal, the natural in the unnatural and the unnatural in the natural, the common in the uncommon and the uncommon in the common.

The mystic thus resolves all contradiction in experience. Our judgments of little and great are reversed by him. He sees the little in the great and the great in the little, the unpractical in the practical and the practical in the unpractical, the extra-ordinary in the ordinary and the ordinary in the extra-ordinary.

The Mystic Contrasted with the Visionary

It is no mysticism when we see visions and dream dreams as we gaze into the sky or when we rear towers and castles in the cloud-land. Again the wonderful rhyme of Rabindranath

মেঘেরা চলে চলে যায়,
চাঁদেরে বলে, আয়, আয়।
ঘুম ঘোরে বলে চাঁদ, কোথায় কোথায়।

"The clouds flit, flit, flit across the sky,
And call to the Moon, 'Come, O Come'
Drowsily the Moon queries, 'Where, Oh where.'

is the quintessence of poetry but this sound no mystic note.

B. Mysticism Versus Symbolism

Mysticism is opposed to symbolism. The symbol as contrasted with *Svarupa* may be of two kinds.

1. *Pratika* or artificial symbol, which is such by convention. Here we say let A stand for B, *e.g.*, let the syllables *Hring Kring* signify God.

2. The symbol may be a natural one, which is called *Sampad*, *e.g.*, the rising sun may symbolise divine glory, mid-night may symbolise Nirvana, the cross may symbolise sacrifice or suffering. But in contrast with this, the mystic deals with the experience of Reality and by no means with mere symbols.

C. The Three Orders—The Saint, the Seer, and the Mystic

The saint is one who experiences a calm which is above and beyond all struggle and effort, though it is usually attained after long struggle.

The seer is the wise man who has an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ified vision of the Absolute and for whom all alities and conventions have lost their force. The mystic also, like the saint and the seer, has passed beyond all disturbances. He has transcended all passion and all struggle for life. But it is not with him a motionless quiescence or calm as in the seer. The mystic reaches unity in the act of cancelling contradictions and may be compared to the flash of light at the moment of its illumining the dark.

Bearing all this in mind, it will be seen that Ramakrishna was a saint and a seer but above all he was a mystic. He overcame contradictions by resolving the manifold into the One, and in pursuance of this, he sought to be a Hindu with the Hindu, a Moslem with the Moslem, a Christian with the Christian, and a Universalist with the Universalist, by reconciling contradictions in a unitary experience.

II. Inevitableness and Directions of Mysticism

The Mystic's experience is sun-clear, clear as the noon-day sun. It is inevitable and indubitable and even those who do not live in it live by it and for it without their knowing it. There is no "as if" in mysticism but only "is." He is beyond the grip of the Kantian categories, for he has dived into the "Ding-an-sich" (the thing in itself).

III. The Mystic's Experience—Ecstasia

But all this is only the outer paraphernalia

(এই বাহ্য, আগে কহ আর).*

The essential experience of the mystic is a condition of ecstasy (ecstasia) variously termed *Laya, Samádhi, Kaivalya,* in Yogic Parlance. But what was a peculiar and personal feature of Paramahansa Ramakrishna was that he bridged the gulf between Rupa and Nirupa, Saguna and Formlessness and identified Kali with Brahma (the Absolute) in his meditations (*Dhyána*). But these trances appear to have weakened his physical system.

IV. The Mystic's Worldly Wisdom

It is a peculiarity of the great Indian mystics that they have an inexhaustible store of worldly wisdom. Being above the world they see more deeply into the world and its play of motive and consequence more clearly than those who are tossed on the waves of worldly life and circumstance. Ramakrishna's homely sayings show that he was a master of this wisdom. But his especiality was that he made use of these adages and sayings for the purposes of spiritual enlightenment and freedom.

D. Ramakrishna's Reconciliation of Universalism and Particularism

Ramakrishna used to say '*jata mat, tata path,*' which being interpreted would run thus: "Each set of beliefs or dogmas has its corresponding set of practices or ways of life." This is the foundation of what is called in Indian parlance, '*sarvadharma-samanvaya,*' reconciliation of all religions and faiths. But this reconciliation can be effected in two ways.

(*a*) Brahamananda Keshub's Way:

The belief or dogma may be taken as primary and the practice will follow out this belief.

(*b*) Paramahansa Ramakrishna's Way:

The belief or dogma is only an appanage to the practice which is the primary element. The Paramahansa accordingly practised each cult and religion, being a Hindu with the Hindu, a Moslem with the Moslem, a Christian with the Christian and a Universalist with the Universalist.

Thus freedom became his heritage and portion in life. All this is in essential consonance with modernism in religion. But it is not in religion alone that this modern spirit should find its full scope and realisation. The various national cultures which now divide man from man should seek conciliation and harmony in all fields, social, economic as well as political. The Parliament of Religions is thus only a vestibule to a greater and wider Parliament, the Parliament of Man.

V. Religion As Mystical Realisation

To understand the Paramahansa in his essential reality, we must conceive religion as mystical realisation, in a transcendental experience, of the resolution or reconciliation of contradictory elements.

(*a*) The four stages of mystical illumination as described in Evelyn Underhill's Mysticism and William James's Varieties of Religious Experience afford a good introduction to the study of mystical experience.

(*b*). Swedenborg's mystic correspondence between Nature and Spirit is an example of the modern type of mysticism. Others see the Oversoul in the Soul and the Soul in the Oversoul. Others again find the essence of reality in our experience of sorrow (*duhkhanubhuti*) and others again in Bliss (*ananda*).

Paramahansa's mysticism is of a type which

* "This is superficial, you must dive deeper."—*Ed.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is in consonance with the experience of Hindu Mystics in all Indian history.

The central experience for this order of Mystics is that of peace (*Santam*), and the individual soul experiences illumination in *Samádhi* (trance) which develops from the *sopádhic* to the *nirupádhic* stage, in other words, from the conditioned to the unconditioned experience.

VI. The Paramahansa an Illustrious Illiterate Mystic

The Paramahansa was barely able to read and write and was practically illiterate.

This type has been known in the East from time immemorial and may be elaborated thus :

The two orders of experience or practice are :

(*a*) Empirical practice which regulates the life and practice of the people (the vulgar)—*prákrita vyabahára* or *prákrita-jana-vyavahara*. This is opposed to the practice and usage of the cultured people or classes—*sishta vyavahára* and *vyutpanna vyavahára*.

In European culture, the contrast or antithesis is between Nature and Civil Society as in Burke's Vindication and in Rousseau's ideal of a return to Nature.

(*b*) The *Prákrita Jana*, 'the Vulgar,' revolt against the *Sisthas* (cultured people) in the following ways among others :

(1) In some cases, by giving up the use of clothes and practising nudity, *e.g.*, the Nagas (*Nagnas*). The nudists today are only a modern version of this sect. Teufelsdrockh's sansculottism and philosophy of clothes is only a dilution.

(2) The saints, sages, mystics and wise men of the East have often been illiterate, and Ramakrishna belonged to this order. They have developed a language and technique of their own. These sages are revered all the more because of their illiteracy. The Gymnosophists belonged to this class.

(3) The *Maunis* ('*silent ones*') form another class of wise men. They practise silent meditation (*Dhyána*) in some fixed posture, often in caves and forests. Mahatma Gandhi's weekly silence is only a modern version of this practice.

VII. The Parliament of Religions

The Parliament of Religions has already begun its session as part of these celebrations. What we have been seeking is not merely religions in the concrete or in their historic order, but religion as a central and unifying principle. But we must not forget that in the new order of Humanity which we seek to usher in, Science and Philosophy have been earlier in the field than Religion itself. The Science Congress and the Philosophy Congress have been precursors of this attempt at unification, and the Parliament of Religions follows suit. But as I have said, this is only a prelude to a larger and wider Parliament, the Parliament of Man and the Federation of World Cultures.

But a truce to all such speculations. The earth's age as compared to the life of the solar system as a whole is less than a second in a billion or trillion years. And the end is, as it were, non-existent for us. Here we are celebrating the Parliament of Religions and the Parliament of Man is yet afar.

Let us all bow to the presiding genius of history. Ever the old order changeth yielding place to the new. The religions are dead—long live Religion!

Delivered at the Ramakrishna Centenary Students' Conference.

Correction. In the last number of *The Modern Review*, p. 400, column 2, line 12, insert a [before the word 'Finally,' in Sir Brajendra Nath Seal's article "Paramahansa Ramakrishna, Saint, Mystic and Seer.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW SOVIET CONSTITUTION

By HIRENDRA NATH MUKHERJEE, M. A., B. Litt. (Oxon),
Barrister-at-Law

ex the history of these years comes to be ten. November 25, 1936, is sure to be noted a memorable date. On that day 2,016 ates assembled at Moscow for the Eighth Union Congress of Soviets which had been d to discuss and adopt a new constitution the Union of Soviet Socialist Republics. draft constitution placed before the dele- s had been prepared in a manner which is ecedented in history. No popular agitation called for the striking innovations which suggested by Molotov when at the Seventh Union Congress in 1935 he proposed on of the chief governmental authority far- ing changes in the constitution that took delegates by surprise. A constitutional ission was appointed, consisting of 31 bers, under Stalin as chairman, and including e seven presidents of the Union Republics a number of experts and other representa- persons. The Commission appointed as as twelve sub-committees and thus the was elaborated. The entire population U. S. S. R. then examined the proposals; million copies of the draft were circulated, every three families from Leningrad to vostock; it was published in all the hundreds wspapers in the five score principal langu- all the radio stations in the Soviet Union cast it throughout its territory; the masses ded to the official request for criticisms suggestions by discussing it at countless ngs and sending tens of thousands of unications to Moscow within two months publication. Committees of experts then ed and systematised the multifarious tions and placed the corrected draft the All-Union Congress of Soviets in ber 1936. This elaborate procedure was d to secure the widest possible participa- by citizens in administration which has been a most notable feature of Soviet racy. Never since the days of the city- has there been so much public criticism cussion and conscious collaboration on the of large numbers of citizens.

II

The first "Soviet" was formed in 1905 in textile town of Ivanovo Vosnesensk. It was a council of delegates elected by the workers of that town and its job was to bargain with the employers. Similar councils were set up in various industrial towns and as the revolution spread in 1905 they took over municipal governments and passed decrees in the interests of the working class. They were, however, promptly suppressed and the idea of a national Congress of Soviets had to be given up.

But the "Soviets" had come to stay. In February 1917, when the Tsarist regime fell, the workers in the Petrograd factories at once spontaneously formed a Soviet which passed decrees and was able to compel the "Provisional Government" to support them. Soviets were also formed in the army and in the villages.

In November 1917, when power oscillated between the Soviets and the counter-revolution, the Bolshevik Party under the leadership of Lenin raised the slogan: 'All power to the Soviets, Land to the Peasants, Bread to the Starving, and Peace to all men;' the government quailed and vanished before the workers' offensive and, on November 7, the Congress of Soviets declared that its elective Executive Committee, along with the "People's Commissars," heads of the departments responsible to the Executive Committee, should be the Government of the country.

In January 1918 the third Congress of Soviets issued a Declaration of the Rights of the Labouring and Exploited Masses which described the fundamental aim of the Soviet State as "abolishing for ever the division of Society into classes, of ruthlessly suppressing all exploiters, of bringing about the Socialist organisation of Society." What was intended was a dictatorship of the working class against their exploiters which would at the same time be a democracy for the working class such as they had never before experienced. "Every cook must learn to rule the state," was Lenin's homely comment on the scheme.

The first Soviet Constitution, drawn up under the immediate leadership of Lenin, was accepted by the 5th All-Russian Congress of Soviets on July 10, 1918, and it reflected, very naturally, the characteristic features of the first period of the dictatorship of the proletariat. The formation of the Union of Soviet Socialist

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Republics at the end of 1922 was an event of very great importance. Only the immense proletarian revolution and the decisive victories of Socialism over the tremendous coalition behind the Civil War and the intervention, made possible the unheard of developments in culture, national in form and socialist in content. The first All-Union Congress of Soviets in 1922 ratified the treaty of Union, and in 1924 the second All-Union Congress adopted the Constitution of the U. S. S. R.

III

When the initial prejudice against a careful study of any but parliamentary democracy is overcome—and to most of our Pundits, Parliamentary democracy is the alpha and omega of political wisdom—it is easy enough to have a clear view of the Soviet Constitution before its recent amendment. The U. S. S. R. is a close federation of Seven Soviet Republics—the Russian Socialist Federal Soviet Republic, the Ukrainian S. S. R., the White Russian S. S. R., the Trans-Caucasian Federation of S. S. R.'s (including the three distinct republics of Armenia, Georgia and Azerbaijan), the Turkmenistan S. S. R., the Uzbekistan S. S. R., and the Tadjekistan S. S. R. Of these the first stretching from the Gulf of Finland to the Pacific Ocean and right down the Volga to the Caspian Sea, is much the largest and most important member. Next comes the Ukraine, which did not join the Union until 1920; its capital is the historic city of Kiev and it is in culture, traditions and productivity comparable to the R. S F. S. R. Some of the constituent republics of the Union themselves include autonomous republics and autonomous regions of which the Tartar republic and the Republic of the Volga Germans are examples.

What is called the residue of sovereignty vests in the Central Authority whose powers are very large indeed. Foreign relations and foreign trade, defence (including measures against "counter-revolution,") national economic policy, internal trade, taxation, labour legislation and the organisation of labour—all are within the purview of the federal government. It is subjects like education and public health in which the member republics have almost unqualified autonomy. Any of the constituent republics, however, have the right to secede from the Union. They have, moreover, full cultural autonomy of speech, writing and printing—a right whose importance can only be realised when one remembers how the Tsarist tyranny rigorously denied it to the many nationalities inhabiting the empire.

Within the Union any man or woman, who is not included in any of the legally disqualified categories, is entitled at the age of 18 to vote and to be elected to any office. The minimum age qualifying for the right to vote varies in different countries from 18 to 25. The only countries, besides the U. S. S. R., where people of 18 are allowed to vote are Turkey, Argentina and Mexico; none of these however permits women of 18 to vote and Mexico grants the right to males of 18 only if they are married. The minimum age for elegibility to office ranges from 18 (U. S. S. R. only) to as much as 30. Alone of all states the Soviet Union permits and even encourages foreign workers living within its borders to vote on exactly the same terms as native citizens. Only persons employing hired labour for profit or living on unearned increment, monks and priests, imbeciles and former agents of the Tsarist regime are excluded from the franchise. The Soviet marriage laws, the institution of equal pay for the sexes and of holidays with pay, before and after child-birth and the remarkable provision of public clinics and nurseries, and similar measures have gone a long way to achieve real instead of only nominal equality between the sexes. The right to vote, which by itself is rather illusory, as the experience of capitalist democracies shows, is supplemented in the Soviet Union by the right of all who work to share in the many social services which are provided by the state.

The political system of the U. S. S. R. is pyramidal in form, being based on the soviets of town and village and built up by progressive delegations from below. At the bottom are the small town and rural soviets as well as soviets for the large factories which send delegates to form district soviets, and at the top is the Central Congress of Soviets which meets, once a year as a rule and is the supreme authority for the whole of the Union. There is, on purpose, no rigidly territorial basis of the franchise as is the case in Great Britain and America. This is because most workers feel that the office or factory where they meet their fellows, discuss questions and form opinions are more important to them than a block of streets where they might happen to be living. Semi-occupational franchise is thus a better medium for the expression of the collective opinion of the working class as distinct from other classes of the community, than is the more familiar method of territorially delimited constituencies. Workers, besides, who have temporarily to cut themselves off from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

groups altogether—soldiers on service, sailors, seamen, merchant seamen and others— find it better to elect councils of their own rather than send their voting papers by post according to the cumbrous British method. At the same time, many workers and particularly married women have their work at home and for them the elections are held on a territorial basis.

The directly elected soviets have various functions. They deal with all matters which exclusively affect the particular units which they represent. In ships and offices and factories, they discuss questions of discipline, of leave, the quality of food served and so on—and these are matters which are intensely important to those who work. Again, they discuss and represent to higher authorities questions which they cannot decide themselves. Yet another function is that of electing delegates to what may be called secondary councils which federate a group of them and has a wider jurisdiction.

In their turn these regional secondary councils elect delegates to the central congress of soviets, which is analogous to the British Parliament. This Congress elects the Council of the Union, a large body which with the Council of Nationalities (representing the allied and autonomous republics) forms the Central Executive Committee of the Union which reviews legislative and administrative work in some detail. This body is, however, much too large to meet often and between its meetings the government is in the hands of its Praesidium consisting of 21 members; directly under the Praesidium and subject to its orders is the Council of People's Commissars which consists of the heads of chief departments and thus corresponds to the British Cabinet. This is followed by a tremendous variety of councils, commissions and committees necessitated by the vast and complex business a socialist state has to look after. There is no president of the Soviet Union, but the Central Executive Committee has several presidents and the Council of People's Commissars, of which Lenin was once president, has one.

The urban areas are throughout more heavily represented than rural areas in the Soviet Congresses; this article of the Constitution (now superseded) reads :

"The Congress of Soviets of the Union of Socialist Soviet Republics is composed of town and township Soviets on the basis of one deputy for 25,000 electors and of representatives of provincial Congresses of Soviets on the basis of one deputy for each 125,000 of the population."

This precaution was adopted because class-conscious proletarians were to be found in larger numbers in the towns and their preponderance was essential if the revolution was to win.

The most notable feature of the soviet system is that workers decide questions relating to conditions of work—a miner for example has an effective say in the question whether available funds should be spent on new pithead baths or a new housing scheme—and are able to help choose the men who are to fill the highest posts in the government. The disfranchised persons are, again, but a minute proportion of the population; we learn from the monumental work of Mr. and Mrs. Webb that in 1934 not more than 2.5 per cent of the population were disfranchised. From the same source we learn that 85 per cent of the electorate—77 out of 91 million—voted at the 1934 elections. Apart from the soviets, moreover, the trade unions and co-operatives and collective farms furnish opportunities for that multiform mass organization which has so powerfully impressed all serious students of the U. S. S. R.

IV

Such in brief outline was the Constitution which the Eighth All-Union Congress of Soviets was called on to discuss and amend. The changes were adopted with acclamation on December 5, 1936—a truly historic date, for the changes are of a far-reaching character and mark a great step forward in the history of democracy. The new Soviet Constitution is not a departure from the old, it is a development of it. As Molotov said at the Congress,

"The new constitution dispenses with the remnants of restrictions contained in the Soviet Constitution of the first period when the influence of the exploiting classes over the toilers, especially in the countryside, was still widespread and the Soviets were not sufficiently strong."

This development was foreseen by Lenin in 1919 and is based on the victory of Socialism and elimination of the employing classes from Soviet life. The new Soviet constitution sums up the achievements of the last 19 years; yet it is not the last but the first word in Socialist constitutions.

The Soviet Union is now to have 11 instead of 7 member republics; Armenia, Georgia and Azerbaijan which formed together the Transcaucasian Federated Republic, are now placed on an equal footing with the R. S. F. S. R. the Ukraine, etc. The Kazakh and Kirghiz Republics have also been raised in status from being autonomous republics *within* the R. S. F.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S. R. to a position of *equality* with it. What is significant in this change is the great improvement in the status and culture of former colonies of the Tsarist Empire which were kept on purpose in a state of "planned backwardness."

One of the most striking changes is the substitution, in the formation of all governmental authorities above the village and city soviets, of direct election by secret ballot for indirect election by tier upon tier of councils (art. 134). According to the previous Constitutions deputies to the town and village Soviets were elected by show of hand at meetings and the urban areas had, as already noticed, larger representation in the All-Russian and All-Union Congress of Soviets. Now that Socialism is firmly entrenched in the affections of the masses, there is no longer any need for open voting and for the inequality between the town and country to be perpetuated. The new Constitution thus records the relaxation of the strictness, hitherto essential, of the proletarian dictatorship.

Equally significant is the elimination of all exclusions as well as inequalities from the electoral franchise. All citizens of the age of 18 or over, with the exception of those only who are mentally deficient or are deprived by the courts of their civil rights, are entitled to vote (Art. 135). As Mr. Sidney Webb writes:

> "Neither ill-gotten wealth nor former anti-social occupation, not even family relationship to the late Tsar, nor membership of a religious order, will henceforth deprive a Soviet citizen of his vote. Without any change of official policy towards theology, at one stroke, nearly 50,000 practising priests of the Greek Orthodox Church, together with some hundreds of Roman Catholics, Evangelical, Mohammedan and Buddhist ministers, will receive votes. What are 50,000 in an electorate that has already reached a total of more than 90 millions? The vote of each of the 60 millions of the village electors will no longer count only one-half or one-third (usually mis-stated as one-fifth) as much as the vote of each of the 30 millions of city electors."

Mr. Webb exposes clearly the "quaint rush" of many English critics to acclaim this change as a reversion from Communism to Liberalism, by pointing out that the programme, published in 1903, of the Bolshevik Party, on which the revolution of October 1917 was actually made, expressly included a central supreme authority directly elected by universal suffrage with secret ballot. It was plainly impracticable to introduce the ballot box to so vast an area in 1919, when the central authority had to fight for its very existence, and its full adoption 18 years later "is a remarkable demonstration of trust in the people which no Liberal party has equalled, even programmatically."

Under the new Constitution, the existing bi-cameral Executive Committee remains, with an increase in membership, and the enormous hundred-million electorate replaces the multitudinous Congress of Soviets. The highest organ of State power is the Supreme Council of the U. S. S. R. with its two chambers, the Council of the Union and the Council of Nationalities. The former is directly elected by citizens, one deputy to represent 300,000 of the population; the latter is formed by deputies elected by the Supreme Council of the eleven Union Republics, by the autonomous republics and by the soviets of toilers' deputies in the autonomous provinces, on the basis of 10 deputies for each Union Republic, 5 from each autonomous Republic and 2 from each autonomous province (Arts. 30, 33-35). The Supreme Council, elected for 4 years, is to be convened twice a year; both chambers have equal rights, legislative initiative belongs equally to both, laws are to be adopted in both by a simple majority vote and their sittings are to be concurrent (Arts. 36-46). In case of disagreement, a conciliation commission on the basis of equal representation of both chambers is provided for; if no agreement results, the questions is to be referred a second time to the chambers, and in case of disagreement again fresh elections are to be held (Art. 47). This bi-cameral system is to be contrasted with what prevails in bourgeois parliaments, where there is an upper and lower house and the upper house, which in some cases has special functions of its own, *e.g.*, advising the president as in France and the U. S. A., is invariably a bulwark of large-scale capital.

The new Constitution entrusts what is effectively a control of the executive to a standing committee of the legislature in the intervals between sessions of the latter—an experiment which Professor Laski rightly regards as most important. Equally important is the fact that the validity of executive action is to be tested, not as in the United States of America by judicial decision, which has so often proved a tool in the hands of capitalist magnates, but by legislative decision. The Soviet Union is proposing a technique which seeks to avoid the twin dangers of executive and judicial interference in the making of policy, and this is an innovation which has the highest interest for a student of politics. Considerable importance is also to be attached, as Mr. D. N.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pritt points out, to the greater degree of independence of the judiciary which the new Constitution envisages.

The sections in the Constitution on the Basic Rights and Obligations of citizens are inspiring as a record of what the workers' state has achieved. The American Declaration of Independence and the French Declaration of Rights of Man were both founded on individual ownership of private property for the sake of profit. Bentham was not prepared to permit any other encroachment on private property save that of taxation. In 1936, the Soviet Constitution guarantees to every citizen, not only protection against aggression, but also the right to remunerative work, the right to specified hours of rest and to holidays with pay; the right to free and unlimited education of every kind and grade; and above all the right to full provision, according to need, in all the vicissitudes of life. What is enormously important is that these rights, which are but aspirations in capitalist society, have in the Soviet Union a *tangible* basis. "All these new and unprecedented rights of man," Mr. Sidney Webb writes, "are guaranteed by the proposed constitution, not merely to a ruling class, a dominant race, a favoured sex, or even a specially insured minority, but universally according to need, without individual insurance premium, and without exclusion of sex or colour or social past, to all citizens in city or village, including the backward peoples of nearly 200 tribes throughout the vast continent." What a contrast this offers to the state of things with which we, in common with the colonial peoples all over the world, are familiar!

Remarkable, also, is the inclusion in the constitution of provisions regarding the liberty of the person against arbitrary arrests and imprisonment. Article 127 provides that "the citizens of the U. S. S. R. are guaranteed inviolability of person. No person can be placed under arrest except by decision of the court or with the sanction of the state attorney" which means the judicial department of the Procurator, which Mr. Webb points out, has been often absurdly mistranslated as prosecutor). Article 125 further provides that "the citizens of the U. S. S. R. are guaranteed freedom of speech, freedom of the press, freedom of assembly and the holding of mass meetings and freedom of street processions and demonstrations." The article proceeds to point out that these rights "are insured by placing at the disposal of the toilers and their organizations printing presses, supplies of paper, public buildings, the streets, means of communication and other material requisites for the exercise of these rights;" it does not need to be said that without these material requisites which the workers lack in capitalist countries, the rights would indeed be myth!

V

The new Soviet Constitution, thus, is a remarkable advance towards a wider democracy of a nature that is unprecedented in history. But it should be remembered that the previous constitution which was the revolutionary creation of the working class when it seized power in Russia had, one may argue, more in it of democracy than all the parliamentarianism and universal suffrage of the capitalist states. Critics of the Soviet system, like the official leaders of the British Labour Party, those "labour lieutenants of the capitalist class," delight in pointing out an alleged dichotomy between democracy and dictatorship, which latter they think to be equally pernicious, be it of the Right or of the Left. They talk about "pure democracy," which, as Lenin pointed out, is a phrase which reveals ignorance of the class struggle and is perfectly empty of content; they proudly assert that liberty is safe only in their so-called democratic states, glibly forgetting what Stalin once said with truth:

> "Real liberty exists only where exploitation has been abolished, where no oppression of some people by others exists, where there is no unemployment and poverty, where a person does not tremble because tomorrow he may lose his job, his home, his food."

They choose to forget that the soviets seized power in a time of political confusion, economic breakdown and military defeat, that they built up their form of government under the pressure of internal civil war, foreign intervention and blockade. Any government in such conditions would have been compelled to ration liberty with a parsimonious hand.

Even so, Soviet power was from the very first day it came into existence, a democracy for nine-tenths of the population. It destroyed the century-old difference between formal freedom and its "earthly existence." It was not, of course, able to give political rights to about one-tenth of the population, namely, the exploiters and their lackeys. The limitations, previously indicated, on citizen rights were called into being by the conditions and tasks of destroying the division of society into antagonistic classes. Now that the exploiting

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

classes have been abolished in the U. S. S. R. the necessity for former limitations has disappeared. While in capitalist countries, developments tend, in Molotov's words, towards "negative democracy and the passage to fascism," the soviet country is heading towards the complete liberation of the human personality by the removal of the material hindrances to its real development.

A hurried glance at the history of democracy would, indeed, be most instructive. When the slave-owners of Athens established their state on a "democratic" basis, they openly declared that the slaves did not belong to the "people." The feudal state granted political power only to landed proprietors. The bourgeoisie which consisted only of merchants, owners of industrial undertakings and bankers fought not for any abstract freedom but for the freedom of capitalism, just emerging, to flourish. Capitalism needed the freedom of the merchant and the manufacturer from all the irksome mediaeval restrictions of the guild system. The capitalists needed the liberation of the workers, not only from the soil to which he was bound, so that he might be free to go from one capitalist to another; they also needed the "liberation" of the workers from the means of production which property wanted to own. They had need, moreover, of the liberation of the peasant from serfdom, from feudal exploitation, for only a peasant who is a "free" producer of wares could create a growing market for capitalist industry. Even the most democratic bourgeois constitution—that of the French Republic in 1793—had to guarantee the rights of property. The bourgeoisie have certainly made a great contribution to the advance of democracy, but that has been the case because they could only devote themselves to their historic mission of developing the community's productive resources with a view to profit-making if they were safeguarded "against being plundered by irresponsible monarchies for the benefit of clouds of courtiers, aristocrats and other drone-like parasites."

Not so very long ago, the capitalists discovered that they required the support of the mass of the population to win their own struggle for power. They secured this support and their struggle became thereby more comprehensive, for it inevitably became a struggle for the self-government of all. But with the rousing of the mass consciousness, democratic rights came to be won not by capitalists, but by the working class and lower middle class, sometimes especially in the later stages, against the capitalist class, as the Chartist, Trade Union and Co-operative movements in England well illustrate.

No socialist will deny in a summary and historical manner the importance of bourgeois democracy which indeed in its context was a mighty advance. But democracy, he would say, did not come to a full stop with the acquisition of universal suffrage, which, as Engels remarked is only a sign of the maturity of the working classes. There is no denying that democracies under capitalism tend to become more and more what Pareto called "demagogic plutocracies." To deny that, so long as a limited class owns society's very means of life the most perfect democratic constitution can at best mask and mitigate the dictatorship of the rich, is to support that kind of democracy which, as a facetious Soviet critic once said, gives the toilers every possible right over the pudding except the right to eat it!

In capitalist democracy, workers are in reality called upon to express their preference for one of two different sets of nominees of the capitalist class as their governors; in Soviet democracy workers are asked and encouraged to rule themselves. It may be a paradox that socialist society readopts some of the democratic forms familiar to us under capitalism but it does so only when the economic and social basis of the system is so changed that the forms are invested with content. A growth in the quantity of democracy brings about a dialectic change in the quality of democracy.

To challenge the fundamentals, "the articulate major premiss" of capitalist society is to forfeit democratic rights. So long as the workers vote for capitalism and the profit system, democracy is safe. If they persist in asking for measures incompatible with the proper functioning of capitalism, the capitalists make no bones about scrapping democracy. Profit requires a reserve of unemployed, an economy of scarcity instead of one of abundance and planned community-consumption, the hectic search and scramble for foreign markets with its inevitable concomitant of an imperialist policy supported by armaments and the subjection of productive potentialities to the demands of vested interests. To question effectively the rights of property and profit is treason in capitalist countries.

The rights conferred on the citizen by the new Soviet Constitution could not even be attempted in any fascist state. When it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

76432

embered that capitalist democracy phasises only the forms of political freedom, concessions are granted to the workers only long as the interests of profit-making are thereby jeopardised, that in the history of italist democracy, a stage arrives, in the ds of Professor Laski, "when either ocracy must overcome capitalism or capism will overcome democracy," it will be eived what a great contribution is made the new Soviet Constitution towards sing the fascistic trend in so many ntries.

"Will the new Soviet Constitution really given effect to?"—is a question that may be ed. The answer is given by Stalin in a ent speech, in which he said that in regard the Soviet Union the sceptics have always n wrong. The Bolsheviks were expected to fail in 1917, and they did not. During the civil war and intervention, it was confidently but wrongly anticipated that Denekin and Kolchak with their foreign supporters would overcome the revolution. The Five-Year Plan was hailed with ridicule and scepticism, but the last laugh is with the Soviet Union. History will, one may hope, repeat itself in the case of the new Constitution embodying an effective Socialism, which the future historian will regard even more momentous than the American Constitution of 1787 or that of the French Republic of 1793.*

* In the preparation of this article, I have borrowed from two books in particular:

Sidney & Beatrice Webb, *Soviet Communism*, 2 vols. (1935);

Sidney Webb, Harold Laski, D. N. Pritt and others, *The Constitution of the U. S. S. R.* (1936).

THE DOON SCHOOL

By Dr. H. S. BHAI, M.A. (Edin.), M.ED., Ph.D. (Leeds),
Organisor of General Knowledge, Indian Public School, Dehra Dun

e idea of an All-India Public School was ceived by the late Mr. S. R. Das, whose ring energy was responsible for the collection unds for the foundation of the Doon School. e School was started at the premises formerly upied by the Imperial Forest Research stitute, Dehra Dun. With further acquisitions adjoining property the School estate now prises 75 acres of beautiful gardens at the t of hills in the Doon Valley. The School rted in September, 1935, with 70 boys and masters under the headmastership of Mr. A. Foot, formerly of Eton College. A month r His Excellency Lord Willingdon declared e School open amidst a distinguished gathering parents and visitors. In February, 1936, the ber of boys was increased to 188, and ters to 15—which is our present strength. April next another batch of 60 boys and the essary additional staff will join the School. The School is a residential one. There are e houses each containing about 62 boys and ing a complete unit for residential purposes er the supervision of a housemaster, four istant housemasters and a matron. Boys p in dormitories, each dormitory containing 4 to 6 boys, and do their sparetime studies and homework in four study-rooms in the house. Each house has a dining hall, where boys, masters, and masters' wives dine together. The breakfast and lunch consist of English food and the dinner is of Indian food. There is a healthy spirit of competition in games and sport between the houses. The actual teaching is done in the class-rooms in the main School building, and the whole School is divided into classes which are formed according to the age and ability of the boys.

Something about the daily life of a boy in the Doon School may be mentioned here. He gets up from his bed at 6-30 in the morning, and after having a glass of milk, he goes for 40 minutes physical training from 7-0 under a qualified director. The next quarter of an hour is spent in getting washed and changing into the School uniform—of blue shirt, grey drill shorts, pullover, grey stockings, black shoes, and grey felt hat. By 8 o'clock punctual he is in his class-room and has a lesson for three quarters of an hour. At 8-50 he has breakfast in the house dining room and by 9-35 he is back in his class-room ready to go to the general Assembly Hall, where the whole school gather for prayers and announcements

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

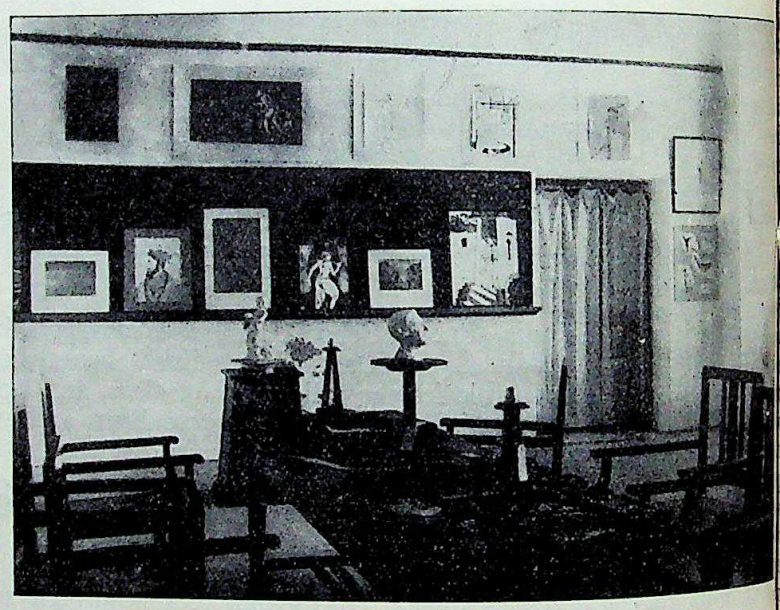
Digitized by Arya Samaj Foundation Chennai and eGangotri

and sometimes short addresses by the Head-master. From 9-45 to 12-30 are periods reserved for class work with an interval of 20 minutes for recreation. From 12-30 to 2-15 in the afternoon the boy has his lunch followed by rest. From 2-15 to 3-45 again there are class work periods. From 3-45 to 5 o'clock the boy has tea and can amuse himself in any hobbies, which he has taken up in the School. From 5 to 6 o'clock there are organized games such as Football, Hockey and Cricket. After a change and a bath the boy has supper at 6-45 p.m. By 7-15 he is in the study room and does his home-work according to a time-table. The Junior boy finishes his home-work at 8 and goes to bed by 8-15, while the older boy continues work till 9 and retires for the night at 9-15. Thus ends a normal day of the Doon School boy.

On Wednesday and Saturday afternoons there are no regular lesson periods. The boy has a choice of numerous hobbies, such as gardening, scouting and cubbing, painting and modelling, leather-work, carpentry, debating, photography, running of the co-operative shop, the School Weekly Magazine and the Library and so on—and he goes to work for his own choice and interest. On Sundays some groups of boys go out on picnics, excursions and cycling-trips, and others play or watch School, house, or class matches. Thus, a Doon School boy leads an active and purposeful life. Education here is based not on fear or corporal punishment, but on creating a moral sense of loyalty to a group, house or school. That is, in failing to do his work, the boy has not been loyal to his own miniature community. A system of report cards, however, is used to check an individual's tendency to laziness or negligence in work, punctuality or discipline, and as a result the masters are aware of a boy's daily, weekly, monthly and terminal progress.

Four main criticisms are usually levelled against the idea of an Indian Public School. Firstly, that there is already too much snobbery in India, and that like all public schools, the Doon School will breed snobs. Secondly, that no attempt is being made to bring the boys into contact with the life outside the school, as that as a result on leaving the school the boy will not be able to fit in society. Thirdly, that the School will denationalise our boys. And fourthly, that in a public school, the boys only play games and pay little attention to studies.

These are serious cirticisms and need careful consideration. The first criticism about breeding snobs has been applied to most public schools in England. Unlike some public schools in England, we are a progressive lot, *e.g.*, we are not worshippers of the teaching of Classics. Science takes a very important place in our syllabus, and Civics forms a very definite part of our History Course. The difficulty lies in some people not distinguishing between culture and snobbery. The former is encouraged by the teaching of arts and crafts, history and literature and vernaculars, but the latter is discouraged.



Arts and Crafts Exhibition of the boys' works in the Doon School

Our constant topic of discussion and efforts has been directed towards the elimination of the evil of snobbery. This is done by encouraging the boys not to look down on manual labour and handwork. Some boys have been digging ground for the construction of a tennis court themselves. Others work in the School carpentry shop producing tables, chairs, inkstands, pens and other furniture. Some boys work as gardeners and others as artists, leather-workers and so on. Do not think this work is imposed upon the boys. It is voluntary work and the boys are very keen about it.

As regards the second criticism about public schools not bringing their boys in contact

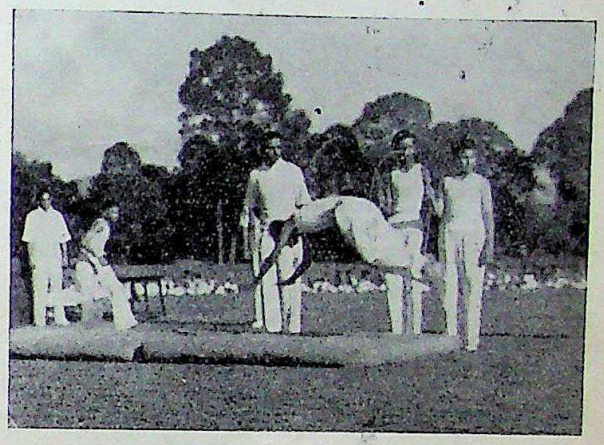
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

h life outside and thereby creating misfits in ty, one should remember that this school been in existence for less than a year and a and in spite of the heavy duties necessarily lved in laying down a system of administra- n worked out to smallest details, this onsibility of bringing boys into contact with outside has not been neglected. For instance w groups of our boys went on trips to places h as Delhi, Agra, Gwalior, Amritsar, Lahore travelled in the Third Class. On Sundays e boys have been going on trips in the Doon ley and meeting village boys. Occasionally ches have been played at football in hbouring villages. The Scouts and Cubs e gone out and camped in the forest nearby done all their own cooking, washing up and r work. One can foresee the foundation of Social Service League System with the Doon ol as its centre and our boys visiting various ages in the Doon Valley and helping the ge boys to form similar leagues—the basic being to exchange views, know each other's e of living, serve the community by acting olunteers for social service and playing games h each other.

Not only are we trying to bring the boys contact with the life outside the School by g out but are also attempting to reflect the gressive life of the large community inside the ol. The boys are not only offered oppor- ities for varied human contacts but are also ided with practical outlets in the form of erous hobbies to suit individual interests and tudes. These hobbies, as it has already n said, include modelling, painting, leather- k, carpentry, Indian and English music, agement and running of a co-operative shop the School Library. Scouting and Cubbing, bership of the Dramatic club, the Debating ty, the Film society, and the Photographic ty, and the production of a magazine and a ly newspaper. Thus, in the school, by a and free exercise of such practical and con- tive activities in a wide range of occupa- s, it is attempted to bring the boy into direct act with the practical purposes of life and to ate him into occupation and purposes of al value. It is hoped that he will thereby e to a fuller appreciation of the value of gs he uses in daily life in terms of the work, thought, and skill required to make them to use them. Further, he will gain an ever- ing first-hand experience of materials and r nature, of their reactions under various con- ns of the processes involved in transforming them from one form to another. He will develop an ever-widening and ready skill in adaptive intelligence and manipulative power, and in habits of care, persistence, and self-reliance. In other words, through practical occupations he will develop all those qualities of head, heart, and hand, intelligence, character, and skill required in practical life in a community.

In answer to the third criticism that such a school would denationalize our boys only a few things may be pointed out. Although we are

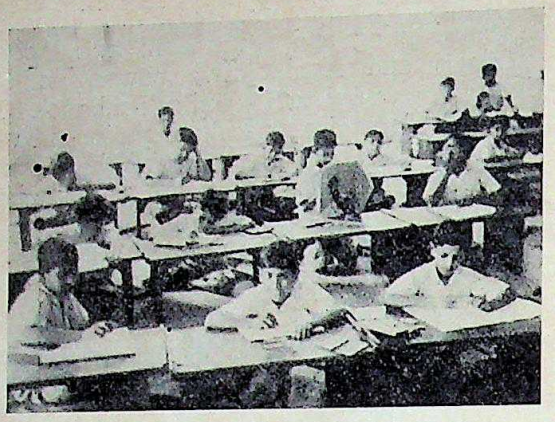


Physical training in the Doon School

prepared to accept scientific knowledge and other gifts from the West, it does not necessarily mean we are rejecting Eastern culture and commodities. The School lays stress on the learning of Indian arts and crafts, music, history and civics. Our great men of literature and heroes of Indian History are respected through the study of their lives and their achievements. In Geography the boys are taught the conditions of life in India, and after they have spent considerable time on studying the Geography of India, they are brought into contact with the Geography of the World—so that they may not lose sight of the fact that Indians are a part of one common humanity. The daily morning prayers are preceded by patriotic songs of Tagore sung in Indian language, and the prayer itself commends our boys to the service of India and humanity. We have practically eradicated the evils of communalism and provincialism from the School. The boys of all communities and provinces live together in the same rooms, eat together from the common kitchens and wear uniform clothes. Most of the school furniture is made by Indian carpenters working in the school. Crockery, clothes, and various other articles used in the School are mainly made by Indian artisans and craftsmen. You may now realise that our aim

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Arts classes in the Doon School

is not to mimic the West. We are aiming at bringing the spirit and not form of the English Public School system in India. That spirit is among other things, the building of character and service to the country—so our aim is to build character of *Indian* boys for service of In How great or little our future achievements failures are likely to be only time can tell— the critics should not be too hasty in condemn us at the start. We are conscious of our gr responsibilities and defects and our energies directed towards fitting our boys for service leadership of the country in all walks of life.

The fourth criticism about public sch paying too much attention to games and sp and neglecting studies will hardly be borne considering what has already been said ab the numerous activities of our boys. W certainly do pay as much attention to physical as to the mental side of an individ Our experience for the last year has been t among boys illness has been very little, th heights have increased and waist line measu ment have decreased—the boys are a healt lot; and we are not sorry for our record achievements in a comparatively short time o year and a half.

WHAT YOU SEE IN SWEDEN

By Dr. B. BRILIOTH

Director to the Swedish International Press Bureau

"And we kindly beseech you, most honored posterity, not to disturb our rest." This is the meek, yet forceful plea of a parish rector, whose epitaph on a large mossy gravestone I deciphered one day in a little country cemetery in Sweden, miles and miles away from the bustle of modern cities or the roar of railroad trains. This holy man's rest, which is not to be disturbed, began some three hundred years ago, and the beautiful old ruin, in the shadow of which I found the stone with the quaint legend, has been standing well over seven hundred years.

I could visualize the venerable old couple at the end of their journey, he a portly country pastor, and she his mild-mannered matronly helpmeet, lying down to rest in their black and white Sabbath robes, their hands folded upon the golden cross of the Sacred Book, their faces serene with the peace of a long day's work well and faithfully done, and perhaps the hint of a smile in anticipation of the long and sweet repose.

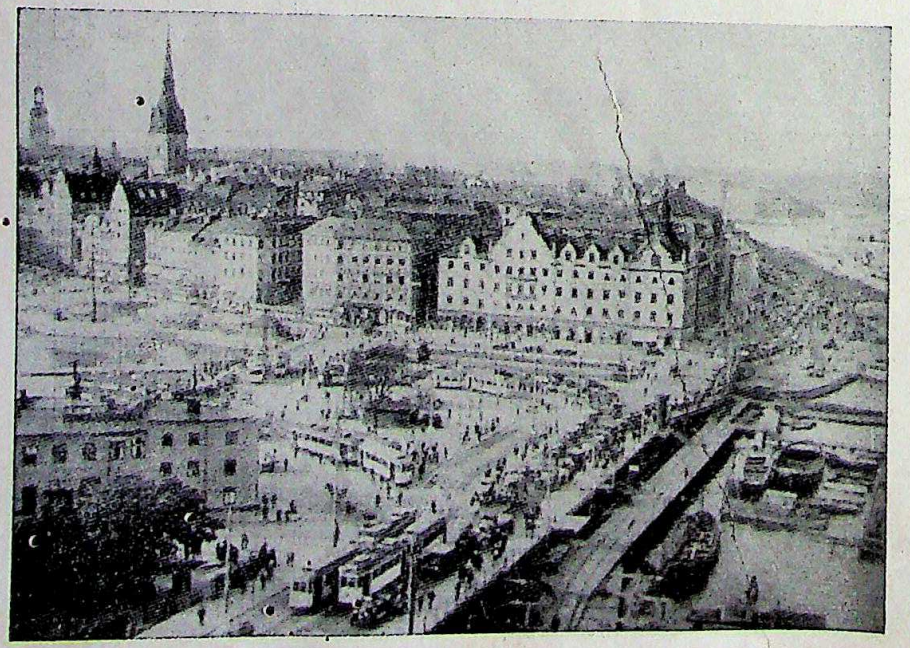
And what a spot for rest. The gen summer breezes went whispering through t crumbling arches of the old church, while gl of sunshine came down through the leafy tw of stately elms and lindens and danced silen like spectral kittens, across the surface of grey stone. Humming bees were busy am the flowers that grew upon the graves and the fragrant hedges of hawthorn and br Westward the meadows sloped down to lake, smiling in the sun, and on the oppos shore stood two manor houses white and sed among green fields and groves of oaks.

This, I thought, is the soul of Swe dignified, serene, and smiling, undisturbed the din of the restless twentieth century. my train of thought was broken by the powe blast of a steam whistle announcing the ne hour. Startled, I turned to the north, whe the sound had come. There, out of the woo valley rose the tall chimneys of a facto strangely out of place, as if they had lost th way on some quest through this peace

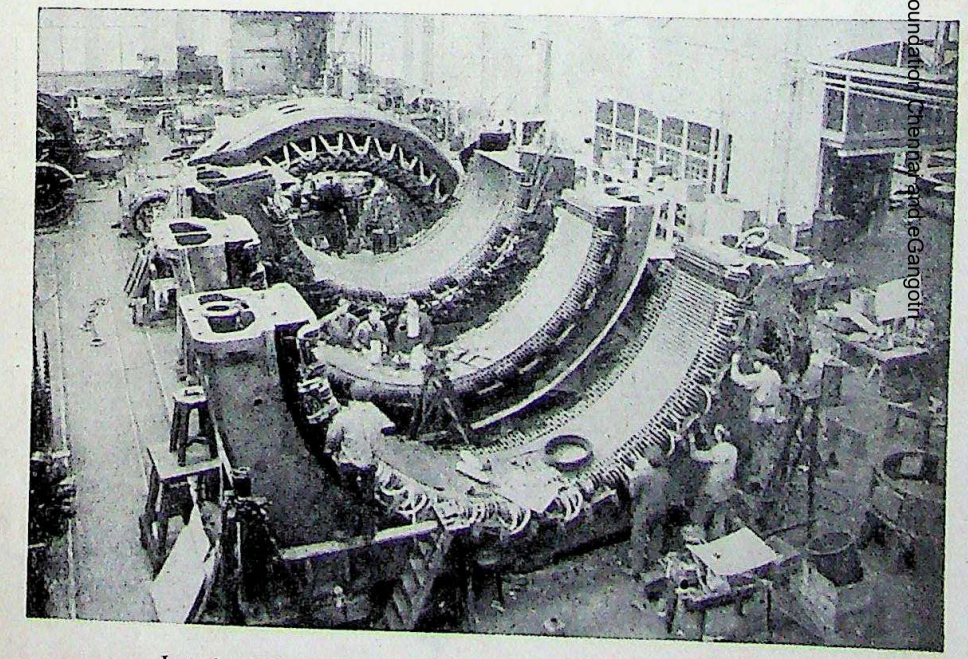
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Kalmar Castle—Smaland

Reindeer herds in the high mountains—Lapland



View from the Katarina Lift—Stockholm

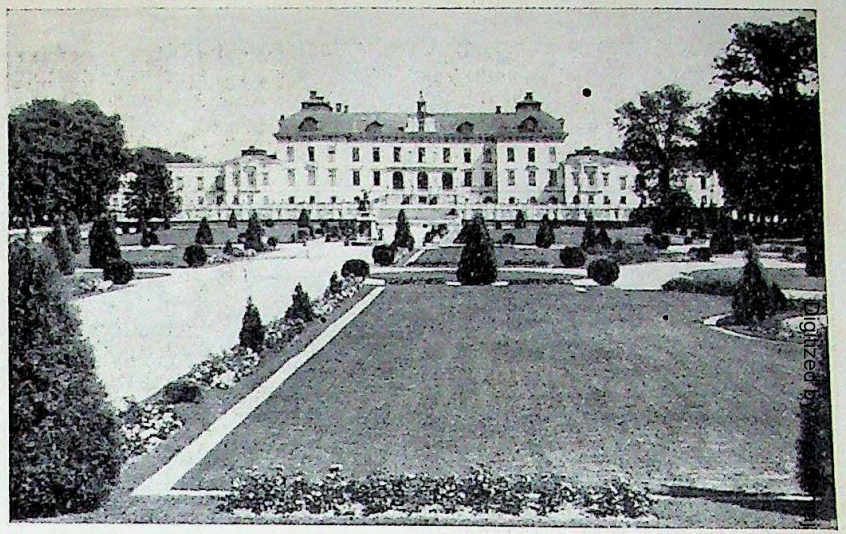


Interior of A. S. E. A. Works, Vasteras—Vastmanland

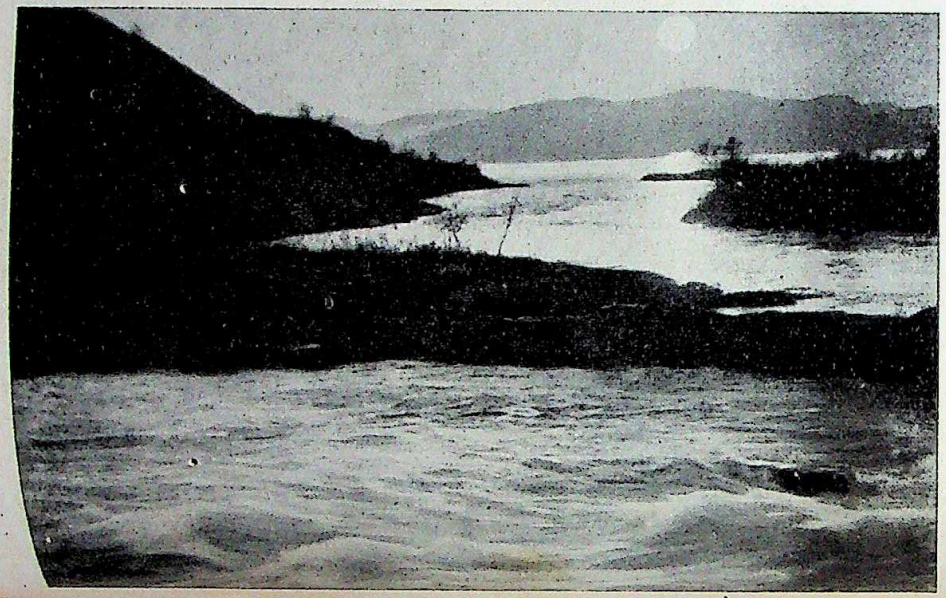
Digitized by Arya Samaj Foundation Chennai and eGangotri

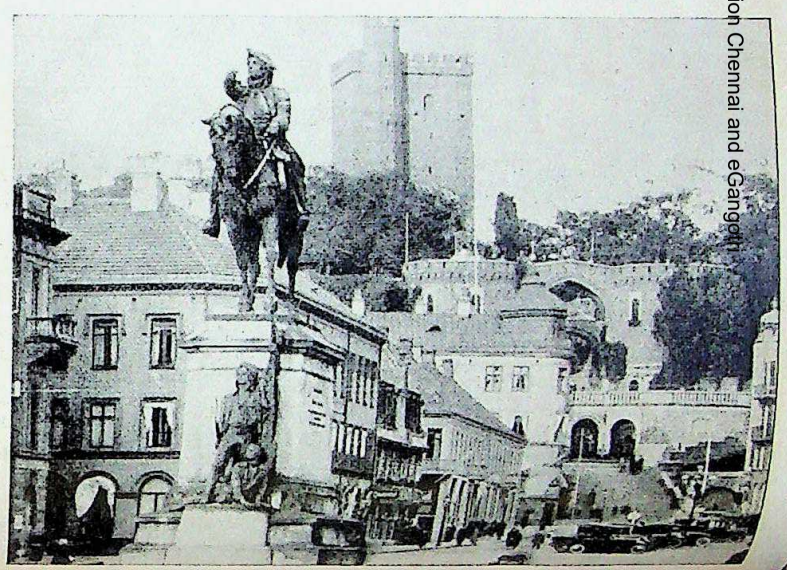
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Going to the dance—Dalecarlia



Drottningholm Royal Palace—Stockholm

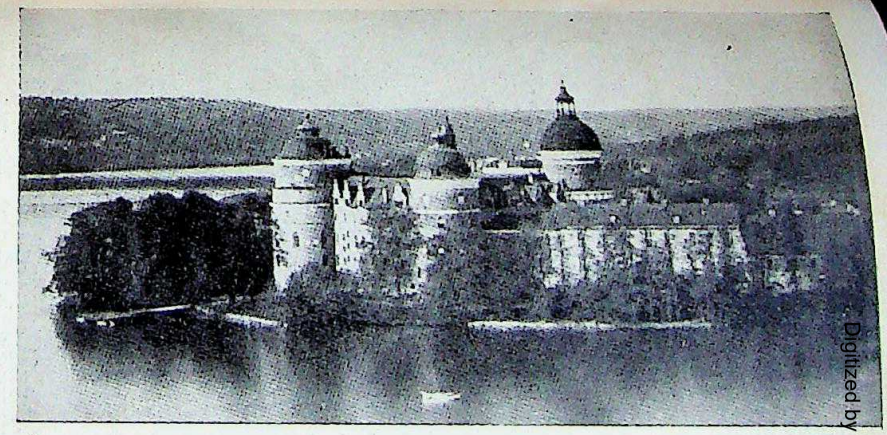




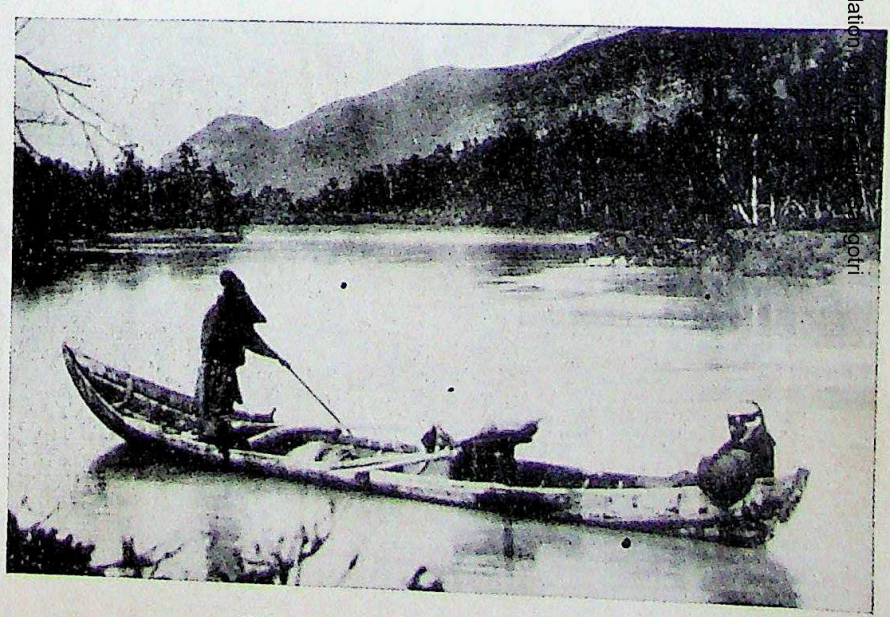
Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

First Communion—Dalecarlia



Gripsholm Castle—Sodermanland

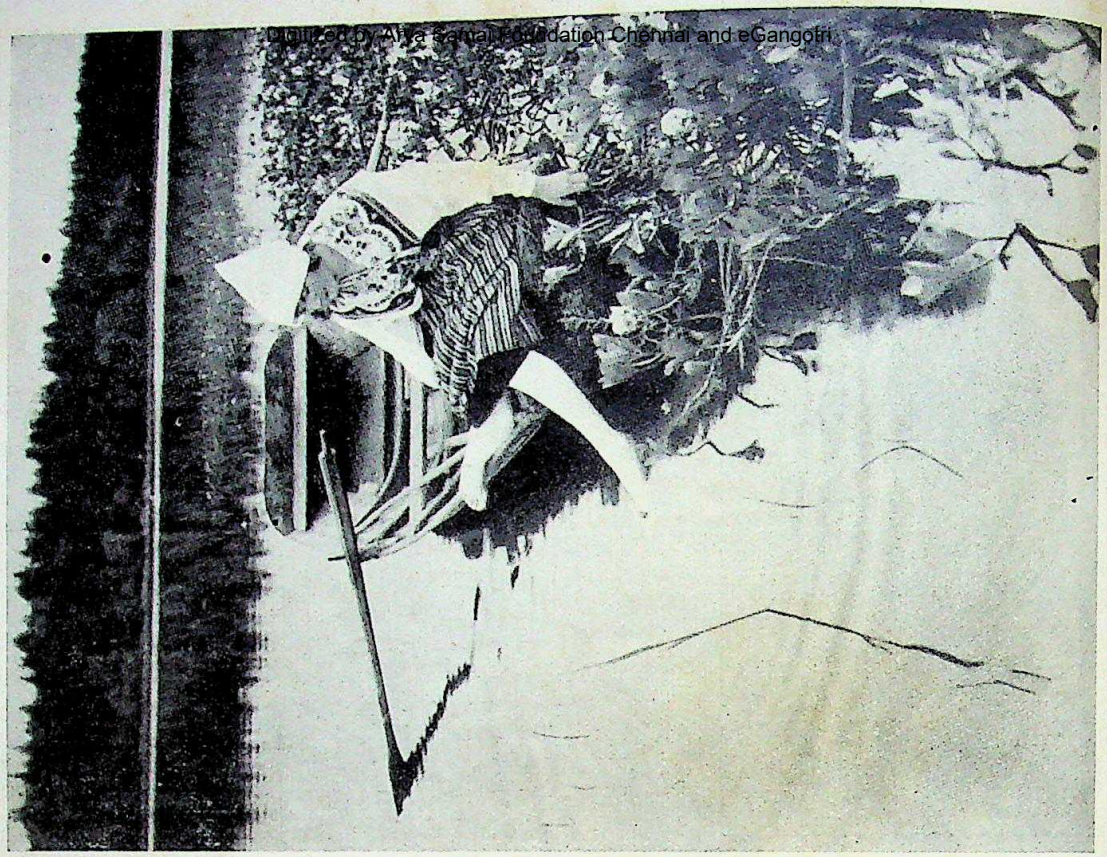


Homeward bound—Lapland

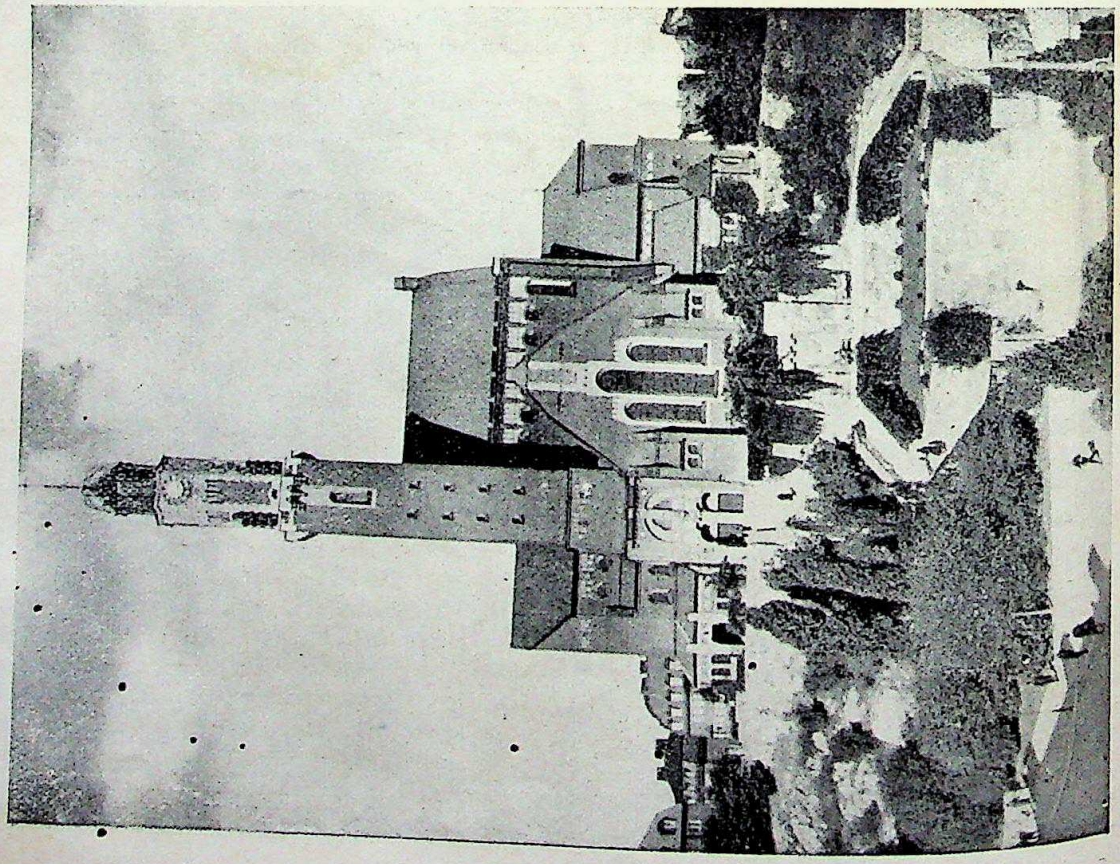
Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Summer Evening—Dalecarlia



Engelbrekt Church—Stockholm

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

country. But they were not lost; they were right at home, and asserted themselves vigorously by belching forth volumes of smoke that told of their useful activity. Useful indeed in the life of a modern world, for they are transforming into paper the white fragrant wood of the forest. Continually the product of that mill in the valley is sent to a vast country thousands of miles away, where they carry the news of the world into millions of homes . . . Flowers bloom on the graves and age-old traditions linger, but life must go on. The life of an industrial civilization throbs with ever youthful energy—and this, too, is of the soul of Sweden.

Such is Sweden, the land of today and yesterday, where the old and the new keep curious company. Quiet nooks, still surely haunted by the gnomes of ancient lore—busy bustling cities, seething with the life of modern industry and commerce; high-powered speed boats with lines made fast to the iron rings that were once used by the Vikings for their dragon-ships, peasants in their colourful costumes driving to the medieval country churches in up-to-date automobiles—these are striking contrasts. And yet the new does not disturb the peace of the old. In the little country cemetery the rector and his wife sleep on, and at times descendants of their parishioners, on their way home from the paper mill, stop reverently to read the inscription on the stone.

The blending of the old and the new meets you wherever you go in Sweden. As soon as your ship, coming from the Atlantic, approaches the granite cliffs of Sweden's West Coast, you will be reminded that these are the bays from which the Vikings set forth a thousand years ago. But the ancestors of the Vikings had lived and died on these same shores for at least four thousand years. You will find in the museums the skeletons of men that recently have been unearthed from geological strata 3000 years old. On the face of some of the western cliffs are mysterious *hallristningar* (rock carvings), the oldest inscriptions of their kind in Europe, strange figures of ships and symbols not yet deciphered or understood by archaeologists.

From these waters the Vikings set sail on bold expeditions to the lands of the Angles and the Franks, untroubled by any scruples, we are told, regarding the sacredness of personal property, and the innumerable hoards of coins and ornaments found buried in Sweden testify to the success of their voyages. Those were pagan days in Sweden, yet they had their worship, too. If you happen to approach these shores on Mid-summer Night you will see all along the hills a chain of fires, ritual flames, lighted in accordance with the still lingering traditions of ancient sun-worship.

Relics and customs of ancient times may be found all over Sweden, whose soil is a veritable treasure trove for archaeologists. At Upsala are huge earthen mounds built for the pagan deities Odin, Freya and Thor. Scattered all over the southern part of the country are runestones, many with Christian inscriptions intertwined with heathen symbols, erected to the memory of Vikings fallen in battle. Thousands of grave-mounds have yielded coins, ornaments, and other relics, which prove that Sweden had intercourse with such distant lands as Greece, Arabia, and Persia two thousand years before the beginning of the Christian era.

The spirit of the Middle Ages will be recalled to you in Sweden by the baronial and royal castles and palaces, in picturesque setting of woods and waters, especially the beautiful structures in and about Stockholm, or those on the broad estates of Skane, the "granary of Sweden." Beautiful in a different mood are the ecclesiastical monuments, cathedrals and churches, some of them in ruins, built nearly a thousand years ago. But most beautiful of them all is that pearl of the Baltic, the Island of Gotland, with the old Hanseatic city of Visby, "the city of ruins and roses," once the richest and most powerful maritime stronghold in Northern Europe, today but a memory and shrine. The many-towered wall still encircles the city, with its glorious churches and the mansions of medieval merchant princes, a wealth of ruins, with here and there a surviving structure, intact and perfect.

You have heard of these great days of yore, but your meditations quickly cease as your ship enters the weave of traffic in the harbour of Gothenburg, second city of the realm, founded by Sweden's famous warrior king, Gustavus Adolphus, three hundred years ago.

Here again is modern, bustling Sweden at its best. The huge harbour is crowded with ships from the ports of all the Seven Seas. Gothenburg is a modern, clean, live and prosperous city, Sweden's western gateway, unsurpassed in importance as a centre of maritime commerce. This is the city that in 1923 had the courage to stage the costly exhibition

Summer Evening—Dalecarlia

Engelbrekt Church—Stockholm

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

celebrating the three hundreth anniversary of its founding, thus giving the world a unique display of Sweden's achievements in practically all lines of human activity, the undertaking characterized at the time as a "heroic gesture in the face of the world depression and pessimism."

At Gothenburg begins the most unique waterway in the world, "the blue belt of Sweden." This is the Gota Sanal route by way of the great lakes of Vanern and Vattern, and a series of rivers and small lakes to Stockholm. Here and there your vessel is lifted by a succession of locks until at last a height of three hundred feet above the sea level is reached. For hours you glide along placidly through the most exquisite rural scenes, where the slender twigs of the birches sometimes almost sweep the rails of your ship. You behold an ever-changing panorama of woods and meadows fragrant with flowers, curving shores and vast lakes, and beautifully situated old towns, castles and churches. Especially imposing is the castle of Vadsten the city of St. Birgitta. Here is an expressive symbol of the old in Sweden, in contrast with a great industrial utility, which you had passed along the way, namely, the huge electric power station at Trollhattan Falls.

Your inland voyage ends at Stockholm, called "Queen of the Baltic" and just as appropriately "The Venice of the North." An American traveller who recently visited Sweden says, "Stockholm is clean, strong, and virile with the strength of youth. Beautifully situated, it has made the most of its site. It is an extremely modern city. It has no slums, no ugly buildings." Here, too, the city of today is full of memories of a long yesterday, witness, the beautiful city between the Bridges, dominated by the majestic Royal Palace, designed by Tessin, greatest of Swedish Architects, and hallowed be the lofty Riddarholm's Church, Sweden's Pantheon. The narrow winding streets are lined with the mansions of merchant princes and nobles of days gone by. Eastward from this old district of Stockholm, across the rushing outlet from Lake Malaren, towers the most magnificent example of modern Swedish architecture, the new Town Hall. After viewing this building William Butler Yeats, the famous Irish poet who has won the Nobel Prize for Literature, said, "It is the most important modern building in Europe . . . No other work comparable in method or achievement has been accomplished since the Italian cities felt the excitement of the Renaissance."

Elsewhere in the city the modern buildings show the clean, austere lines of Sweden's architecture of today, massive, restful, and dignified. And from almost every street one gets a glimpse of sparkling waters, for the city is built on many islands.

Stockholm is the capital, culturally as well as politically. Here the King signs decrees and the Riksdag legislates. Here are the Royal Opera and the Dramatic Theatre. Here is the scene of gay festivities and brilliant social functions throughout the year. Here are the great art galleries and fascinating museums of antiquities. Here is the open air museum, Skansen. Here is also the Olympic Stadium with its eventful games. Stockholm is a city of many-faceted charm.

The third city of Sweden in size and commercial importance is Malmo, the southern gateway. Malmo, the main point of connection between Sweden and Continental Europe, is a hustling modern city in the best sense of the word. It has a large free port, prosperous industries, and fine buildings, and, as a city, is the pride of its hinterland, well-to-do, genial, agricultural Skane.

Selma Lagerlof, in her book *The Wonderful Adventures of Nils Holgersson*, mounts her youthful hero upon a wild goose in Skane, and sends him careering over the country back and forth, far and wide, all the way up to the mystic beauty of the Northland. No other single person, not even a far-flying Swedish aviator of today, has ever had so complete and unique view of Sweden. He flew across Smaland, with its rivers and smiling lakes, with its fertile farms lying between barren moors, up to Jonkoping, where they were making matches for all the world. Then he soared across long Lake Vattern, strangely beautiful, and out over the fields, heaths, and groves of Vastergotland, to Varmland, which has, perhaps, the most uniquely localized beauty among the Swedish provinces; Varmland, the scene of the famous tale of Gosta Berling and the cavaliers at Ekeby; Varmland, with its forest-clad hills, still haunted by mysterious beings of folklore and song.

Friend Nils was then carried across rich and fertile Ostergotland, where the estates and palaces still bear witness to the wealth of Sweden's feudal barons of old. Northward he flew to Upland where he looked down upon Upsala with its famous university, one of the oldest in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

world, perhaps also he caught a glimpse of orchards set out by a celebrated Upsala professor, Carl Linnaeus, the father of modern botany.

But the flight with Nils makes us dizzy. Let him go alone, while we climb aboard a comfortable, everyday railroad train, headed for Dalecarlia, the heart of Sweden, Falun, Lake Siljan, Leksand, Mora—the very sound of these names rings with peculiar beauty to Swedish ears. From this region, four hundred years ago, came the sturdy Dalesmen who followed Gustavus Vasa southward and vanquished a tyrannical invader. At Falun is the head office of the Great Copper Mountain Mining Company, established more than seven hundred years ago, the oldest existing industrial corporation in the world. The famous old mine, which once produced enough copper to supply the needs of the entire world, has contributed in a peculiar way to one of the most characteristic features of a Swedish landscape, namely, the warm red colour of the houses which is everywhere in beautiful contrast with the dark green of the spruce woods and the gleaming white of birches. The contribution came in the form of a mineral paint which was derived from the broken pyrites dug up from the mine. It started the fashion of painting the houses red which spread from this region throughout the country. The very spirit of pictorial beauty seems to dwell in Dalecarlia. Not only has nature outdone herself in Lake Siljan, with its limpid blue, and the variegated colour of its shores, but the people have preserved a love and understanding of colour that dates back to the time when the world was young. It is to be seen in their carved and painted wood work, their textiles, and especially in their far-famed provincial costumes, made after patterns that have survived for hundreds of years. These costumes, worn in the Dalecarlian inimitable way, bring into every scene a characteristic element of beauty that painters love. No wonder that Anders Zorn and Carl Larsson lived in Dalecarlia.

A dramatic contrast to the intimate warm beauty of this heart of Sweden is to be seen in Norrland, where nature expresses some of her grandest moods. There is a land of mighty roaring rivers, carrying millions of logs from the deep woods down to the saw mills near the sea of foaming waterfalls, being harnessed one by one to do their work of a nation, of rugged hills, some of them built entirely of iron, from which millions of tons of ore are carved away every year and shipped to the four corners of the earth. It is a land peopled in its most northerly reaches by the Lapps, mysterious nomads of the North, who follow their herds of reindeer up and down the valleys that lie between mountains hooded with eternal snow. It is a land where the sun shines weirdly both day and night, during the summer, and where in winter, the aurora borealis throws its gorgeous display across the firmament.

Spring in the high mountains—Jamtland

The striking contrast seen everywhere in Sweden, in the bright smile and the serious frown of the landscape, in the rich age and the fresh modernity of its monuments, institutions and activities, is also the keynote to the part which Sweden has played in the history of the world politically, economically and culturally.

"And from the fury of the Vikings good Lord deliver us." This was the fervent petition which the good priests of Europe added to their formal prayers after the blond men of the north had begun their depredations of Europe. These adventurers were teaching the world how to conquer both storm and sea, and one is almost tempted to say, they claimed some of the accumulated wealth of landsmen in payment for their performance. At any rate they came, saw, and loaded up their dragonships with gold

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tributes from vanquished chieftains, with ornaments for their women, and rare wines for the banquets. They were pirates in the grand style, and spread terror wherever they went. Centuries later the descendants of these men made Sweden one of the greatest military and political powers of Europe. Its victorious armies, led by strong and shrewd generals, were feared throughout the world.

Today Sweden's modern Vikings still sail out into the remotest seas. But their vessels are motor-driven, and they are laden with the products of Sweden's soil, industry, and invention. The Viking spirit has been transformed from one of taking to one of giving. The ore that we saw cut from the mountain tops, the logs floating down to the sea, the matches made in the peaceful town on the idyllic lake, the pulp and paper produced from Swedish wood—these are among the messages of Sweden to the world today, not messages of conquest and terror, but of peace, co-operation and constructive fellowship.

Swedish beacons now light the mariner safely along the very shores to which the Vikings of old came bearing the flag of the raider. Politically the same is true: Sweden has not been at war for more than a hundred years. She has spread the calm gospel of peace and charity during the dismal decade just passed. Many thousands of starving children from the countries hardest hit by the war have been clothed and fed and received in Swedish homes. Large supplies of the necessities of life have been distributed by Swedes in Russia. Sweden's most powerful statesmen of today is also her most eloquent interpreter of the will to work with others in the heroic cause of world peace.

Sweden joins hands with her Scandinavian cousins, and with her neighbors across the Baltic, to form a strong circle dedicated to noble work and fair play.

Sweden of today is alive with activity, spiritual and physical, giving to the world with full hands of her bounty, receiving gifts from old and new friends, adapting as well as originating new things and new ideas; but always retiring after the day's work into the secluded nooks of her beautiful nature, always bearing her head in silent tribute to her great traditions and memories. And so, getting back to our country graveyard again, we honour the old rector buried there; for to his "honored posterity he is part of that illustrious past upon which stands the Sweden of today . . . culture slowly and firmly built through these thousands of years."

ARE THE "INTERIM MINISTRIES" UNCONSTITUTIONAL?

By Dr. NANDA LAL CHATTERJI, M.A., Ph.D.,
Lucknow University

The situation created by the refusal of the Congress majorities in six provinces to assume responsibility, owing to the Governors thereof not giving the assurances of non-interference with the constitutional activities of the Ministers asked for, has given rise to what has been vaguely called "Interim Ministries," or "Minority Governments." The Congress leaders have all emphatically denounced the formation of such ministries as absolutely unwarranted and illegal. Mr. Rajagopalchari went so far as to describe the attempt of the Governors of these provinces to choose a Council of Ministers from the minority groups as a fraud on the Statute. Mr. Bhulabhai Desai too has in his recent statement declared that the appointment of the "Interim Ministries" is an unconstitutional step, and is not within the contemplation of the Act.

To the dispassionate student of the Indian Constitution the point raised by the aforesaid Congress leaders is of peculiar interest. Are the minority governments really unconstitutional? If so, why should they have been formed? The question does not admit of a categorical reply, because nowhere in the Act is the present position actually foreshadowed, or specifically provided for. This absence of a definite provision in the Statute has created doubts regarding the validity or legality of the step taken by the Governors.

The grounds on which the critics have based

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ir denunciation of the policy of the said vernors requires a proper examination in the ht of the Act. The most important argument Messrs. Rajagopalachari and Desai is that der Clause 8 of the Governor's Instrument of structions, the Council of Ministers must be med by the Governor with the help of the rson who is likely to command the confidence the Legislature, and is able to suggest a ble ministry. The Clause runs thus :-

"In making appointments to his Council of Ministers Governor shall use his best endeavours to select his nisters in the following manner, that is to say, in nsultation with the person who in his judgment is ely to command a stable majority in the Legislature ppoint those persons (including so far as practicable mbers of important minority communities) who will be in a position collectively to command the nfidence of the Legislature."

The question arises as to whether it is ctly obligatory for the Governors under the d Clause to invite the leader of the majority rty alone to form the Ministry, and, in case the latter's refusal, to suspend the constitution tright.

On an examination of the Act and the strument of Instructions it, however, appears at the principal argument of the Congress aders is not valid.

Firstly, Messrs Desai and Rajagopalchari ve hastened to assume wrongly that the strument of Instructions is a constitutional cument in the sense the Act of 1935 is. It not clear how an experienced lawyer like Mr. Desai could commit such a mistake. It n not be denied that the Instrument has been ued in conjunction with the Act, but it uld be erroneous to assert that it can be terpreted or enforced by a Court of Law in e same manner as the Act can be done. No nstitutional issue can be legally raised, or ttled on the basis of the terms of that Instrument. The Governors are not debarred by the t from acting in contravention of any of se terms. In case they violate any, they are swerable only to the King, because the issue the Instructions is merely a Prerogative act the latter.

Secondly, the Instrument of Instructions only ys down certain general lines according to ich the Governors are normally to carry on e King's Government. It cannot absolutely tter the discretion which they have to use in normal circumstances.

Thirdly, Section 53 (2) of the Act specifically lays down,

"The validity of anything done by the Governor of a Province shall not be called in question on the ground that it was done otherwise than in accordance with any Instrument of Instructions issued to him."*

This clearly implies that an act of the Governor is not to be considered unconstitutional, simply because it is against the terms of the Instrument.

Fourthly, the Instrument lays down that the Governor "shall use his best endeavours" to form the Council of Ministers in the prescribed manner. The Governors could have been regarded as guilty of having violated the terms of the Instrument, if they had not invited the leaders of the majority party at all, and if they had from the outset attempted to form ministries composed of the representatives of the minority groups. The fact, however, is that the Governors in all the six provinces had first sought the help of the Congress leaders in the formation of the Ministry, and had to take the help of others only when the latter refused to take office.†

Lastly, in the Act itself there is nothing to suggest that Ministers have to be selected in any particular manner. Their appointment is left by law to the Governor alone. The latter can choose, summon, and dismiss his Ministers at his own discretion (*Vide* Section 51), and the latter hold office during his pleasure, their duty being only "to aid and advise" the Governor (*Vide* Section 50). In fact, there appears to be no bar in the Act to even nominated members being selected as Ministers. The Act nowhere lays down that only elected members can be appointed to the ministry. One can be appointed a minister for six months, even though the latter may not be a member of the Legislature itself.‡

Even Mr. Desai has admitted that if Sections 50 & 51 in the Act were all that existed, "it might have been constitutionally competent for a Governor to select a Minister who might not command in a particular Legislature any single vote except his own," but he goes on to say that these provisions have been supplemented by the Instrument of

* Just as they say in Britain, "The King can do no wrong," so, according to the Instrument of Instructions and the Government of India Act of 1935, we *must* hold that the Governor can do no wrong! Ed., *M. R.*

† But did the Governors use their "best endeavours"? Neither the Act nor the Instrument of Instructions anywhere lays down that they must not give the assurances asked for by the Congress party. So it may be argued that the Governors' endeavours fell short of being the best. Ed., *M. R.*

‡ All this would go to show the really illusory, if not also delusive, character of the so-called constitution. Ed., *M. R.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Instructions, and finally concludes that "a Governor is incompetent to form a Ministry in consultation with a person not so qualified." As has been shown above, this line of reasoning is based on a misapprehension of the true significance of the Instrument. Under the Statute, on Mr. Desai's own showing, the Governors *are* competent to form the 'Interim Ministries.'

The objection has further been raised on theoretical grounds that Cabinets cannot be constitutionally formed from the minority groups. That such a contention is not historically correct needs no detailed exposition. In England there have been minority Ministries in office on a number of occasions, and for considerable periods. When appointed by the Sovereign, a Ministry, even if it be taken from a minority party, is perfectly legal. It is true, however, that such Cabinets cannot from the very cricumstances be strong or stable.

Furthermore, it has been argued that on the refusal of the Congress leaders to accept office the Governors have no other recourse left in the Constitution but to assume by proclamation under Section 93 the entire responsibility of Government. This argument too is not constitutionally valid just now. The critics have ignored the exact wording of the Act which prescribes such an extreme step, only if the Governor is perfectly satisfied that the King's Government can not be carried on at all otherwise. It can be said that such an impossible situation has not yet arisen. It may, of course, arise when the Legislature is actually summoned. But, under Section 62 (Clause 3), the Governor is authorised to carry on the Government with his Ministers for six months without summoning the Legislature. Thus, constitutionally, the situation foreshadowed in Section 93 need not arise for six months, and during this period at least the 'Interim Ministries' can not be regarded from the point of view of the Statute as unconstitutional.

Whether, however, the appointment of such Ministries has been actually statesmanlike or expedienut is a different matter, and is a question for politicians to answer, and does not come within the province of a student of the Indian Constitution.**

Postscript

Prof. Berriedale Keith's views on the present constitutional impasse were reported in the newspapers after this article had been sent for publication. This postscript has been subsequently added with the kind permission of the Editor.

Prof. Keith is considered to be one of the greatest authorities on constitutional history and law, and as such his opinions are of the utmost interest. He refers to the institution of minority governments as a negation of responsible government, and objects to it as an attempt to conceal the breakdown. That this opinion is perfectly valid from the point of view of democratic theory will not be denied. But the learned writer ignores the central fact that *the Constitution of 1935 has not been framed on democratic principles at all.* It is too late in the day to judge any part of it in terms of responsible government. For the matter of that the very foundation of the Constitution is a negation of responsible government. But, this also must be admitted that in the framework of the Statute *as it actually stands* the formation of minority governments is not illegal. This does not mean that such a step is not at the same time undemocratic. The fact that a sober constitutionalist like Prof. Keith has been constrained to raise his voice against a recourse to the letter of the law serves at least to prove what Indian publicists and nationalists have always urged that the executive safeguards are incompatible with the theory of democratic government. The Constitution Act legalises many things which did not attract the notice of the learned professor but are no less indefensible from the point of view of responsible government. Viewed in this light, as Mr. Ramananda Chatterjee has correctly put it, the whole constitution is "unconstitutional." It is needless to add that the epithet "unconstitutional" has been used, not in its literal sense, but in its widest philosophic meaning.

April 11, 1937

** The Indian constitution can be called a constitution only in a Pickwickian sense! Ed., *M. R.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE INDIAN STATES AND THE FEDERATION

By DWIJES GUPTA

GRAPHICALLY India is one and indivisible. ically there are still two Indias: British and the Indian States. In 1926, the ru Report proposed a federal constitution India. But the British Government turned m the proposal on the ground that a Federa- could not be contemplated unless the States ed to join it. The States were at first really sed to such a proposal. In 1928, the Indian es Enquiry Committee reported as follows:

> . . We feel bound however to draw attention to ally grave apprehension of the Princes on this score to record their strong opinion that, in view of the ical nature of the relationship between the Para- Power and the Princes, the latter should not be erred, without their own agreement, to a relationship new Government in British India responsible to an Legislature."

Later, however, to the surprise of the ish Government the States agreed to join Federation on certain conditions. Accord- both the White Paper and the Joint amentary Committee agreed to the forma- of a Federation. The Government of India 1935, has not found favour with any shade Indian public opinion. But all welcomed proposal for the unification of India through formation of a Federation. Those who cipated in the Round Table discussions those who have admired, abused or advised in public since have given their unanimous ings to the proposal for a unified India. nobody could think that such a Federation d be formed as would 'outrage every n of political science.'

The law governing the relationship between Crown and the States is a unique body of having no parallel in the constitutional y of any other country in the world. gh the Indian States are subject to the mountcy of the Crown, they possess a ure of sovereignty and are bound to the n by various treaties, engagements and ds. These treaties, etc., have been admitted the British Government as binding upon the n—paramount though it is.

Since paramountcy is said to be based not any written law or statute, the relationship een the States and the Crown is primarily consensual. Hence it is submitted that the accession of a State to the Federation cannot take place otherwise than by a voluntary Act of its Ruler. The Act of 1935 therefore does not make any State a member of the Federation. It only prescribes a procedure by which a State may join the Federation. It is within the discretion of the Rulers whether or not they enter the Federation.

Sec. 5 of the Government of India Act, 1935, provides that the Federation will be brought into existence by a proclamation by His Majesty. No such proclamation however is to be made unless

> (*i*) an address in that behalf has been presented to him by each House of Parliament; and
> (*ii*) Rulers of States representing not less than half the aggregate population of the States and entitled to not less than half the seats allotted to the States in the Federal Upper Chamber have signified their desire to enter the Federation.

It is provided that the Ruler of a State may, in accordance with a prescribed procedure, signify, to the Crown, his willingness to accede to the Federation. The Ruler of a State proposing to join the Federation shall signify his willingness to accede to the Federation by executing an 'Instrument of Accession.' This will allow the power and jurisdiction of the Ruler in respect of those matters which he agrees to recognise as Federal subjects, to be exercised by the Federal Authorities, brought into existence by the Act. A draft 'Instrument of Accession' has been prepared and it is provided that the 'Instrument of Accesison' should, as far as possible, follow this standard form, though it is recognized that the list of subjects accepted by a Ruler as federal may not be identical in the case of every State. Questions may hereafter arise whether the Federal Government were competent in relation to a particular State to do certain things or to make certain laws and the Federal Court may have to solve such problems. In the opinion of the Joint Select Committee it would be very unfortunate if the Court found itself compelled in any case to base its decisions upon some expression or phraseology peculiar to the Instru-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ment under review and not found in any other Instrument. In cases in which the exceptions and reservations sought to be made by a Ruler are such as to make the accession 'illusory' or merely 'colourable' there is no obligation on the part of the Crown to accept such an offer. It is interesting here to recall a debate in the House of Commons regarding this question :

"Sir Samuel Hoare : We contemplate that items 1 to 45 of (the Federal Legislative) List will be the normal field over which the States will surrender their powers . . . There will and must be some variation from State to State either in the number of subjects or in the qualifications which they may attach to their acceptance.

"Mr. Churchill : Within the 45 ?

"Sir Samuel Hoare : Within the 45—these variations arising from the different circumstances of the States and the different treaty rights which they may wish to preserve . . . It will however . . . rest with the Crown to accept or reject proposals for accession."

In reply to another question by Sir Arthur Seetl Maitland, Sir Samuel Hoare stated that withdrawal of powers once surrendered was not to be allowed. The rulers may only surrender other powers under Sec. 6 (2).

After the establishment of the Federation the request of a Ruler that his State may be admitted to the Federation shall be transmitted to His Majesty through the Governor-General. After the expiration of twenty years from the establishment of the Federation the Governor-General shall not transmit to His Majesty any such request until there has been presented to him, by each Chamber of the Federal Legislatures, for submission to His Majesty, an address praying that His Majesty may be pleased to admit the State into the Federation.

Outside the limits defined by the Instrument of Accession of each State, the autonomy of the States and their relations with the Crown will not be affected in any way by the Act. The folowing extract taken from the 'Draft Instrument of Accession' will make this point clear :

". . . And A. B. hereby declares that save as otherwise expressly provided in this Instrument, he reserves the sovereignty in and over X in him vested."

Sec. 3 of the Government of India Act, 1935, distinguishes between the functions of the Crown in relation to the States and functions in connection with the Federation. The latter are to be exercised by the Governor-General, the former by "His Majesty's Representative." Sec. 286 (1) however makes for correlation of functions and it is enacted that it shall be lawful for His Majesty to appoint one person to fill both the offices.

This is the summary of the Scheme outlined by the Government of India Act, 1935.

The most surprising thing in the scheme that the question of accession has been left the discretion of the States. The Joi Parliamentary Committee Report acknowled that in the Scheme of Federation 'both Provinces and the States must derive th powers and authority from a direct grant the Crown.' Hence 'the legal basis of a rec stituted Government of India must be first, resumption into the hands of the Crown, of rights, authority and jurisdiction in and the territories of British India and second, th redistribution, in such manner as the Act m prescribe, between the Central Government the one hand and the Provinces on the oth The Act of 1935 gave effect to this recommen tion. But this provision applies only to Bri India. For the States, the entrance into Federation is not compulsory. The Rulers enter or stand aside from the Federation they think fit. The British Government h tried to be generous with the States. But may fairly ask where this generosity exis when they entered into the present relations with the States. Was this relationship ba on the consent of the States ?

The States are part-sovereign no dou But they are always subject to the paramour of the Crown. In 1864, Sir Henry Maine, his minute on Kathiawad, said :

". . . It may perhaps be worth observing according to the more precise language of m publicists sovereignty is divisible but independence is Although the expression 'partial independence' may popularly used, it is technically incorrect. Accordin there may be found in India every shade and variety sovereignty, but there is only one independent sovereig the British Crown."

The paramountcy of the British Cr over the Indian States has been established by judicial decision. According to the princi of Comity one Sovereign State cannot be s before the Courts of another State. But t has been applied in the case of the Ind States. Thus the Indian States have har any international status. Not only that has been decided in 'Secretary of State India in Council *v.* Kamachee Boyee Sahe that acts done by the Paramount Power in exercise of its authority in relation to the St are 'Acts of State' which are not cognis by any Court in British India or in Gr Britain. So the Paramount Power, *i.e.*, Crown should not have felt any hesitation bringing the States under the same admi trative rule.

The British statesmen lay too much st on the much-advertised 'treaties, engagem

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and *sanads*.' But examples can be cited where the Paramount Power has had, of necessity, to make decisions and exercise functions beyond the terms of treaties in order to secure peace and good Government of India as a whole. In the case of Hyderabad the Government of India intervened in several matters of internal administration on the ground that they could not remain 'indifferent spectators of disorder and misrule.' In 1875, Mulhar Rao, Gaekwar, was deposed from the throne for maladministration and the proclamation of the 19th April, 1875 announced :

"His Highness Mulhar Rao, Gaekwar, is deposed from the *Sovereignty* of Baroda State and the Sovereignty is conferred on his successor."

In recent years, every one knows that there have been many instances where the Government of India intervened in the internal affairs of the States. Even a decade back there might have been some controversy regarding this peculiar relationship between the Crown and the States. But Lord Reading's interpretation of the relationship in 1926 has set all controversies at rest. In a letter to His Highness the Nizam of Hyderabad, his Lordship wrote :

"The Sovereignty of the British Crown is supreme in India, and therefore no Ruler of an Indian State can justifiably claim to negotiate with the British Government on an equal footing. Its supremacy is not based only upon treaties and engagements but exists independently of them and quite apart from its prerogative in matters relating to foreign powers and policies, it is the right and duty of the British Government, while scrupulously respecting all treaties and engagements with the Indian States, to preserve peace and good order throughout India."

It is clear from the declaration that the Crown's paramountcy has largely grown up independently of treaties, engagements and *sanads* and the rights and privileges conferred by these documents must be construed as subject to this paramountcy so that the emphasis on these documents has no legal or constitutional basis.

The British statesmen are adepts in the art of make-believe. But the world is growing cleverer day by day and John Bull's statements are now always taken with a grain of salt. The real reason for refusing to declare a compulsory federation is not far to seek. Firstly, our guardians do not want that India should be united upon a common political platform. Secondly, they know the value of the States' co-operation in case of emergencies. The mutiny of 1857 had "seen a few patches of Native Government prove breakwaters to the storm which would otherwise have swept over the Government in one great wave." The proclamation of 1858 accordingly assured the Princes of Her Majesty's desire to see their rule perpetuated. And though after that, the Crown occasionally pulled a string here and broke another elsewhere it was afraid to set the Indian States as a whole against itself. The States demanded that their entry to the Federation should be voluntary and the British Government could not refuse.

A Federation cannot be successful among units which are unequal in status and different in form. By recognising the princes' legal right to join the Federation, serious injury has been done to the cause of a "Unified India." The provinces cannot but feel that they have wrongly been made inferior partners in the Federation.

The States have been shown undue favour in many other ways. Of a maximum number of 260 seats allocated to the Council of States, 104 seats have been given to the States. In the Federal Assembly the States are to have 125 seats out of a total number of 375 seats. Broadly speaking therefore, the States have been granted two-fifths and one-third shares in the Upper and Lower Houses respectively of the Federal Legislature though their total population is no more than a quarter of the total population of India. In determining the seats to be allocated among the States in the case of the Council of State, the Joint Parliamentary Committee remarked that emphasis should be laid upon "the relative rank and importance of the States as indicated by the *dynastic salute and other factors*."—Dynastic salute, and other factors —what marvellous scientific principles of allocation!

Sense of inequality and injustice has been thrust upon the people of British India and they cannot but look upon the whole scheme with distrust and suspicion. Such an atmosphere is anything but favourable to the growth of a successful Federation.

The method of filling up the seats in the Federal Assemblies is also novel. While in the case of British India the seats will be filled up by election on a popular basis, in the case of the States the representatives will be the nominees of the Rulers. The method of nomination has various advantages with the British Government. Firstly, it will give the princes additional personal power in choosing the representatives, and secondly, the States being under the paramountcy of the Crown outside the sphere of the Federal Legislature, the Government of India would be able to exert undue influence on the representatives through their respective princes. Government will thus be sure of a solid following in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

both the Houses of the Federal Legislature. This has certainly been done to curb the forces of Indian nationalism.

It is indeed a spectacle for constitutional purists to see various conflicting principles at work in a single form of Government!

The sense of inequality lurks also in the scheme for Federal Finance. Sir Samuel Hoare 'contemplated' that 'items 1 to 45 of the Federal Legislative List would be the normal field over which the States would surrender their power.' These items do not include 'Income Tax.' The States have taken a stern attitude in matters of direct taxation and the British Government did not dare to force them to accept Income Tax as a federal subject for the States. So the provinces will have to pay Income Tax for the benefit of the Federation (including the Indian States) while the States would go unscathed. Any serious student of 'Public Finance' will laugh at such a proposal but the veteran British politicians are quite unmoved. According to Sir Samuel Hoare's 'contemplation,' Corporation Tax, Succession Duty, Salt Tax, Taxes on the Capital value of the assets, Terminal Taxes, etc., are some of the federal subjects which will not apply to the Indian States. What a jumbled conception of Federal Finance!

But the most difficult problem is that regarding the maritime States. Custom duty is a federal subject and is within the 45 items enumerated by Sir Samuel Hoare. But variation may occur from State to State within these 45 items—because of the various treaty rights which the States may wish to preserve. Because of this insistence upon treaty rights customs duty may be excluded from the list of subjects surrendered by a State in their Instrument of Accession. On principle maritime States should not be allowed to retain more than that portion of the yield which is attributable to dutiable goods consumed in their own State. "But if the insistence upon treaty rights in any particular case," said the Joint Select Committee, "makes such an arrangement impossible . . . . then the question will have to be seriously considered whether the State could properly be admitted to the Federal system."

But then the question of accession of the States is not to be determined by us, it is to be determined by the British Government. And judging from the chain of constant favours shown towards the States, we feel inclined to think that the British Government will accept any and every proposal for accesion—however 'colourable' or 'illusory' those accessions may be.

In short, the proposed Federation of India favours the Indian States at the cost of British Indian provinces at every step. And from a perusal of the Constitution it is evident that it will be far more complex than the Canadian Constitution, the working complexities of which turned Lord de Villiers into a vehement opponent of federation and induced him to throw all his influence as President of the South African Conference into the fight for the unification of South Africa. To say this is not to turn our back against federalism and in favour of a unitory Government. However much may some people argue in favour of a unitory Government there is no doubt that the possible unification of India lies only in the method of a Federation. But the constitution outlined by the Government of India Act, 1935 can hardly be called a federation, because it outrages some of the most important conditions of a Federation. A true Federation should recognize the States and the provinces as so many equal partners. The principle of representation should be based on population and the method of filling up the legislative seats should be by election. The States must, surrender all the subjects recognized as Federal. In the matter of finance also they should not resist any sort of direct taxation. Thus and thus only the sense of inequality can be remedied; the clouds of distrust and suspicion can be dispelled from the political horizon, and India may attain her long cherished ideal of unification.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE SEPARATION OF BURMA AND INCREASED POSTAL RATES

By J. M. GANGULI

The enhancement of the postal and telegraphic rates between India and Burma from 1st April, 1937 ought to provoke very serious thinking in the minds of the national leaders of India and Burma. The systematic and thorough manner in which Burma is being separated from India is indeed a matter of very vital importance both to Burma and India; but yet it has not received adequate attention from the people of either country. There has no doubt been some public opposition to this imperial policy of separation, but the opposition has lacked vigour and persistency.

Burma is an inseparable unit of India as a whole from the geographical, historical, cultural, religious, industrial and commercial points of view, and therefore it is vitally crippling the national growth of either country to politically separate one from the other. Hindu culture had not merely pervaded Burma in the past but had also spread through it to the far eastern and south-eastern countries like Siam, Cambodia, Indo-China, Malay Archipelago, etc. Trade and commerce between those countries and India had also led to the prosperity of all, for there used to be nothing like unscrupulous industrial exploitation of the present-day kind in those days. The severance of such cultural and commercial relationship between India and those countries for the last few centuries has been detrimental to their interests as also to India's. And, in fact, the national deterioration which set in in India and in those countries in the course of time can be directly traced to the period when inter-communication between these countries became slack. It was thereafter also that each country one after the other came under the subjection of the Europeon Powers, which by thorough exploitation reduced them to their present poor and helpless condition. For such exploitation the more the countries are dismembered and isolated, the better. This is the main reason why, for instance, Ceylon was not joined to the Indian administration and was kept under the Colonial Department of the British Government, though obviously it would have been simpler and more natural to have kept it as a part of India under the Government of India. Aden, which was till recently under the Government of India, has also now been separated from India.

In the case of Burma it was so long kept a province of India chiefly because the services of the Indian Army were needed for its subjugation as well as for the protection of its north-eastern frontier. Indian finance was also needed to consolidate the British position in Burma. An idea of the amount of Indian money spent in Burma may be had from the following *Associated Press* massage dated Rangoon 19th March, 1937 :

> "Answering questions in the Senate regarding Burma's debt to India, the Finance Member said that the total debt *provisionally* (italics ours) was calculated at Rs. 595,640,300 and the period fixed for repayment was forty-five years.
>
> The power to make a financial settlement between India and Burma was vested in His Majesty-in-Council. The principles of the settlement formulated in the Amery tribunal report were adopted as the basis of determining the payments to be made. The Government of Burma were not competent to re-open these questions.
>
> He denied that the cost of the British annexation of Burma or the cost of the British expedition to Chinese territories were included in the debts."

The amount stated above, though so big, is not all that has been drained from India to Burma for and during the stabilization of British interests there, for, as admitted above, the cost of the British annexation of Burma and the cost of the British expedition to Chinese territories, which must be huge amounts, have not been included in the present calculation of Burma's debt to India. It should be further noted that the present debt settlement has not been made on principles of pure mathematics, but on those based on the Amery tribunal report, and that over and above it was subject to the discretion of His Majesty-in-Council.

It can well be asked what India has gained from having financed to such an extent the British imperial policy in Burma. It can not of course be said that the separation of Burma was not a pre-conceived idea, and that therefore the money spent on Burma was spent on it as a province of India, whose progress and development like those of other Indian provinces were essential for the all round development of India as a whole. For, Burma was never meant to be kept linked up to India as a province of it, as is obvious from one fact among others, namely, that communication between the two countries was never sought to be developed. If that had been intended railway communication would long have been established

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

between India and Burma. Indian leaders had often urged the linking up of the Indian and the Burmese railways, the expenses of which would readily have received the acquiescence of the Indian legislators. But that was not done, for far from intending to bring the two countries into closer association it was rather the object to prevent the spread of Indian influence in Burma. If Burma was kept under the Government of India it was, as stated above, because of the services of the Indian army and because of the use of the Indian money. The directors of imperial policy take long view of things, and they could therefore see that Burma's separate entity from India was of great importance for the following among other reasons :

1. India being politically much more developed than Burma, a close association between India and Burma would stimulate political consciousness in Burma, which would be opposed to the Imperial policy there.

2. Such consciousness in Burma keeping pace with the same in India would impart force and strength to the political movement in India.

3. For the easy exploitation of vast raw materials in Burma its educational and political backwardness was an advantage, as also the exclusion of Indian commercial enterprise from there.

4. Burma's proximity to the gateway to the Far East on the south and her north and eastern frontiers abutting on China, French Indo-China, and Siam give great strategic importance to Burma, specially in view of Japan's growing power and ambition and her increasing influence and predominance in China. The fortification and building up of the great and very expensive military base at Singapore give significance to the growing Far Eastern question referred to above. To make Burma a strong bulwark against all possible danger from the East must therefore be an important consideration to those who have the imperial interests in their hands. To keep Burma a province of India is, however, obviously a great handicap in the carrying out of that consideration.

Such being the case Burma was made a province of India only for temporary purposes, and as soon as the time arrived when direct Indian association was no longer needed and such association was rather becoming harmful from the political and commercial points of view, the separation was effected. How that separation has been brought about, how at least an apparent consent of Burma to the separation was sought, and in spite of the defeat in the general election on the separation issue was ultimately obtained in the Legislative Council, and how through a separate round table conference, to which selected Burmans were invited, the present constitution separating Burma from India was evolved;—all that is recent history and need not be gone into here. What is really of importance at present is for the far-sighted nationalists of either country not to submit to the separation and to work instead for reunion.

While constantly bearing that in mind their immediate duty is to keep alive as many points of contact and as many grounds of inter-relationship as possible. The first thing for that purpose is to raise the most vehement protest in India as well as in Burma against the enhancement of postal rates between the two countries, the object behind which evidently seems to be to discourage communication between the countries and thus to complete their isolation from each other. The rates which have come into force from 1st April 1937 are : two annas instead of nine pies for the post card, and two and a half annas for the first ounce in the case of closed letters. Packet and parcel rates are similarly increased to an exhorbitant extent. The telegram rates are also to be Re. 1|2 for the ordinary with two annas for each additional word, and Rs. 2|4 for the express with annas four for each additonal word.

Such high rates are bound to operate most prejudicially against the existing Indian commercial interests in Burma, not to speak of their future advancement. Burmese trade with India will also similarly and proportionately suffer.

The enhanced postal rates should therefore be a live issue of vital and immediate importance before all educated and thoughtful Indians and Burmans. The greater issue of future reunion should also never be lost sight of, and for this purpose the Indian National Congress must not cease to have its branch organisation in Burma which should be animated with greater enthusiasm than heretofore. It is even worth the serious consideration of the Congress Executive to stimulate and strengthen Indo-Burmese nationalism by holding the next session of the Congress in Burma, if possible, instead of in Guzarat.

Let it be remembered by those who have the courage and imagination to visualise India developed into Greater India in future with far-flung cultural, social, religious, commercial and political relationship with Eastern Asia, as in the days of yore, that India must not be separated from a sister-country like Burma, nor must Burma stand aloof from its sister India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REVEREND ALEXANDER DUFF'S IMPERIALISM

By MANILAL C. PAREKH

Dr. Alexander Duff was a Christian missionary who came to India in the twenties of the last century, and he did much work in the field of education in those early days. His chief services, however, were in the field of mission-work, and so valuable they were from the point of view of Christian missions that he is looked upon today by a large part of the Protestant Christian world as one of the greatest missionaries that came to India. Some would go so far as to place him at the top of the roll of Christian missionaries in India. Whatever this be, when the mutiny broke out in India in the year 1857, Dr. Duff had been in India for nearly thirty years and had come in very close touch with the people of India, for whose "salvation" he had come to this land. It is, therefore, a matter of very great interest to know the reactions (to use an American term) on his mind of the great conflict that arose between the people of India and the British Government, which is known as the mutiny. Fortunately, we possess a series of letters written by him at that time, and we see therein clearly the reaction of his mind and spirit. The Introduction to these letters which have been brought together contains the following statement which is worth taking into consideration :

"However rapidly the letters may have been written, there is nothing hasty or extempore in the views and opinions which they embody. These are the ripe result of thirty years. The statesman and the fair-minded Englishman will value them as the deliberate judgment of one who has possessed opportunities of observation almost unequalled; and to the Christian reader they will have peculiar weight, as the testimony of one who has made life-long sacrifices for the sake of the gospel in India, and who, in the hands of the Most High, has been the means of inaugurating a singularly promising and successful scheme for India's moral and spiritual regeneration."

These letters were written to the then Convener of the Free Church of Scotland's Foreign Committee, and each of them was printed for the public of the British Isles as soon as it was received. They were brought together and published in 1858 in the form of a book, which was called "The Indian Rebellion, Its Causes and Results." This is a pretty big book of about 400 pages, and all that we propose to do here is to give a few characteristic passages from these letters to show how such "a great Christian statesman" and "one of the greatest missionaries that India ever knew" was not only as imperialistic as other Englishmen but he could even teach them many lessons in the art of imperialistic conquest and government. These letters furnish a most interesting, though painful, study of missionary mentality as it expressed itself in one who was indeed one of the noblest of them.

The man who has been introduced in these terms to the readers of these letters which were published in London first and almost immediately after in New York starts with the supposition that the great conflict that arose in India was not merely a mutiny of the Indian Army, but a Rebellion of the entire Indian people. This belief of Dr. Duff stands in sharp contrast to that of a large number of British Civil and Military Officers of those days, and it is evidently generated and confirmed by his missionary zeal. This is what he says in regard to it in his letter No. 9, dated 20th August, 1857 :

"That there was anything *like affection* or *loyal attachment* (the italics are his), in any true sense of these terms, on the part of any considerable portion of the native population towards the British power, is what no one who really knows them could honestly aver. Individual natives have become attached to individual Britons. Of the truth of this statement even the recent sanguinary mutinies have furnished some conspicuous examples. But such isolated facts can prove nothing as to the feelings generally prevalent with respect to the British and their power."

He follows up this statement with some details and then adds the following :

"Now, in the face of these, and scores of other substantially similar statements from all parts of the North-West and Central India, what becomes of the lullaby declarations of those who would fain persuade the British public that nowhere among the general civic or rural population of India does there exist any feeling of ill-will, or discontent, or disaffection, towards the British or their Government? All such unqualified declarations I do most solemnly regard as a gigantic (I do not say wilful) imposition on the British people—an imposition which, if not timely exposed or abandoned, is sure to prove as fatal to the reestablishment and perpetuity of British supremacy, as it is in itself gigantic. . . . It is but right, therefore, that the British people should be jealously on their guard against the fair-weather representation of men high in office—men who from personal intercourse know nothing of native sentiment beyond the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

glozing lies of a few fawning sychophants—men who, from motives of political partizanship and personal self-interest, are sorely tempted to mistake the apparent calm on the upper surface for peace, contentment and loyalty. It is but right that the British people to whom the God of Providence has so mysteriously intrusted the sovereignty of this vast Indian empire should know the real state of native feeling towards us and our power, that they may insist on a searching scrutiny into the causes which may have superinduced it, and detecting the causes, may demand as with a voice of thunder, some commensurate remedy."

As for the remedy which Dr. Duff proposes, he gives it in these words :

"Let then, the Christian people of the highly favoured British Isles, in their heaven-conferred prerogative, rise up, and resistless as the ocean in its mighty swell, let them decree, in the name of Him who liveth for ever and ever, that henceforward those commissioned by them to rule over and administer justice to the millions of this land shall not dare in their public acts and proclamations, practically to ignore or scornfully repudiate the very name and faith of Jesus, while they foster and honour the degrading superstitions of Brahma and Mohammed. *Let the British Churches, at the same time, arise and resolve, at whatever cost of self-denial, to grapple in right earnest, as they have never yet done, with the stupendous work of supplanting the three thousand years' consolidated empire of Satan in these vast realms, by the establishment of the Messiah's reign.*" (The italics are of the present author).

In view of these quotations and much more of the same kind, it does not need to be said that Dr. Duff sees in this struggle the forces of God and of Satan arrayed, one against the other. In his eyes God is fighting on the side of the British and the Devil on the other. Because of this he rejoices deeply and with much gratefulness to God over every little victory of the British arms, and much mortified at anything of the like kind on the part of the Mutineers. So full of distrust in the people of India and of Bengal amongst whom he had lived for nearly thirty years working for their salvation has he become that he, along with other Europeans, advises the Government to proclaim "*martial law at once throughout the Bengal Presidency.*" (The italics are his.) His own son has joined the British army, and his parental solicitude added to his zeal for the propagation of the Gospel in India makes him pray again and again for the success of the British arms.

Dr. Duff's estimate of the antagonism, indifference and loyalty of the Indian people towards the Government varies within certain limits at different times in accordance with his interpretation of the attitudes of the people of different Provinces at different times. He is, however, certain that the people of the country as a whole have no loyalty in the sense of attachment. There is one solitary exception to this in his eyes, and that is the native Christian community, of which he speaks in the following terms :

"As to *lovers* of us or our rule, in any true sense of the term, probably there are none among any class except the comparatively small body of professing native Christians. In them, participation in the transcendent benefits of a common and glorious faith has overcome the antipathies generated by foreignness of race and the humiliation of conquest, and merged all in the love and fellowship of Christian brotherhood. The reality of their good-will and affection towards us, and to their creed it ought to be specially noted, has, in various ways, been made manifest throughout the progress of the recent awful rebellion."

He proceeds to give a few instances of such loyalty on their part and then draws the following generalization :

"*Theory and practice alike concur in proving, that to increase and multiply the number of native Christians is to increase and multiply the only class of truly staunch and loyal native subjects of the British Crown among the teeming millions of India.*" (The italics are mine).

It is easy to see how in the eyes of the "Christian statesman," the interest of the Kingdom of Christ as he understands it coincide with the consolidation and expansion of the British Empire.

As for those who, according to Dr. Duff hate the Government, the Moslems come first then the Brahmins and the Rajputs. This is what he says of them :

"For the reasons assigned in my last, a large proportion of all these classes, so long as they remain genuine Mohammedans and Hindus, cannot but dislike, or even hate, us and our rule—do or attempt what we may for their temporal welfare."

The Moslem religion and the Hindu caste system are the chief rocks of offence to the Scottish Evangelist, because they create loyalties which run counter to those which the learned divine would like to instil.

This is not all. What pains one the most in reading these letters is the fact that the greatest of Christian missionaries, a man who had devoted thirty years of his life to the so-called evangelical service of India preaching the Gospel of Christ, the Prince of Peace, is not a whit behind the worst counsellors of the Government in demanding the sternest measures in dealing with the people who rebelled. Nay, he goes even further and calls for greater punishment than was meted out to the offenders. He does not know where to turn in history for finding vandalism such as he wanted the Government to practise on the people of India. But are a sample or two of what he wanted to be done.

"But were the palace of the Great Moghuls, which recently witnessed the slaughter of our countrymen

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

countrywomen, and served for many a day as the burning focus of treason and rebellion to all the disaffected throughout the provinces, to be razed to the ground, and were the famous *Dewani Khas*, or hall of audience, with its celebrated inscription, to be carefully taken to pieces, removed to Calcutta, and thence conveyed to London, nothing perhaps could more infallibly express on the vitalized mind of India the absolute assurance that the seat of imperial grandeur and supreme dominion had at length been transferred from the banks of the Jumna to the banks of the Thames. Then farewell to any further rebellions on any imposing scale in our day!"

Dr. Duff's remarks about the fall of Lucknow are conceived in a spirit which is still worse, as the following will show :

"And probably by this time that quarter also is closed to. If so, the terrible work of destruction will have commenced in earnest; and there seems no alternative between absolute extermination or unconditional surrender. (This is said of the Indian rebels). It is now that, in such a case, one begins to realize the fact that righteousness is as positive an attribute in the Godhead as mercy, and that retributive justice has its claims as surely as compassion; and that, however great the clemency and long-suffering of the Supreme Moral Governor, sooner or later the thunderbolt of His righteous vengeance will smite into the dust guilty cities and nations. More than once I have alluded to Lucknow as perhaps the wickedest city in India. Apart altogether from recent mutinies and massacres, it was, in strictest literality, a very Sodom and Gomorrah of iniquity. . . . I would not be surprised, however, if a whole host of puling, artistic sentimentalists would raise a doubtful lamentation over the downfall of Lucknow. For there, as at Rome, the arts of painting, statuary, and architecture, flourished alongside of abominations worthy only of the bottomless abyss. It was a city of palaces, mausoleums and magnificent gateways, adorned by all that could be achieved by the most consummate skill of oriental painters, architects and statuaries. Mohammedanism, in this respect, has done for the East what Romanism has done for the West. . . . The only other city in India which, for aggravated wickedness and vice, could be named along with Lucknow, is Delhi—both essentially Mohemmedan, and both scourged as no other cities in India have yet been done in our day. And when I think of the monstrous systems—theological and practical—which the public edifices of both have symbolized and tended to perpetuate, much as I admired their beauty and gorgeousness, *I confess that I could gaze at the ruins of them all without one feeling of regret.*" (The italics are mine).

The feeling of vengeance that this great Christian missionary has would not be satisfied at the destruction of these cities. He is happy and thankful to God that the offenders were punished in the way they were by some of the British generals. He is angry with those among the British who would show any mercy or mildness, and praises warmly the conduct of such among them as took an eye for an eye and a tooth for a tooth, and did even worse. Here is a sample of his appreciation of retributive justice.

"General Neill, on the other hand, was a man who enjoyed the unbounded confidence of the British community, because of his firmness in decision and promptitude in execution : and, above all, because of the *instinctive sagacity which he had so often shown in doing the right thing, at the right time and in the right way*. . . . In the view of such horrid butcheries (committed by the Mutineers in Cawnpore), General Neill, though naturally a mild, gentle, quiet, inoffensive man, seems to have irresistibly felt that an exhibition of stern justice was imperatively demanded. *His Scottish Bible-training* had taught him that justice was as absolute an attribute of Deity as mercy—that magistracy was "an ordinance of God," and expressly designed to be "a terror to the evil-doers." (The Italics are mine).

So highly commended a Christian general is reported to have done the following in the Letter No. VII :

"Accordingly, General Neill, by the last accounts, "was compelling all the high-caste Brahmins he could capture among the guilty Sepoys, to collect the bloody clothes of the victims, and wash up the blood from the floor, a European soldier standing over each man with a 'cat-o'-nine-tails,' and administering it with vigour whenever he relaxed in his exertions. The wretches having been subjected to this degradation, which of course includes loss of caste, are then hanged one after another."

Speaking about the same thing again in his Letter No. XVII, Dr. Duff says this :

"Nor did he (General Neill) regard it as torture or cruelty in the ordinary sense of these terms, to cause murderers who were still reeking with the gore of innocent women and children, to wipe up a portion of their blood which they had no scruples of conscience or of caste in so profusely shedding. *Neither, may I add, need any enlightened Christian shrink from avowing that he has left no special indignation at a procedure so unwonted in such strangely unwonted circumstances.*" (The Italics are mine).

The foregoing quotations are enough to show what an imperialist of the deepest dye this great missionary was, and how his zeal for religion and for the propagation of his faith had fortified and augmented his racial and political imperialism. If he blames the Government, it is only because it is, from his point of view, too lenient, mild and tolerant to the prejudices of the people of the country, both Hindus and Mohammedans. While the Company's Government hesitated to disarm the people of the land, he clamours for such disarming, and it is not unlikely that his voice in this matter as in others had weight with the British Government when it finally made up its mind to deprive the people of the country of their arms. This is what he says in regard to this matter.:

"One indispensable preliminary (to pacification) measure, as stated in my last, must be a stern and relentless disarmament of the restless, turbulent and warrior classes throughout the whole of Northern and Central India. On this subject for the sake of India itself, all puling maudlin sentimentalism ought to be scathed and scouted with unpitying scorn. A demand from the mighty British people for the immediate and universal disarming of the whole of the dangerous classes of India, ought to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reach our shores, in a voice, if not as loud, as effective as that of ten thousand thunders!"

There is much more in these Letters which could be quoted to show how the mind and spirit of this "great missionary" are so warped as to inflame him with a passion against and hatred for a people amongst whom he lived for thirty years, and who, according to his own words in these letters, "*manifested no special hostility or enmity towards the missionaries or Christians of India*" (the Italics are his) which even the worst among the British civil or military officers could not have shown. He approves of all that was done by these latter, even the worst of them, and again and again he criticizes some of the officers of the Government for not being strong enough. He identifies himself wholly with the Government and all its enemies are his enemies. As a matter of fact he sees far more enemies than the Government ever saw, because in his eyes all non-Christians are actual or potential enemies. Thus his religious and missionary zeal, instead of making him love the people for whose 'salvation' he had come to India, turns him into a militarist and imperialist of the deepest dye, and since he is one of the most important missionaries that ever came to India, a man who is more than an epoch-maker in the history of Christian missions in India, we see the spirit that they, and even the best of them, are made of.

Jesus was crucified only once by Jewish Nationalism but he is being crucified all the time by Christian Imperialism.

PRIMARY EDUCATION IN BENGAL

By Prof. D. M. SEN, M.A., Ph.D.

"Education," we are told, "has come to be regarded generally as a matter of primary national importance, an indispensable agency in the task of nation-building. Communities, which in the early days of English education, were slow to respond, are now fully awakened to the need and possibilities of education for their children. The demand for more institutions for the education of girls has been insistent all through the province for some time past. The movement has spread to backward classes—the depressed classes, the scheduled castes and even to the aboriginal tribes. All now demand education as a right." In the same strain it is admitted that "Expansion of education is still certainly the need of the province, but if it follows unhealthy and unprofitable channels, the flood may devastate instead of fertilizing the country."

In a country whose water-channels are so ill-regulated, fear of flood is potent enough. But, however flood-complex-ridden we Bengalees may be, we did not apprehend disaster when the Hon'ble Minister of Education introduced his resolution in rainy July, two years ago, to irrigate the vast barren tracts of the illiterate country-side with his 16,000 knee-deep canals and their feeders. Rather, it was feared that the supply promised would hardly drench the soil, left uncared-for over such a long period, deep enough to make it suitable for raising any harvest worth reaping. The intelligent public got alarmed that this well-meaning intellectual irrigation scheme would clog many an indigenous water-bed of private enterprize to pave its spectacular paths. The taxation demand, as usual, would be disproportionate to the yield.

I am not here on this occasion to discuss the responsibility for this rather belated awakening of the lower strata of our social consciousness. I mean to avoid also staggering statistics and appalling comparisons with civilized countries in the educational sphere. I shall concern myself mainly with the quality of the educational programme for our rural area, leaving aside the quantitative meagreness along with oft-repeated and unwarranted excuses.

I can hardly conjure up in your imagination today a vision of the tree-clustered peaceful villages of Bengal—the home of plenty, with their venerable "*Pandit-Mahasaya*" and his open-air "*Pathshala*." The memory of the seasonal festivities and the rich entertainments may still haunt some of us like the dream-images of a famished mind. We are left today with a heritage, the stark naked picture of which we dare not face. We shall limit our field of enquiry to our cheap primary schools with their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

paid and ill-equipped 'gurus' and the still re ill-nourished scholars, who come there to detained rather than trained. These primary ools—with their lower and upper grades—are ing up the beacons of knowledge which save countryside from being enveloped in the m of ignorance. In spite of about 60,000 ools of elementary learning we have not been to make literate even an appreciable frac- of our people and yet we are asked to be- e that even a quarter of this number—when er equipped—would go a long way to cater the educational need of the illiterate millions Bengal.

Granting that such a miracle were possible in this age of science—(we are credulous in tropics)—would these proposed improved ools give us any education, worth the name? pilots, who are to steer the boat of educa- in uncharted waters, can be hired for the rious honorarium of less than a factory ourer's or town menial's wages, and we are ed to believe that education would leave a ing if not permanent impression on the minds those rustic children who at present behave satisfactorily and manage to forget with a at facility even what they had learnt!

On a close scrutiny of the programme of rovement one finds the proposed new primary ools will at best be modelled after the so- ed "efficient secondary schools." What is g advocated is really setting up in the rural as the four lower storeys of the educational ucture of High Schools that are so familiar us; the outer surface is to be painted green "rural bias" instead of its being washed ite or drab in the usual way. One fails to over any other distinctive feature in the gramme which has been paraded with so much o. Wherever the menu has appeared to be monplace and stale it has been sprinkled h the sauce of 'extra curricular activities.' e we to believe that food-stuff which has been nd unwholesome, will bring nourishment to if only served with pickles or sauce?

The cumulative effect of the system in ue has been sad enough. We are reminded every step that we—the so-called educated ple, the product of the existing schools and eges, are neither suited for the practical ere nor does our training make us competent adjust ourselves to our social environments. e number of such educated misfits multiplies h time. Many a rural guardian is known to who would have the children stay at home ther than be rendered worthless by being educated" in the existing schools. All over the country there is to be noticed a feeling of discontent about the prevalent system—in newspapers, public meetings and learned academic addresses. The critics seem to have one point in common :—our educational method is abstract and narrow, its sole emphasis being on the intellectual phase of the mind. Knowledge has been subdivided into so many subjects, masses of informations. As the horizon of knowledge widens, our curriculum threatens to be a miscellaneous tyranny of "subjects" which are often at cross-purposes with one another and out of harmony with the human needs of the modern age. Those of superior intellect seem to pass off with flying colours, but they hardly acquire the skill of application. Academic knowledge and incompetence are often found together. The dismal record has embittered the poet of our age to castigate the process as the "Parrot's Training." We have been dubbed by other great men of our age as a nation of incompetent crammers, ever hunting for unenterprizing jobs for which our mentality has been inevitably shaped. At the end of the school or college career, the enthusiasm of youth is soon chilled into blank despair. It may dawn on him sometimes that he has been a victim of a system over which he or his parents had little control. It was introduced in this country in order to train middle-class youth for filling up numerous minor gaps of the Governmental machinery and mercantile offices of the East India Company. There was a demand—we thought we were having a fine education : having been more than met, the demand is no more. In spite of the endless repairs and reforms that have modified the system, its framework still remains true to its original type. To this source can be traced the entire system of our education, from the infant school curriculum to the college courses of the University. Are we then to hope fondly that a process which has failed us elsewhere will bear the cherished fruit in the rural area, when administered in a mitigated dose?

Our primary and secondary schools have never asked the question, what types of man and woman does society need?—but have contented themselves with the "spreading of learning," irrespective of the need or the fitness of the recipient to possess it. Is the English tradition in education leading us rightly? The antithesis between mind as something pure and body as something vile, originally derived from Christian monastic tradition, has made our schools only centres of mind-culture—and even that in a fragmentary fashion due to our meagre resources. After receiving mind-culture for about a century

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

we are told today, our ills will be remedied if we now receive body-culture. The mind-culture now administered in our primary and secondary schools is being patched up or eked out with body-culture. The advancement of education through a century has brought us to the conception of man as a patchwork of mind and body. But more patchwork is being proposed. To the School huts some plots of land are to be added to train the hands which have had little work to do so far. The subject of Nature Study is being ushered in to train the eye and the ear. In lucky rural areas the children will have football grounds to exercise their legs, which had not hitherto had any function in school-life except while making amends for delinquencies. Above all, to make education perfect the children will receive "religious instruction" separately for their spiritual growth. The various compartments of the child-mind will be attended to in various ways, intellect in one room, morals in another, the senses elsewhere and physical needs on the play-ground. Our educational practice is still in the grip of that fatal tradition, referred to above, in spite of our effort to give it a semblance of the enlightened. The analogy of the mind-machine we have borrowed from our foreign masters who are developing an industrial civilisation and who find it convenient to think in terms of the machine. Transplanted into our Primary & Secondary schools, it produces a confusion of uncoordinated printed informations, the burden of which weighs heavily on the child-mind. It ever remains a culture imposed from above, alien to the genius of the people, without natural root in the soil of the country, and the fruit it bears—if it bears any at all, is often worthless, if not evil.

If we are groping for a way out of this confusion and have a mind to think out anew our solution for wholesome education, let us take our cue from the poet and seer. Let us banish from our mind the picture of the child patched up from the dissections of psychology and physiology and borrow our light from the poet that the child is a living being, a whole. The creative urge of Nature is the driving force of his life. Find, then, a form of e d u c a t i o n which rests on the creative principle and aims at creativeness. Let us provide for the rural child such an environment as will educate him in his wholeness as such and will nourish his soul, which hungers for creation and can never be satisfied with anything else. The only bias worth striving for in the programme of our rural education is this creative bias. If you ask what ideal can be appealed to, to bring out the creative element of the youthful mind, my answer from my faith is that it is love and harmony, innate, but repressed, perverted and smothered in most of us. This deep unsatisfied hunger is rendering our country utterly miserable at the present moment, though perhaps we have not the faintest idea of what the matter is with us. In the education imparted today creativeness has either no place or a place far too small. Most of it is thwarted in the process of becoming learned. The result is that the most powerful impulse in children, the urge to create, finding little or no outlet in the "subjects" they are taught and meeting only obstructions, warnings and good advice, breaks bounds with disastrous consequence. The treacherous under-current of baulked impulse and the only too-familiar phenomena arising from them, which poison the life of so many schools and cause often sleepless nights to the parents and school-masters, are the concomitants of a system of education which has failed to harness the creative impulse of the young. The destructive phase of our public life indicates but a later stage in the same malady.

Let us have a look at the dirty urchin who appears so dull and bored within the school walls, out of them,—in the fields and woods by lakes and rivers, with a potter or a carpenter. Watch their interest where Nature is living, moving and growing. Listen to their questionings before they are sophisticated, to separate learning from work and play, and knowledge from life and you will find the key to the solution of the problems of education among the rural people. The function of a rural school is "to provide the children with the utmost liberty within the surroundings that are filled with the creative possibilities, with opportunity of play that is work—the work for exploration and of work that is play,—the reaping of a succession of novel experiences. It will not raise barriers to separate the child from the sustaining freshness of Nature and the surroundings of human relationship. It will be the training ground for a courageous and resourceful mind."

If the practical and intelligent villagers were given an option in the matter they might have said: "We don't want your History and Geography, your Classics and Scriptures and don't care much about your Reading, Writing and Arithmetic even, but we do want you prepare our children for life—we want training in the arts and crafts of life." The answer would have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

men: "You can't have that sort of education, because there are no teachers who could give it and the State has no machinery adapted for that purpose." As it is, the villagers have said little or nothing about it. They are being made to accept the education which foreign experts and their native under-studies have manufactured and the well-to-do part of the community have been enjoyed or suffered, as equally desirable for the younger generation. There is no alternative. The State has nothing else to give and the recipients are not yet awakened to the needs of anything else. It is one of the anomalies of the present situation that, while the Government are professing to introduce compulsory education, they have scarcely made any effort in defining the direction education should take. Perhaps they have little guidance to offer. They have contented themselves with offering what their experts judged to be the best and what the existing machinery was capable of giving on traditional lines, if it were oiled, cleaned, repainted and some extra nuts and bolts inserted in it. Though it is admitted that it is out of date, they do not know how to replace it.

The problem facing us is difficult but may not be insoluble. The very fact that the intelligentsia is aware there is such a problem, makes us hopeful. The State-machinery is heavy and cumbrous; it needs paved paths to move along. It may break rigid conventions, neither is it competent to explore fresh avenues outside its jurisdiction. The Education department preserves, but may not experiment with growth. In all countries, with the solitary exception of one—Soviet Russia, the pioneering work has been done by private enterprise. The cumulative effect of the opinion of the thinking public and the promise that progressive educational experiments held out, have made the States move. When the intelligent minds of Bengal tackle the problem in all earnestness, as it is being tackled in some quarters, the difficulty will gradually be overcome and the public will have learnt to value education at its proper worth and make its voice more effective not only in demanding that education shall be given but also in pointing the direction education shall take. The failure of the present system has at least succeeded in awakening us to demand something more wholesome. The education of our people must be evolved out of the ethos and experiences of our generation. May be, we have not clearly discovered our goal; but if we courageously accept the field-work that awaits the sons of Bengal, the dawn of a new era in education may not be far away in this country.

As I conclude, I should like to add a few remarks on two points. Firstly, let me take the idea of "rural bias." I can well imagine that rural bias has some significance in a country where the country-side is quiet and peaceful, where wholesome food and pure water are not scarce, where health rather than disease is the feature of rural life. But here in our country the town life is bad enough, but the village life is worse. I need not tell you about our villages where the vitality of our people is being sapped in combating malaria and infectious diseases; where in the rains, floods intern the cattle and men under the same roof, and in parching summer women have to travel no small distance to get a jar of drinking water, and above all, where the life of the intelligent youth is rendered intolerable and the safety of the person and property is becoming increasingly problematic. One wonders, how our existing primary schools with titbits of agriculture and handicrafts will drug the rural mind so as to produce the desired craving for life in such villages! It is a fond hope indeed that the scant educational resources will conquer the mighty economic and political forces that are making our village life crumble to pieces. It may be worth our while to pause and think how powerful those factors are which make us uproot ourselves from the native soil where we had struck root at birth. It reminds me of the effort of a benevolent clergyman who set up a wayside pulpit adjacent to a public drinking house and a cinema hall, hoping to produce a "religious bias" in the flock that had strayed from folds of his Church.

For centuries the villager has lived cooped up within his narrow walls; little does he know how the currents of humanity flow in which the stream of his life should join. He has been breathing the heavy air of his enclosed life—the stupefying gas of rural bias. It is he most of all that needs fresh air, the wide horizon of the bigger world where his stunted mind needs an outlet. Let us not mete out education as doles in an almshouse and flatter ourselves for our charitable disposition. Let us not be surprised if the rural people, like Oliver Twist, ask for "more."

Secondly, let me consider the question of religious education in the Primary Schools. In fact the proposed scheme is not for religious education but for instruction on doctrines of the Hindu, Christian and Muhammadan religions and their rituals, leaving aside other religions. The civilised nations of the world, whom we emulate, have wisely avoided the paths where we rush in in hectic zeal. Not that they have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not tried; dearly have they paid for those trials. The bitterness of their experience sobered them to leave the problem out of their educational and civic institutions. Their task was far less complex than ours, yet blindly we move impelled by no other motive than mutual jealousy stirred up by extraneous causes. I am conscious of the sentiment that we in the East value religion more than they do in the West. Even supposing such a presumption were the truth, I fail to see how this process will lead us to the goal. In the religious instruction hour the children of a primary school will divide themselves according to religion-groups—some will go to a Maulavi, some to a Pandit, and some to a Padre. The school building will be resounding with a symphony(!) of languages—Bengali, Sanskrit, Urdu, Arabic and perhaps Latin in some cases. We value religion indeed, but what material value are we attaching to the intell of those to whom we entrust our future gene tion to be guided to the "heavenly light —not much more than half-a-rupee a day.

I cannot help expressing my grave appr hension. This generation of ours seems to doomed with endless factions and divisions social, political and religious life. The body our National life is being poisoned to the co by the toxins produced by the deadly germs factional feuds. There was left but one aven of escape to an open space where the childr of the soil might have gathered to unite breathe in relief—it is the sphere of educati and culture. Must we seal our fate by setti up walls there as well to make communal pl for sowing the seed of internecine discord?*

* Read at the Primary Education Section, All Beng Education Conference—Jalpaiguri, March, 1937.

"THE QUEST ETERNAL"* : A STUDY

By Prof. S. N. RAY, M.A., Ph.D. (Lond.)

Dr. Seal's name inspires his readers with awe. Generations of students sat at his feet with a palpitating heart, wondered at his scholarship, and, baffled by the immensity of his mind and flights of his thought, came away in despair. Thus a legend has grown round his name, and people think of him just as they think of the Himalayas—majestic, immeasurable, mysterious, unknowable.

I must confess a sort of stage fright seized me when I realised the magnitude of my folly in having consented, in a weak moment, to present Dr. Seal's poem to the readers of *The Modern Review*. Nor was it lessened when I consulted some of my friends whom I consider amply qualified for the task I have undertaken. They would not approach the book. Thus forlorn, like a hunted animal, I began to clamber a perilous steep as it were. I am glad to be able to say that I have no remorse now, and the adventure did not prove altogether hopeless. If I have not been able to sound the depth of the fathomless seas (for that is how I regard the poem), its music repaid my labour; its mystery lured me on and its vision illuminate my dark soul. I found the whole world linke up by a secret thread, a new meaning in th mythologies, and a new significance in th obsolete philosophical thoughts of the races. As I went along with the poem, its import becam clearer, for the author with the experience o nearly half-a-century as professor has take immense pains to make his ideas intelligible to his readers. In this task he has succeeded more than T. S. Eliot in *Wasteland*, of which I was reminded by its array of prefaces, appendic and notes, not to speak of its philosophical character.

The better part of the *Quest* had been written long before any philosophical poem was attempted in England. For, its first two parts were complete in their present form in 1893. The book comprises three quests, the Ancient, the Medieval and the Modern, and seeks to transcribe basic philosophical ideals in "forms of pure poetry." It is a daring attempt indeed, even in this land of philosophical poetry—the land where among others *Prabodh-Chandrodaya* and *Svapnaprayan* flourished. Dr. Seal, probably conscious of the limitations of his contemporaries, has dedicated his work to the

* By Sir Brajendranath Seal, Oxford University Press, 1936. Price Rs. 5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

judgment of eternal time and the wide world—his motto is "Kālohyayam niravadhirvipulā cha prithvi." After this, it would be presumptuous on my part to say how greatly I have been fascinated by its melody, or how I have marvelled at the beauty of its expressions, the grandeur of its conception. Though I wish that he had descended a little to the level of his readers, I must, in fairness to the author, mention the fact that I did not find him so obscure as not to be infected by the spirit of his writing.

It is not easy to say how far poetry is connected with philosophy; probably all poetry has some philosophical content. No one will claim that metaphysics and psychology are poetry, but everybody must admit that the *Quest Eternal* is a noble piece of poetical composition. It is philosophy in the sense that it is a history of ideas, but in this the highest findings of metaphysics have been emotionally exalted into poetry. The poet does not apprehend the truths as a result of syllogistic process, but goes back to their fountain-head, and shows how they rose suddenly from the sub-conscious region of the human mind to its conscious level, and filled it with wonder. It is the sense of wonder that transfigures an object, opens up a new vista, and rouses the soul to a sense of rhythm and harmony. Dr. Seal has released the spirit of wonder from the crystals of words, and has invested the dry speculations of philosophy with life and beauty.

The *Quest* fulfils another essential condition of poetry: the creation of a personality with an individual scheme of life, an individual outlook on the universe. The three quests are woven round the personalities of their heroes, and systems of thought, apparently disjointed, submerged and lost, are made to appear as the varied experiences of one human soul. It is there that they find their logic and unity.

The hero of the first quest, *viz.*, *The Ancient Ideal*, is a Greek priest returned from Bactria to his island home after many years' sojourn, say at Taxila or Mathura, where he had become familiar with Indian philosophy, Indian mythology and Indian art. Similarly in the *Medieval Ideal*, the author has chosen for the central figure a knight-errant who has pursued through the ages the queen of his destiny. The hero of the *Modern Ideal* wanders in search of a wisdom that is able to master death, not death in the physical sense, but death conceived as a dark power in life that frustrates all ideal strivings.

As the poem is the symphony of the ages, and moves round some elemental concepts, one expects that there should be parallelisms and common motifs in the three Ideals. Thus the birth of the Godhead is conceived as a natural (or immanent) cosmic process in the *Ancient Ideal;* as a supernatural (or transcendent) phenomenon in the *Medieval Ideal;* as an emergent evolution in the *Modern Ideal.*

Before I proceed to give the argument of the pieces, which the nature of the subject necessitates, I should like to say one word about the form of the poetry before me. Dr. Seal claims that there is a novelty about the poetic form used by him. He tells us that this consists in escaping from the "conventionally unconventional" of modern verse, and going back to the classical in manner and diction. "An austere economy even to baldness," he observes, "has been the author's constant model in expression as the only proper vehicle for the new poesy." I do not know how the verse-form of the *Ancient Ideal* can be said to have conformed to the classical pattern. To me it seems entirely modern—the poet's own creation which obeys the law of inner necessity alone. The following verses, taken haphazardly, will illustrate my meaning:

> Quiring on myriad worlds through Heaven's immense expanse!
> While the worlds, they tremble, tremble,
> Reel and tremble,
> Reel and tremble,
> Tremble to your unisons!

It is a mixture of all kinds of metrical types, whose use can be justified only by the intensity of the passion and the rhythmical variation of the emotion which shake the poet as it were. His poetry is like the sea in storm, swelling, breaking, swirling and eddying. In the *Medieval,* the most poetical of the three sections, there are rhymes at the end of lines as well as in the middle, in addition to alliteration and assonance, all suggestive of Middle English poetry. Infusion of a few Middle English words, abundance of liquid consonants and echo of Spenserian music create an illusion through which the Wizard Knight moves. The *Modern Ideal* is in Blank verse, and the diction is laden with scientific, philosophical and economical terms, perhaps necessitated by the author's anxiety to do away with the baneful amorphousness of subjective poetry, or perhaps to describe the complexity of modern civilization. I cannot say if Dr. Seal has a partiality for expressions of Latin origin, but he has employed a large number of them, probably for the clarity

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of meaning. Such words as *thaumaturgic, demiurgic, corybant, phillippizes, sempiternal, parturition, susurration* and *fuliginous* have been introduced into his poetry, not to speak of *tumultuosissimamente* which is by itself a verse equal in length to a trisyllabic measure. All this he has done to secure definiteness of meaning, for, unlike the modern advocates of poetical esotericism, he believes that poetry must first of all communicate a distinct thought. I am not sure how far he has succeeded in this, for his readers may not be as acquainted with the technical terms as he is. Words are symbols which bring before the reader's mind certain ideas, only if he knows them. What do they avail if he does not? The aim of the poet should not only be to empty his own soul, but to fill his reader's. Dr. Seal, it would appear, does not believe, like Tolstoy, that the greatest art is that which is intelligible to all. One has to bring a great deal of mental preparation to the understanding of his poetry. Thus he must, tragically enough, find himself in the ranks of those who are endeavouring to make poetry the matter for a coterie.

In giving so much importance to the intellectual side of poetry, the author however does not in any way sacrifice the emotional. On the contrary, he seeks to transmit his emotional experience not only through the meaning of words, but sound, rhythm and the remoter associations of words. For this he makes lavish use of imageries and brings together all that is beautiful in the literature of the world. His heart glows with emotion, and his mind surges with ideas which rush so rapidly upon him that they obscure the meaning. He loves to call his way Classical, but his spirit is Romantic, and finds satisfaction in the exuberance of expression.

Argument of the Poem

1st quest :

The first quest is a hymn to the Everlasting offered by the inhabitant of an ocean-isle rocked eternally by the surging seas. From this we learn how the human mind first rose to consciousness, and how it groped from truth to truth. The mind of the primitive man is here likened to a nebulous world—dark, grey and misty, steeped in a dreamless sleep as it were. It was like a shoreless ocean without a stir. But lo! the death-like peace was broken at last, and the mighty waters began to roll and roar. From this tumult emerged the vague perception of Godhead. It was a very indistinct realization at first. The infant mind traced countless symbols of the Divine across the vast spaces of the ancient heavens, and by a curious self-projection, created the stellar and sub-human beings of our pre-historic tradition.

The cosmic wave rolled on, and brought on its crest newer forms—"Intelligential Essences and Fair Humanities," whose glory touched the poet's dream in epos, chant and lay. There came the Maid Eternal: Urania, Asuravimohini, Uma, Usha, Urvashi, Proserpine, Aphrodite and Helena, reflections of whose smile have fired "Heaven's hosts, Earth's hearts of clay;" the Child Eternal: golden Eros and Bála Gopála, the harbinger of peace, whose dancing shape, beautiful face and artless prattle lulled the raging hearts of mortals; the Prima Mater: Adya-Shakti, Prakriti, the "timeless spaceless" Aditi; the Magna Mater: mother of Gods and men: Ops, Demeter, Semele, Isis, Ceres, Cybele.

Time flowed on, and the old objective attitude gradually gave place to subjectivism. Man was no longer satisfied with the Maid or the Child. The hope of a new birth, which humanity was now looking forward to, roused the whole universe to the frenzy of joy. Everything in creation was stirred to life, and was moved to cosmic dance in elemental harmony. From the 'awful night profound' of spirit rose God's own head. Man at first was at a loss what to think of it. It came like a sudden flash in the midst of dread darkness, and the abysmal void of his soul was illumined. It a was soul within the soul! Man gazed, and lo! to his bewildered eye answered an eye in ecstasy! He shut his eyes but the eye within him burnt. Doubt darkened his soul, and he asked himself if it was merely a phantasy. The truth, however, came to him when he realised how the world was changed for him since that hour. He found the earth and heaven peopled by etherial beings, and the "void and vasty deep" lit up with an ineffable smile. He must have come—the nameless One whom we call by so many names!

> For ever since that mystic hour,
> In Titan ranges wild and free,
> Thy presence girds me round and round,
> A sleepless Eye, a nameless Power!

This bliss alas! was not to last too long. Soon was it followed by a yawning chasm in the "Spirit's underground." Life became stale, a joyless void :—

> Pan is fled!
> Pan is dead!
> Void! Void! Void!

The whole universe now seemed to dissolve into nebulous spray. Creation's "spiral frame

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ned to unwind at the mystic counter-rhythm Lord Shiva's *tándava* dance.

Flux and reflux succeed each other and rnally recur. That is how creation subsists. e ruin and terror of destruction are chased way by the Ananda-Murtis and Raginis, the ndmaids of Máyá.

All through these mysterious processes of th and dissolution, however, one thing lives ever: the human soul, the "I":

> Locked I lie,
> In Thy rock-embrace for aye
> Unhushed in the winklessness of Thy broad open eye.

This creature is an earth-born, lost, young ng "allured, half-blind with glare," and in rror and fascination wings eternally the ckless ocean of life, drinking of myriad waves suffering sea-change in the process.

Quest:

The second quest reminded me of those oks of the European Middle Ages, whose ief in the Christian church was weakened by r knowledge of Plato, and who sought truth ough *Natura*, studied the forms and species things, practised alchemy, and, as orthodox ristians thought, sold their soul to the Devil. e hero, however, is not a monk but a wizard ght, who is engaged in search for the queen his Destiny, his La Belle Dame Sans Merci. r this he had gone forth to Media, Mizraim d Rum, had dared the curse pronounced of on the seeker after truth, had defied all anised institutions that repressed the freedom the soul, *e.g.*, the Church, the Empire and the cks, and followed only the dictates of Reason. had saved many a hapless soul from the od of Error and the castle of Enchantment, knowledge cannot save him, for, a dire curse ows him—"All his quest of Knowledge blest. self it cannot save." He seeks peace not the Christian type of meek acceptance, but peace of seers who have been conquerors of stiny through clearness of vision. He realizes er on, to his utter dismay, that clearness of sion is not an unmixed good:

> O misery! from illusion free
> This knowledge loses life!
> For Beauty and love, and Pity above,
> Are still with illusion rife!

This truth comes home to him in his last venture when he encounters Nature as a iled bride. He strips her of the veil, and erything turns to naught, and leaves him wildered. Despair seizes the soul of the zard knight, and he leaps into the deeps of the glen where he had gone to meet his destiny.

3rd Quest:

The third quest, the deliverance of man from death, is undertaken by the hero whose beloved has been sacrificed at an omophagic rite. It is not however physical death that is sought to be mastered but the dark power that frustrates all spiritual strivings. In the last two books there was an evolution of thought—one steady upward movement, but here the reader is confronted with a tangled mass of ideas and theories. One loses his path and finds himself bewildered by the jarring philosophies of life which instead of lighting his way only serve to darken it. One thing, however, comes out clear: The struggle must now take place within the soul, for the powers of Evil, the "forces primeval," have planted their standard not in matter or force outside, but in man's own conscious self. "The Passion of Humanity through the ages," as the philosopher tells his readers, "has resulted from this cause, and not from the chains forged by priestcraft or state-craft, labour-sweater or monopolist." This knowledge does not come all of a sudden to the hero, but only after he has ransacked the realms of the soul, of Nature, and of man in history, and has been baffled everywhere by the "reign absolute" of brute matter and blind sense. A feeling of despair overwhelms him when he realizes the impossibility of deliverance from the internecine feud between soul and sense without the crucifixion of the brute in him. But the brute is his origin, how can he kill it? Then again merely subjective life of the soul proves illusory. Conscience preaches sacrifice of every individual for all individuals, a "universal Harakiri." Thus the dimensions of the original problem are enlarged. From the individual's quest of life and wisdom, the hero passes on to the problem of the redemption of humanity as a whole. How to redeem humanity from bondage is his dream, and in this he is inspired by Psyche, soul's vision of deathless love. Once he cherished the hope of a universal redeemer, but in a short time realises the futility of this. He is convinced of the necessity of inner purification and illumination of each individual soul for achieving the spirit's conquest over death. He examines all the systems of thought that were current through the ages, and thus gains world-experience. Viewing the panorama of world-history, he discovers one great truth—the necessity of sacrifice, for that is the lesson pointed out by the omophagic rites of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

savages, the primitive mother's sacrificial offering, the self-annihilation of Nirvana and the immolation of the individual for the good of the community :—

I am the Sacrifice !
Of utter unfulfilment
Comes My grace of fruition!
Of utter tribulation
Comes My hush of Peace!

Having re-lived the "Passion of Humanity," in his search after truth and wisdom, the hero realizes at last that the passion of his own individual life is part of the drama of divine suffering, is but the "World-Passion of Creative Deity." This is how the struggle in his life between the individual and the universal is set at rest. He acquires an attitude of cosmic acquiescence, and finds himself on the road to freedom and immortality.

VIKRAMPUR MUSEUM, ARIAL

By RAMES BASU, M.A.

SINCE my article on the village museum at Arial in Vikrampur appeared in *The Modern Review* for June, 1934, the Palli Mandal of the same village proposed to include the whole of Vikrampur as its sphere of action, thus fulfilling the original idea of forming a regional museum for a glorious centre of culture as Vikrampur. This proposal was formally put forward by Dr. N. K. Bhattasali of the Dacca Museum and enthusiastically supported by Drs. S. K. Chatterjee and K. R. Quanungo at the Tenth Annual meeting of the Palli Mandal which met in January, 1935, under the Presidentship of Rai R. P. Chanda Bahadur. The activities of the Museum founded at Arial for a small group of villages were thus extended for the whole of Vikrampur. There being no other similar institution in Vikrampur the delegates who assembled in the above meeting from different parts of Vikrampur unanimously approved of the idea and offered their co-operation. To assure the permanence of this institution the Museum is going to be a registered body.

Sadasiva

This re-constituted Museum began to function almost immediately. Already it has prepared photographs of the finds acquired by it and has collected some new specimens of images from different parts of Vikrampur. As the mark of the liveliness of the Museum it may be mentioned here that it acquired some unique inscribed clay seals from the Sunderbans. A complete survey of art and archæological treasures of Vikrampur which are still in *situ* or in public and private collections is contemplated and some work has already been done in this direction. We give a short account of some of the recent acquisitions of this Museum.

Stone Images

(a) SADASIVA

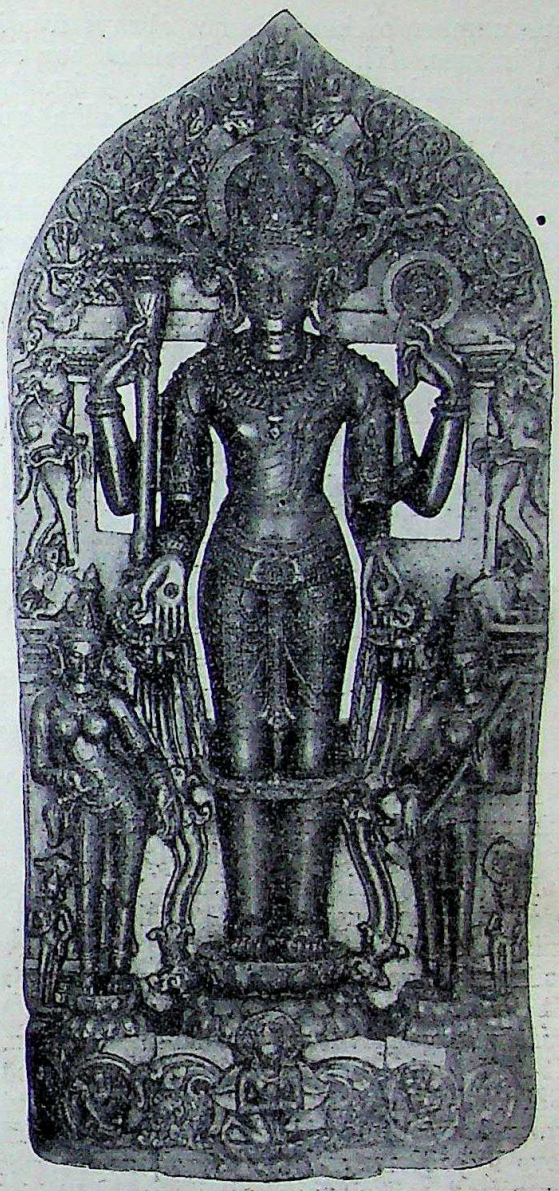
Among the stone images recently acquired by this Museum there is one of Sadasiva which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

measures 8 inches only. We find mention of this god in some copperplates of King Lakshmanasena of Bengal and he occurs in the seals of those records. But stone images of Sadasiva are not very common. There are a

Nataraja



Jasomadhava

few only in the Museums of the Sahitya Parishat of Calcutta; Varendra Research Society, Rajshahi; and Pennysylvania Museum, U. S. A. So far as we know no image of this god has been found in East Bengal.

Iconographically this image is very peculiar. The *dhyana* of Sadasiva requires five heads and ten hands as we find in the Uttra Kamikagama and Mahanirvana Tantra and other old texts.*

* सदेशस्थापनं वक्ष्ये तल्लक्षण पुरस्सरम् ।
द्रव्यैश्शिलादिभिः कुर्यात् पूर्वोक्तैस्तं विशेषतः ।
बद्धपद्मासनं श्वेतं स्थितं पञ्चास्यसंयुतम् ।
पिंगलाभजटाचूडं (जूटं ?) दशदोर्दण्डमण्डितम् ।
अभयं च प्रसादं च तथा शक्तिं त्रिशूलकम् ।
खट्वाङ्गं दक्षभागस्थैर्वहन्तं करपल्लवैः ॥
भुजङ्गं चाक्षमालां च डमरूं नीलपङ्कजम् ।
बीजापुरं (बीजपुरं ?) च वामस्थैर्वहन्तं सुप्रसन्नकम् ॥
अर्चनाध्यायसंसिद्धं ध्यानान्तस्युतं तू वा ।
इच्छाज्ञानक्रियाशक्तिक्रयसंक्लिप्तलोचनम् ॥
ज्ञानचन्द्रकलायुक्तं कलावर्षोपलक्षितम् ।
ब्रह्मसूत्रादिकं कार्य्यं सुवेशं प्रतिमोदितम् ॥
एवं सदाशिवः कार्य्यो मनोन्मन्या समन्वितः ।
(उत्तरकामिकागमे त्रिचत्वारिंशत्तम पटले)

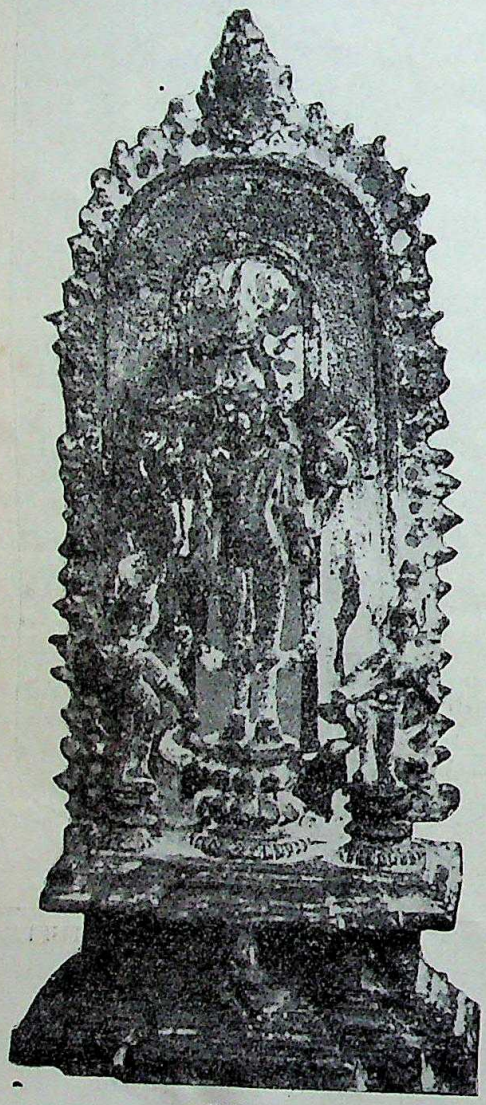
—Elements of Hindu Iconography—By T. A. Gopinath Rao—Vol. II, part II, प्रतिमा लक्षणानि—P. 187

(*b*) Mahanirvana Tantra—14th Ullasa, Slokas 32-38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But the number of heads is not always five in Bengal images. The Sahitya Parishat has one with four heads and eight hands. Like this image some other images (from Radha and Varendra) have four faces and ten hands. Also the order of the weapons does not tally with that of the *dhyanas*. These images have been elaborately described by Mr. Haridas Mitra in the J. A. S. B., 1933, pp. 171—254 with 6 plates.



Vishnu

The image of this Museum has only one head with ten hands and the order of the weapons is not the same as in the above images. It is to be noted that the Sadasiva on the seal of the Tarpandighi copper-plate of King Lakshmanasena illustrated in *Inscriptions of Bengal*—Vol. III, N. G. Majumdar, facing p. 116, has only one head and the order of the weapons generally tallies with that of the present find. The discrepancy between the seal-image and the other stone images as to the number of heads and the order of the weapons has been noted by scholars. Here at last we have a Sadasiva image of the same type as that of the Sena seals.

It is interesting to draw attention to the fact that a very fine specimen of Arddhanarishwara (so much eulogised in the Naihati Plate of Ballala Sena) came from the same spot.

(*b*) Nataraja

The worship of Nataraja seems once to be current in Vikrampur from the number of images of the god found there. Here is a well-preserved image of Nataraja now in the possession of Mr. Haripada Basu of Dhipur, an adjoining village of Arial. This image was dug out of the Deulbari area of Arial and removed several years ago.

This image is of the characteristic East Bengal type of Nataraja dancing on his bull. Its peculiarity lies in the number of hands which as in the Ranihati (in Vikrampur) image of the god are twelve in number and the pose known as *Urddhwatandava*, with one pair the Vasuki is held high overhead, another pair is uplifted and touches the *Mukuta*, while another pair holds a *Vina*. These three peculiarities are not generally found in one and the same image.

(*c*) Jasomadhava

Eastern Bengal, and specially the district of Dacca, seems to have evolved a new type of Vishnu images known locally as Jasomadhava. The specimen here reproduced was found in Raudia Sholakanda, an adjacent village of Arial and is now being worshipped by the Goswamis of Arial as their family deity. This will easily be found to be a very fine specimen. It is to be noticed that the whole image except the *Chali* and the head of the god and the lower portion is in the round.

(*d*) Kuvera

There is the lower portion of an image which from the posture, protruding belly and tiger skin, may be identified as that of Kuvera.

(*e*) Architectural Remains

In my previous article mentioned above, two huge shaped blocks of sandstone were noticed. These seem to be the remnants of the outer wall of a stone building. These were acquired from the huge mound of Raudia

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sulskanda which gave out the huge graphite pedestal illustrated in my previous article. Ruins of any stone building are rare in Eastern Bengal, specially in the alluvial plains of Vikrampur. So the recovery of these two blocks speaks of something archæologically and architecturally interesting.

2. Metal Image

Vishnu

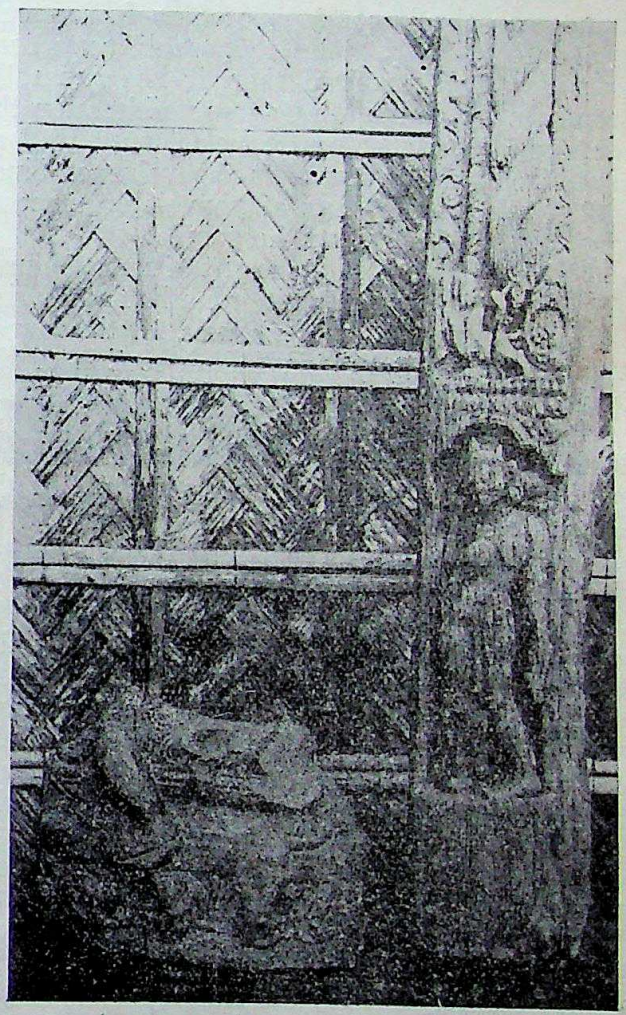
Quite recently a badly corroded copper image of Vishnu has been presented to the Museum by two boys—Masters Anil Kumar Mukherjee and Ratan Lal Banerjee. The interest taken by these two boys is surely commendable. This image reminds one of the famous silver image from Churain (in Vikrampur) in point of style. The image is shaped in the round. The entire *Chali* which forms the back-ground is attached to the pedestal by two pegs and is removable.

Architectural Remains

3. Wood

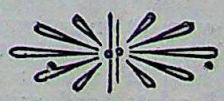
Door-Jamb

Mention was already made of a wooden door-jamb which has come to the Collection from Sonarang. It is a good specimen of fine workmanship on such a perishable material as wood. The state of preservation can be accounted for its being imbedded in loam several feet below the surface. Here we find the figure of a woman, possibly an *Apsara,* in an elegant pose. On the top of this figure is carved an intertwining couple of serpents. The mastery in the manipulation of the chisel is vivid in carving out the two figures in relief and specially in bringing out the scales of the serpents which are still distinctly intact. The whole jamb measures about 5 feet in height. The illustration shows only a portion of this remarkable work in wood.



Left : Kuvera. *Right* : Wooden Door-jamb

Besides those mentioned above several other images have been unearthed and acquired from a mound in the village where excavation was carried on last year on a small scale.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REVIVAL OF SINO-INDIAN CULTURAL INTERCOURSE

THE establishment of spiritual and cultural contact between China and India in ancient times is unsurpassed by any other event in ancient history in intrinsic importance. Were not for the unhappy fact that bad news is more striking than good, the importance of Sino-Indian cultural intercourse in times past would have been more readily recognised than it has generally been. As Rabindranath Tagore's address on the occasion of the opening of the Chinese Hall at Santiniketan fully appraises the value of Sino-Indian relations in days of yore, it is unnecessary to dwell further on the subject.

This Chinese Hall is the gift of some Chinese friends of the Poet, Rabindranath Tagore, including General Chiang Kai Shek, for the founding at Santiniketan of an Indian section of the Sino-Indian Culture Society which was started as a result of the Poet's visit to China. We understand it has cost Rs. 33,000. It was designed by Mr. Surendranath Kar, vice-principal of the Art School at Santiniketan, and built by Mr. B. M. Sen, contractor. The Hall will be a centre of Indo-Chinese and Buddhist studies and will house a magnificent library of about 1,00,000 Chinese books on art, literature, religion, philosophy, history and science, presented by Chinese friends. There will be quarters for professors and students attached to the Hall. On the walls of the halls on the ground floor and first floor some excellent Chinese paintings and other works of art have been hung.

The ceremony of opening the Hall was performed under a pavilion erected in front of it. The proceedings began at 8-30 in the morning of the 14th April, the first day of the Indian month of Baisakh, with the singing in chorus of the well known Vedic exhortation to be one in mind, heart, speech, endeavour and perseverance. Then Pandit Kshitimohan Sen chanted some Vedic *mantras*, of which a free translation is given below.

On this auspicious occasion of entering the House, let all say, the day is blessed. Let all say, it is well. Let all say, may it prosper.

This House is fashioned by the vision of the poets. May youths come here from distant lands.

May seekers come here from all countries, even as the months are gathered unto the year.

Who acknowledges you, O House, who is of help in your building, who makes sacrifice for your sake, I salute him, and I salute Him who is the Divine Spirit of this House.

With all persons, with all beings, with all bodies, with all that is mine, I enter you, O House.

Free us from all bonds, whether good or bad, rescue us from evil dreams. May we find our access into the realm of the beneficent.

He who clings to the immediate misses the truth of the near, which dwells in the heart of the perfect in the far beyond, where it is ignored by the small.

I salute the greatness of this House from the East.
I salute the greatness of this House from the South.
I salute the greatness of this House from the West.
I salute the greatness of this House from the North.
I salute the greatness of this House from all directions.

After singing a song in Bengali, which was an invocation to the Buddha, the Poet read his address.

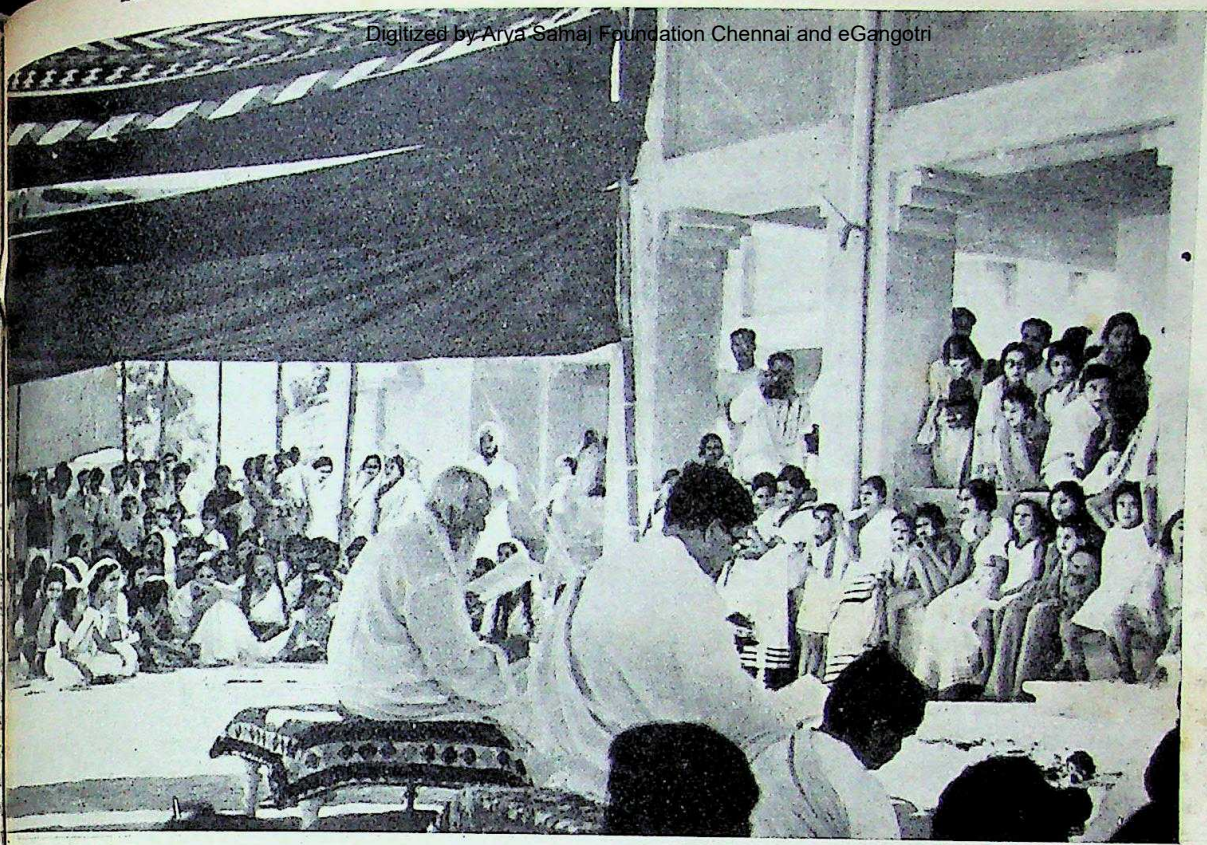
Following the Poet's address, the Chinese Consul-General read messages from General Chiang Kai Shek and several Chinese savants. The Consul-General delivered an address ex tempore in which he laid stress on the fact that the people of China had all along been ruled more by her sages and philosophers than by emperors or other rulers. Mr. Rathindranath Tagore, Karmasachiva of Visva-bharati, then read other messages. It had been arranged that the Hall would be opened by Pandit Jawaharlal Nehru. But illness prevented him from coming down to Santiniketan. His daughter, Miss Indira Nehru, who was formerly a student here, came with her father's message, which runs as follows :

"I am ashamed that physical illness should incapacitate me from keeping my promise and being present at Santiniketan tomorrow for the inauguration ceremony of the Chinese Hall. It has not been so usual with me and so I gave my word gladly and with the full confidence that I would join in this great ceremony, great in the memories of the long past that it invokes, great also in the promise of future comradeship and the forging of new links to bring China and India nearer to each other. What a long past that has been of friendly contacts and mutual influences, untroubled by political conflict and aggression. We have traded in ideas, in art, in culture, and grown richer in our own inheritance by the others' offering.

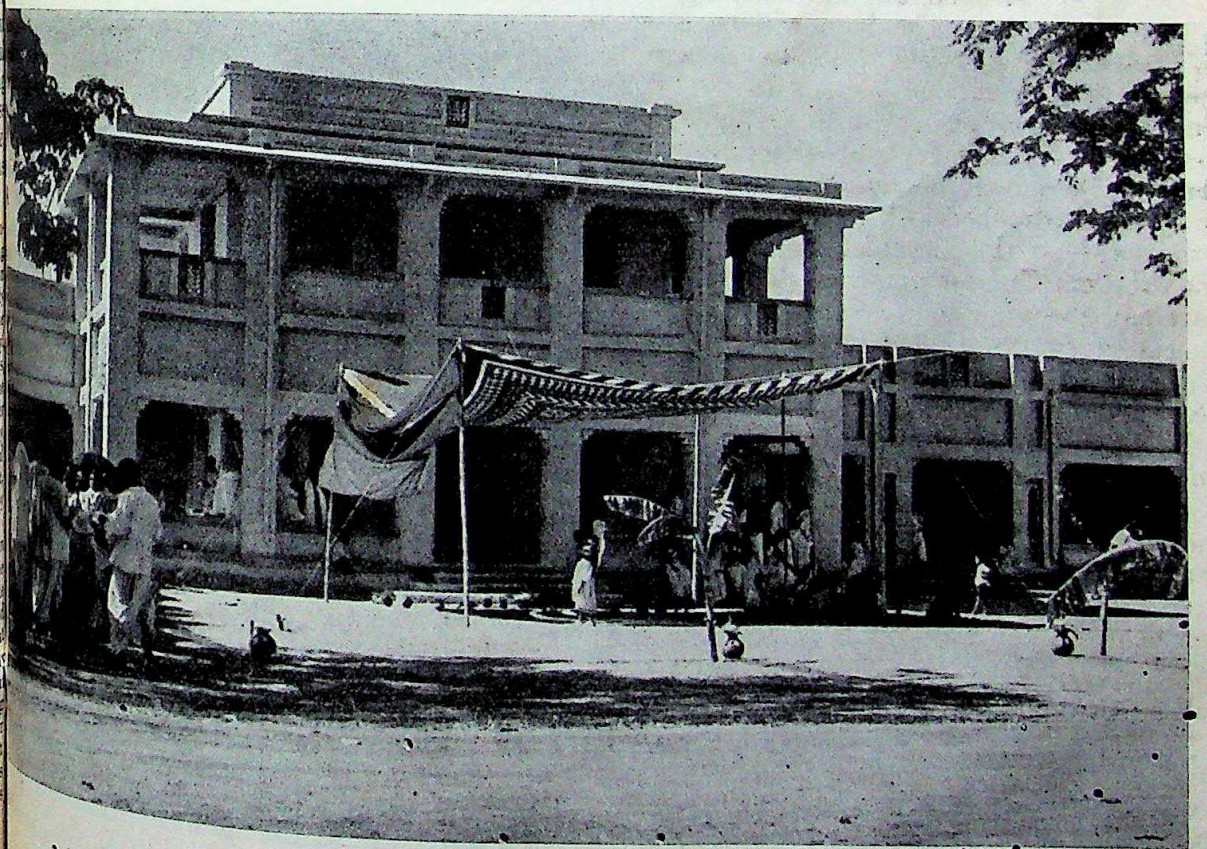
"The political subjection came to both of us in varying forms, and stagnation and decay, and at the same time new forces and ideas from the west to wake us out of our torpor. We have been struggling to find a new equilibrium, to rid ourselves of the forces that throttle us to give expression to the new life that already pulsates through our veins. The whole world seeks that new equilibrium, but the forces of darkness are strong and in the name of fascism and imperialism and their allies seek to crush the spirit of man and all the arts and culture that flow from it. But that spirit of man is not easily crushed. It has survived many a barbarous onslaught. It will triumph afresh.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



The opening of the Hall by Tagore—Pandit Kshitimohan Sen chanting Vedic mantras

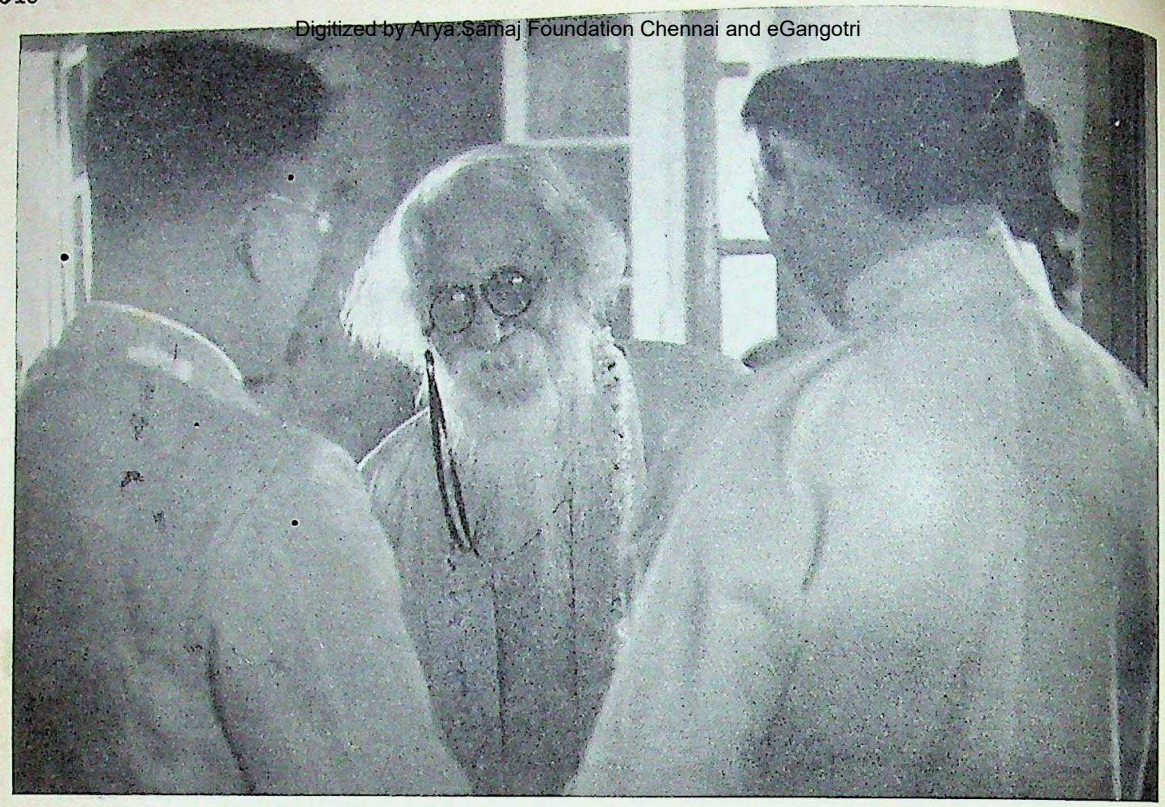


The Chinese Hall at Santiniketan

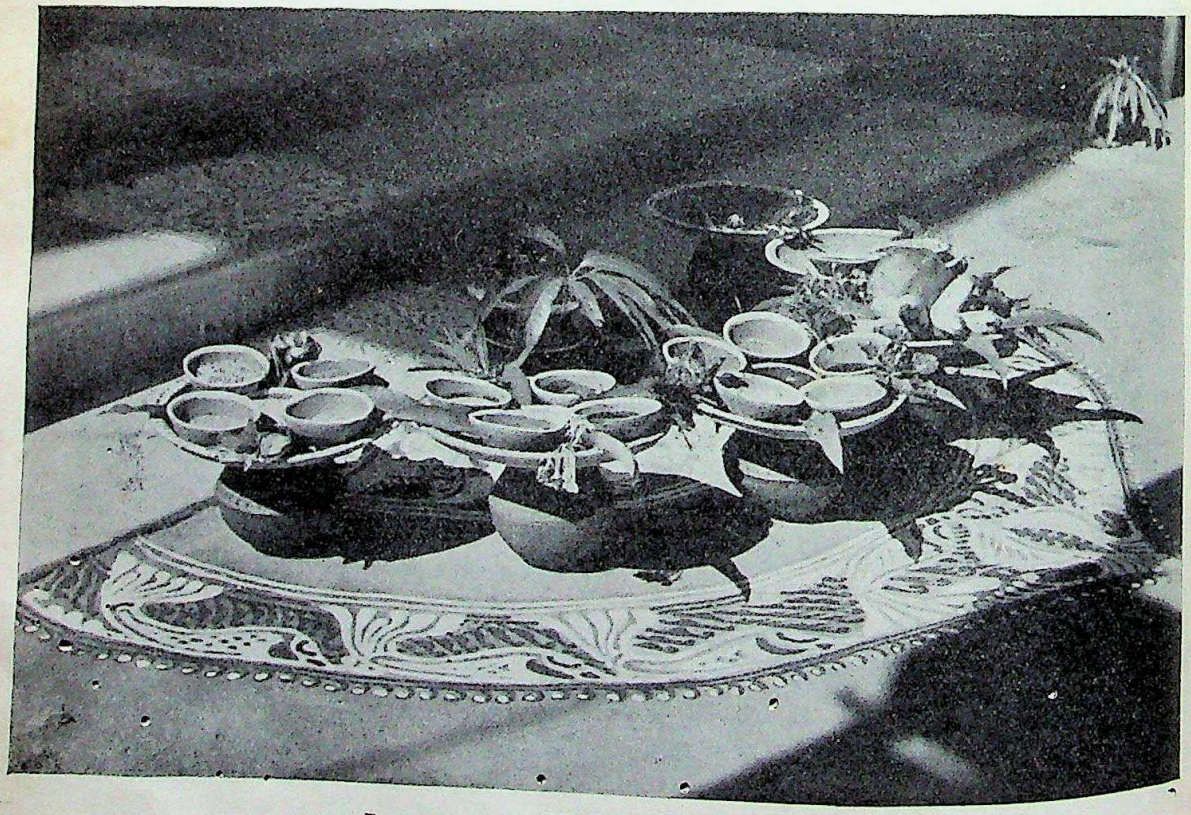
[Photographs by Courtesy of Visva-Bharati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Rabindranath and his guests

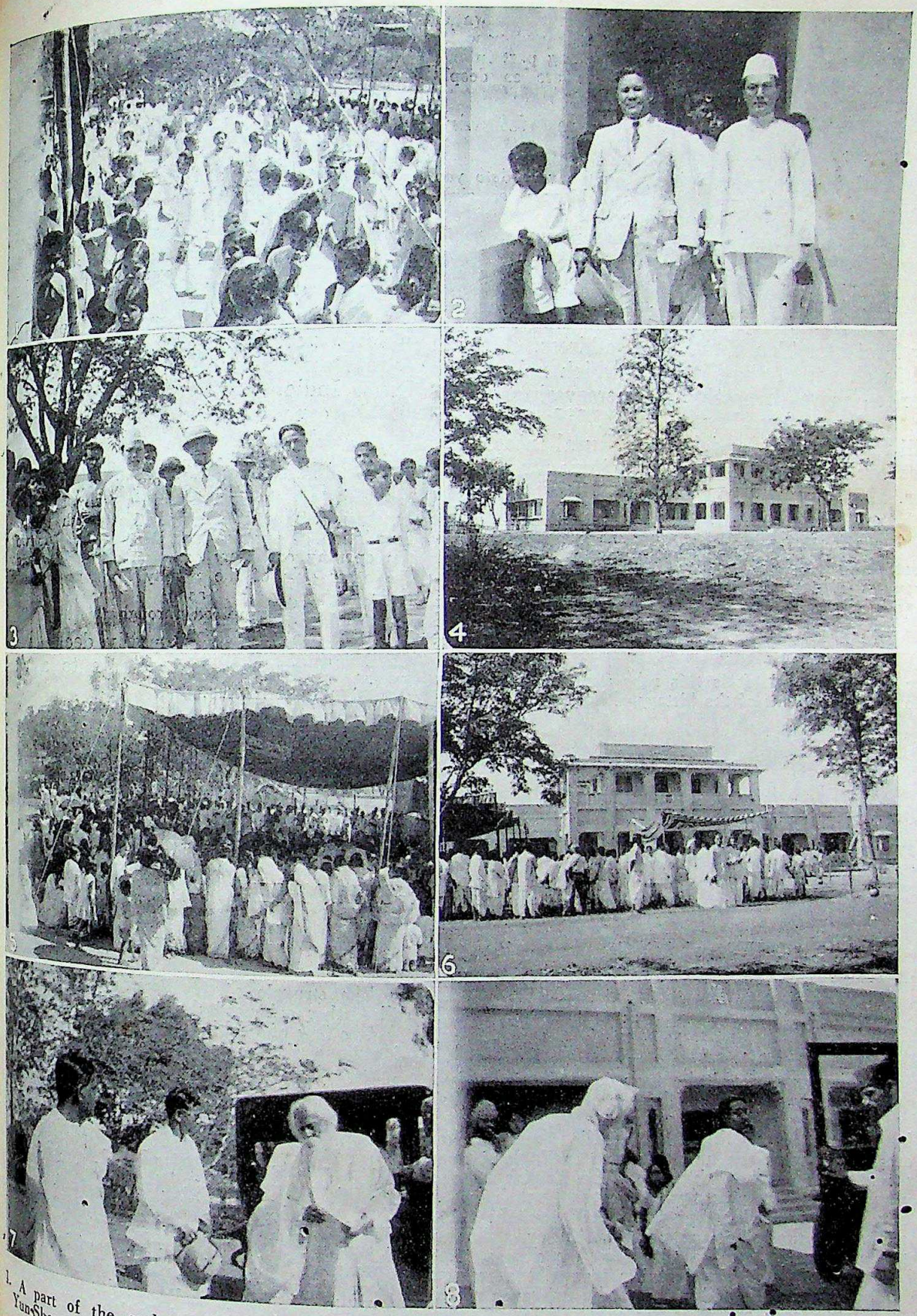


Decorations and offerings at the celebration

[Photographs by Courtesy of Visva-Bharati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



1. A part of the gathering. 2. The Chinese Consul-General and Prof. Tan Yun-Shan. 3. Prof. Tan Yun-Shan and other Chinese gentlemen. 4. A distant view of the Chinese Hall. 5. Ladies and others at the meeting. 6. Another part of the gathering. 7. Tagore arrives at the pavilion. 8. Tagore leaves the meeting. [Photographs by Mr. B. M. Sen

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"China and India, sister nations from the dawn of history, with their long tradition of culture and peaceful development of ideas, have to play a leading part in this world drama, in which they themselves are so deeply involved."

Mahatma Gandhi sent the following message :

"Had I not to go to Belgaum on the very date you will have the opening ceremony, I would most certainly have come not only for the ceremony but also to see you and Santiniketan which I have not seen now for years. As it is I shall be with you in spirit. May the Chinese Hall be a symbol of living contact between China and India."

The reading of the messages was followed by Professor Tan Yun-Shan's address. He will be in charge of the Hall, for which no one has worked more earnestly and perseveringly than he. Regular readers of *The Modern Review* will remember his article on Cultural Intercourse between India and China in our issue for November, 1935, which has been published as a pamphlet at Santiniketan. He said, in part :

"Today I am reminded of an old story of the first quarter of the sixth century of the Christian era when a great Indian sage named Bodhidharma went to China. He carried with him no more material things than a single robe and a bowl. He loved the country and lived and died there. The only gift he left to his host as well as his disciple, besides his Dharma was this single robe and the bowl. It is this robe and the bowl which becomes a landmark of the history of Buddhism in China. It created a great school of thought and became a [illegible] Dharma-jewel of Chinese Buddhism. Later the [illegible] of this school used this robe and the bowl as a [illegible] for handing down the real Dharma of this school [illegible] Buddhism. They are still well preserved in a [illegible] famous monastery in Kwangtung Province. Is this [illegible] and bowl materially speaking a valuable thing? [illegible] will certainly say 'No.' But being a symbol of [illegible] becomes so precious and rare. So may this Chinese [illegible] be! It will not only be a centre of our work [illegible] cultural interchange but also a concrete link of [illegible] between our two countries and cultures. And it [illegible] also strengthen our common endeavour for the attainment of the common goal under you, Gurudeva, and your [illegible] inspiration and leadership."

It may be noted here that the Hall contains a large portrait of the great Indian Buddhist sage Bodhidharma, who went to China from South India.

In conclusion the speaker said,

"I must also offer you all honourable guests, sisters and brothers on behalf of our Society in China as well as my country and people our kindest regards, heartiest love and best thanks. Today is really an auspicious [illegible] synchronising as it strangely does with the day of [illegible] foundation of our national Government. As we celebrate the opening ceremony of our Hall here, our country on the other side of the mighty Himalayas is celebrating their foundation day, as if to echo the feeling of [illegible] and sympathy expressed through this gathering here."

The Poet next formally declared the Hall open. The proceedings came to a close with instrumental music.

COMMENT & CRITICISM

"Price of National Mis-Government."

In the April Issue of *The Modern Review* Major D. Graham Pole greatly exaggerates the sins of the National Government. The expenditure on the Singapore Naval Base, the earlier history of the Labour Party and the history of India's Public Debt show that any other form of English Government would also have deemed it imprudent to contemplate expenditure on defence of less than £1,500 millions. Their mentality is such.

Major Pole forgets that £1,500 millions represent on the credit side what the unjust income of England from India represents on the debit side. The English Labour Party has never been a poor man's party. English labour is well-paid and the labourer is a small capitalist. He has never felt the pinch of poverty. The vast Indian tribute has filtered down to the labouring classes. The April issue of *The Modern Review* pointedly shows on page 492 that the independence of India is the only way to real World Peace and it is the only solution. In the book *The Intelligent Man's way to prevent War* (Gollancz) edited by Leonard Woolf, it is said :—

"The significance of India in relation to World peace cannot be ignored by the citizens of this country."

The struggle of the Powers for raw materials has still further enhanced the value of India.

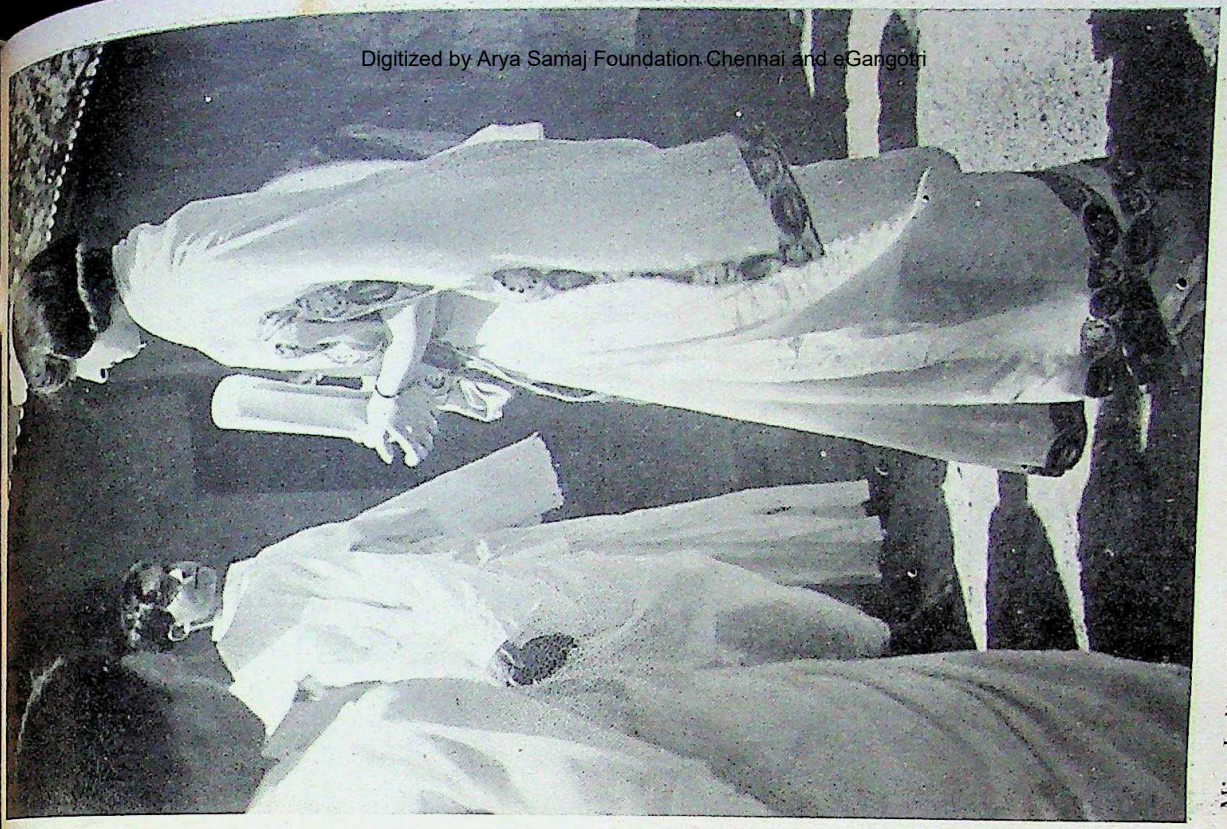
The flow of wealth from India has made the existence of a large class of proletarians in England impossible. Every individual in England gets an income of £5 per annum directly or indirectly from India. 700 to 1,000 millions of English money are invested in India and yields a high rate of interest. Even during the last Great War, the income from India (combined with other factors) mainly kept England steady. No national crisis affecting the exploited and the exploiters alike necessitating a Revolution occurred in England. Workers have never felt the necessity for change. No necessity arose for any sacrifice on their part. The fear of a possible repercussion in India may have stood in the way, as the Labour Party exploits India equally with others.

With the loss of India, British Labour may become more vocal and active and British Imperialism will cease to be a menace to World Peace, as Portugal has now ceased to be so.

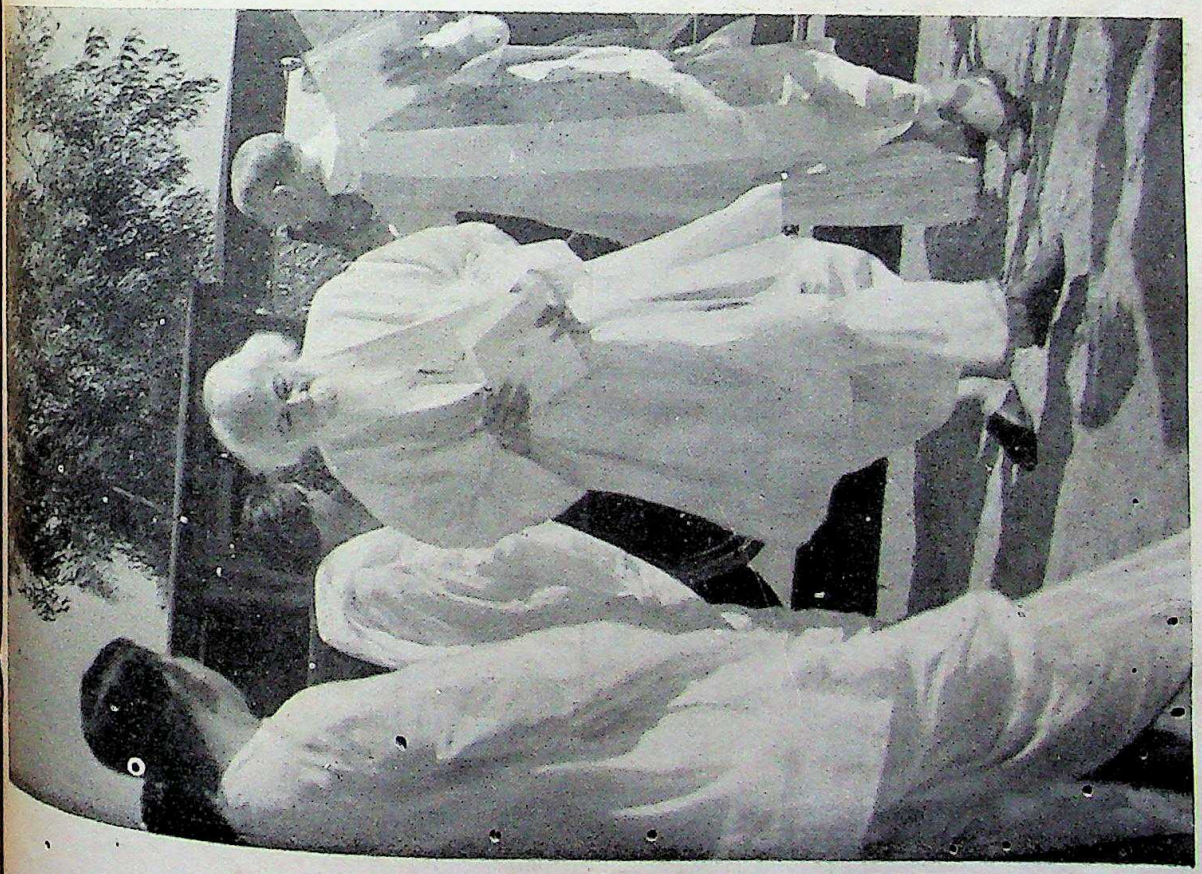
K. L. Kudva

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Miss Indira Nehru, daughter of Pandit Jawaharlal Nehru, arriving with her father's message



Tagore arrives at the pavilion

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A scene from the play *Savitri* given in London

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE WORLD FELLOWSHIP OF FAITHS

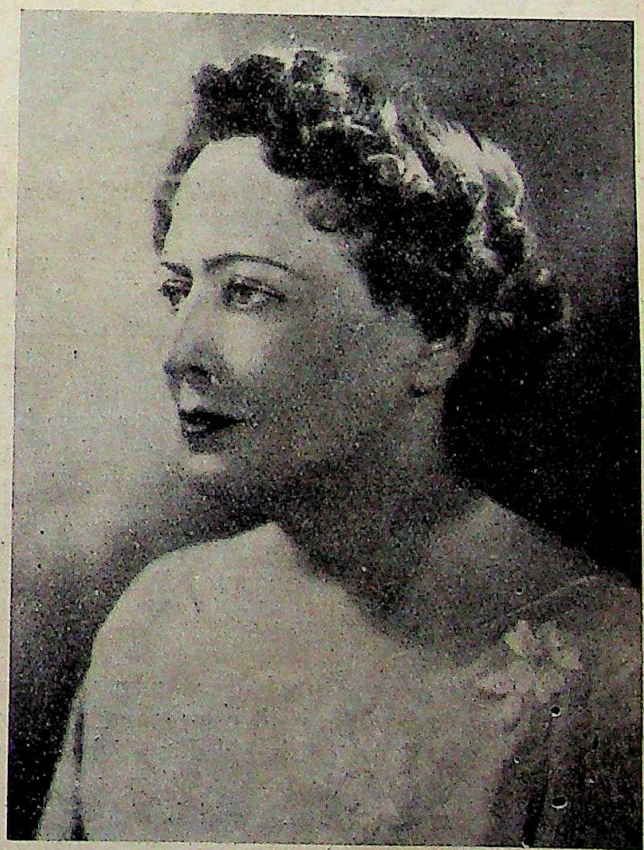
By Miss PADMAVATI CHINNAPPA

Perhaps the above title is not familiar to most people in India. I happened to meet the founder of this Association in London. He is one of those people who possess a strong will power for the mission he has undertaken, yet he has not the rigidness of a monastic order in him. A childlike smile always plays over his face, and is enough to show the nobleness of his heart.

Mr. Kedarnath Das Gupta was born in Chittagong in 1878. He was quite young when he started work with Surendranath Banerjea and Gokhale. He was still a college student when he started a periodical *Industrial India*. He wanted to encourage Indian industry through this magazine. He opened a store of Indian goods in 1904 and, in 1908, he went to England studying Law at this time. Mr. Das Gupta did not prove a successful business man, and this second effort was a total failure. He is a born patriot. So it was quite natural for him to do some political work in London. He organised some meetings, but the audience was never very encouraging. Those who came to these meetings were only those who wished to patronise Indians. Mr. Das Gupta was not one of those men who could be discouraged and depressed by ordinary failures, but he was very much disappointed in noticing the utter indifference of the British people towards India and Indians. How he wished that he could convince them that India still had her glorious past, although now she was under foreign domination!

But the sun shone out of the cloud of worries. A noted American actress, a friend of his, Mrs. Brown Potter, suggested to him that he should produce some oriental plays, portraying the ideals and the life of the East. He produced

Sj. Kedarnath Das Gupta
Founder and General Secretary of The World Fellowship of Faiths



Mrs. Clarence Gasque
International Director of The World Fellowship of Faiths

and the idea of creating a market for Indian hand-made goods there. He was, in addition,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Junior Women's Group in London

the play *Buddha* in London, and it proved a great success. Some well-known English actors and actresses took part in it. After meeting the stage expenses, he was able to save about 700 pounds out of four performances. After this, Mr. Das Gupta went to America, where he also produced some plays. Again he received a very favourable audience for his plays. The famous Dame Sybil Thorndike acted several leads in them. He has produced altogether thirty-one plays in London and America, including *Sakuntala, Savitri, Harish Chandra* and *The Divine Vision.*

All this time certain changes were taking place in his mind. He had been worshipping God as "Mother" from his childhood, because he loved and adored his own mother. Whenever he saw a woman, he bowed before her as Mother Power. While he was working in London, he felt the great need of a common religious understanding amidst the various and different religions. In Chittagong he had observed that the inhabitants there lived together on terms of decent amity, though they were composed of the four great religions of the world : Hindu, Buddhist, Moslem and Christian. From his childhood he had been inspired by this idea. He wished that the East and the West could understand and appreciate each other better. As a matter of fact, he had been working for nearly twenty-five years on this idea.

In 1910, Mr. Das Gupta founded "The Union of East and West" in England, for cultural unity. In this connection, as I have already mentioned, he rendered valuable services to India by producing many oriental plays in which he portrayed the ideals and the life of the East. In 1920, he went to America with Dr. Tagore and he established a branch of "The Union of East and West" in New York. Here he found a cordial co-operation in an American, Mr. Charles Frederick Weller. Mr. Weller had for years been working as hard for a "League of Neighbours" as Mr. Das Gupta had for the "Union of East and West."

Mr. Das Gupta and Mr. Weller found the necessity for "spiritual unity" by bringing together spiritually-minded people on a common platform. Mr. Weller already had been working

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for "Racial Unity" by Social Service, so the "Threefold Movement"—the cultural unity, the racial and the spiritual unities—gave birth to the "World Fellowship of Faiths." The first World Congress of Faiths was held in Chicago and New York, 1933-34. The motto of this union is "to develop a world-consciousness, and to create a sense of world fellowship."

The Gaekwad of Baroda said at a public meeting in India on December 28th, 1935:

"In America in 1933, I had the privilege and pleasure of presiding at the first Congress of the World Fellowship of Faiths. It was one of the most interesting experiences of my life, for, gathered under one roof, were distinguished exponents of every religion and creed . . . It was a memorable gathering and the effect it had upon me personally was to confirm my belief in the essential unity of all religions and in the primary importance of frank discussion and constant study."

The World Congress of Faiths, being the Second International Congress of the World Fellowship of Faiths, was held in London from July 3 to 18, 1936, and culminated in an open-air gathering on July 30th at the picturesque garden of Mrs. Clarence Gasque, International Director of the Organisation.

An International Assembly of Faiths will be held in London at the time of the Coronation, and also in Paris at the time of the World Fair there this summer. Representatives of the great religions from Persia, India, China, Japan, Europe, Australia, America and other lands have been invited to give men an idea of the direction which the human race should take.

Mr. Das Gupta has started "The Junior Women's Group" as a part of the Fellowship. He wants this group to show the cultural side of India to British audiences. "The Junior Women's Group" gave performances of Indian dances and tableaux vivants of *Sakuntala*, and *Mother India* on the Divali Day.

If we can have a few more genuine religious workers who are building bridges of understanding across the chasms of prejudices such as is Mr. Kedarnath Das Gupta, there will be a great change of opinion among peoples, and we will no longer see the clash of culture, religion and civilisation.

LONDON.

The participants in the Dewali festival in London

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ROMANCE AND REALITY

By SITA DEVI

SHISHIR was not an uncommon type, but he was not totally devoid of personality either. He was the scion of a middle-class Bengali family and had been brought up in the way all middle-class boys are. He had passed the Matriculation examination and then gone in for collegiate education, and had grown despondent like the rest of his kind on finding that the said education was very costly but had little market value. But still he stuck on. His father was fast becoming a confirmed invalid, and it was inhuman to allow him to work on any longer. So Shishir and his younger brother Mihir must manage somehow to earn enough money for the expenses of the family. It was unlikely that the household would go on as usual without any help from anyone.

Shishir at last succeeded in securing a job, though it was nothing to boast of. He became a clerk in the same office in which his father had worked before. Mihir refused to demean himself, as he thought, in this way and went and joined a cinema concern. There was no money in it, but there was art.

But Shishir could not become a clerk out and out. He retained his individuality. He dressed much better than the other clerks, he smoked but not the cheap *bidi* and he never patronised the shabby tea-shop which his fellow workers favoured. He carried sandwiches, wrapped in gelatine paper and tea in a thermos flask. He was not a person to ruin his digestion by taking third-class food. And he never chewed betel leaves.

He loved literature and wrote surreptitiously. As he was a bachelor and his brother, who lived in the same room with him, stayed out all the time, no one noticed this foible of his. The only woman in the family was his old mother and she too was a victim to rheumatism. So she never ventured to climb the steps to her sons' room. Shishir had a sister, but she had been married off a few years ago.

But woman is at the root of all mischief in this world. "Cherchez la femme," as the French say. So the person, who was responsible for dragging out into the light of day this secret of Shishir's, was a woman, though not a lady. She was called Poorabi, and yet was not a lady. She was the maidservant of the family and looked like a stout club made of ebony.

Shishir had written a fine poem, and it had kept him up all the night to do it. He had put it on the table and as he was feeling extremely sleepy, he had not bothered to put the paper weight on top of the sheet of paper. In the morning just as he went down to wash his face, the good Poorabi came up to sweep his room. She swept the room thoroughly and collected the refuse in a corner, looking about all the while for a piece of paper, in which she could gather these up. The young men could make the room dirty like a pig sty, she thought. Only last evening she had swept the room clean, and now look at the lot of rubbish that had collected overnight.

She found a large piece of paper, lying under the table. It did not look like anything important, as it was full of scribblings. It must be an old letter, thought Poorabi. She collected the refuse in it, crumpled it up and threw it into the refuse bin of the house. Her mistress brought her the bazaar money and she went out to do her daily marketing.

Shishir came out of the bathroom, made some tea for himself and drank it. He did not like anybody else to make his tea. And who was there to make his tea? The maidservant and the cook were awful to look at, their very sight took away his appetite. His mother was old and sickly, she could do very little. When her sons sat down to eat, she came and sat in front to supervise. She tried now and then to talk about their marriage, but they refused to listen to her. The sort of wife Shishir wanted was not easily attainable for a clerk in a mercantile office. And there was such a crowd in Mihir's heart at present, that there was no room for a wife.

"I cannot look after this household any longer," the old lady would cry in anger. "My bones are too old."

"But why do you get angry, mother," said Shishir. "Do we need a lot of looking after? I spend the whole day at the office, and Mihir spends his nights, too, at the studio more often than not. So why bother about this household? But if even this is a strain on you, why don't

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

you engage another maidservant like Poorabi? I think she can give a good account of herself."

"Oh indeed!" said his mother. "Can a maidservant manage everything? And don't you have to spend money for a servant?"

"But does not a wife also make one spend money?" asked Shishir. "You seem mightily anxious to get a daughter-in-law. But won't she eat and drink and would not that cost money?"

"Don't be silly," said his mother. "You modern boys are full of pertness. Is the bride coming with empty hands? And are you never going to get an increment?"

"Who can say for certain?" her son replied. "There may be an increment and there may be dismissal as well. The times are bad."

The maidservant came back from the bazaar at this moment. Shishir got up hurriedly, as her ugliness jarred very much on his sensitive nerves. Why should a woman be ugly?

He went up to his room and found it tidy and clean. But where was his poem? He was sure he had left it on the table.

He searched through the length and breadth of his room, but found it nowhere. His patience at an end, he began to shout. His mother came to the foot of the stairs and looked up. "Why are you shouting like that?" she asked. "Are the heavens coming down?"

"Ask your maidservant not to enter my room again," Shishir cried. "Why does she throw away all my papers?"

The old lady was mightily afraid of Poorabi. Though she was but a maidservant, yet she had such dignity about her that she seemed to be the real mistress of the house. Besides she was verily an Amazon, she could do the work of ten. The other maidservant took life easy, the entire work being really done by Poorabi.

"Why, what have you lost?" asked his mother, in a low voice, lest Poorabi should overhear them.

"I had an important paper on my table" said Shishir. "I don't see it now."

The old lady limped back slowly to the kitchen and asked Poorabi. "Have you thrown away any paper from the boys' room while you were sweeping it?"

Poorabi was preparing the vegetables. She stopped her work and answered in a loud voice, "Why should I throw away papers? I threw away the refuse only."

Shishir lost his temper completely. "The paper cannot walk off by itself," he shouted. "Someone must have tampered with it. I must have it back."

His mother stood bewildered, when the maidservant pushed off the chopper angrily and jumped up. "Where are you going?" asked her mistress. "The vegetables must be prepared immediately for cooking."

"I have got only one pair of hands," screamed Poorabi. "How can I look for lost papers and prepare vegetables at the same time? What a job!" She hurried out at once.

Shishir was convinced that his mother had spoilt this brazen hussy to the limit. Just listen to her! She talked as if she were the mistress and the rest her servants. Could not mother procure any other maidservant? But though rebellious at heart, Shishir could say nothing and went back to his room, muttering.

Poorabi returned after some ten minutes and held up a crumpled piece of paper shouting, "Look here, sir, is this the paper?"

Shishir came out at the head of the stairs. The paper looked very much like the one he had lost. It was of the same bluish-grey tint and ruled. Shishir usually wrote his poems on note paper. "Probably it is," he said. "Bring it up here."

Poorabi came up to the middle of the staircase, placed the paper on a step, and hurried down again. "Where are you off to, again?" cried Shishir's mother anxiously. "The boys seem fated to go without breakfast today."

Poorabi looked back and answered "What can I do? I must have a dip in the Ganges now before I can enter the kitchen. I had to turn over the refuse of the whole neighbourhood."

"What on earth for?" asked the old lady in dismay.

"I took a piece of paper from your sons' room to collect the refuse," replied Poorabi. "Now did not your son kick up a row for it? So I had to turn over all the rubbish to find it. And I have brought it back too."

"Goodness gracious!" cried Shishir's mother, her palm on her cheek. Poorabi passed out of the front door.

"My dear boy, throw away that paper," cried the old lady to her son. "The foolish woman had brought it back from the dust bin on the street. What abomination! She is an idiot. Throw it away and wash yourself properly again."

"Huh!" said Shishir. He was looking at the paper in his hand, as if it was the moon, come down from the sky. It did not contain his poem, but all the same; it was a priceless treasure.

The paper was a letter, rather crumpled,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but legible enough. It was a complete piece, discarded for some reason, or it might have been thrown away by mistake. There were idiotic servants in every house. It was written by a girl, to another girl friend. It began thus—

"My darling Leena,

I have not written to you for a long time. I cannot lie to you by saying that I was too busy. I am not busy, but my heart is too full. Full of something that worldly-wise people would call useless. I am thinking day and night of my unknown friend. I cannot say that I have never seen him. Since he lives in the same street, I have often seen him coming and going. My eyes are athirst for a sight of him and I wait by the window all day long. But I don't think he has ever seen me. He is a poet, he seldom gazes at the earth and its creatures. His heart is full of the goddess of songs.

I cannot explain to you what has fascinated me more, his appearance or his maddening poems. But be that as it may, I am in love, up to my neck.

But dark days are ahead, I hear the rumbling of distant thunder. My heart trembles with fear, still I must be true to my womanhood. Hindu girls are taught to obey their parents, but not in such cases. They want to sacrifice me at the altar of Mammon. My body shivers with loathing when I think of it. Can you tell me what to do? Shall I act like the heroines of old? But a woman's love does not command the price nowadays that it did in olden times.

Your
Heart-broken Reeni."

Shishir sat like one stunned. From what land of dreams had this fervent call come to him? Was he dreaming, or was it real? Who was this Reeni, who had like Damayanti of the classics, sent this messenger to him? How did she look? Where did she live? The insignificant dwelling of brick and mortar disappeared from around Shishir, he was already in a strange land of enchantment. Princes and princesses jostled him at every step. The iron castle of the ogre was forever being destroyed by heroic lovers there, and the garland of flowers woven by fair hands, graced the hero's neck. But alas, imagination was a true guide in this land alone. How was he to find his princess in this hard world of reality, in the cold light of day.

The combined call of his mother and the cook, broke through his day-dreams. "Are not you going to the office today?" his mother cried. "The breakfast is growing cold as ice," screamed the cook. "I tell you I won't be able to warm it up again."

Shishir sighed and shut the letter up in his desk. He then went down to bathe. Every day, bathing was an elaborate affair with him and took up at least half an hour. But today he had finished in five minutes. He sat down to his breakfast with a preoccupied air, ate very little and started off for the office, without taking any spices.

Alas, he did not know at which house to look. There were houses enough on both sides. From which window were the large dark eyes of the damsel gazing at him? Shishir knew that he was the poet she meant, it could not be any other. What man fervently hopes for, he naturally believes. Shishir could not look at every window, he passed. People would take him for mad. He had stumbled very badly twice, already. He had not much time left either. To be late at office, meant serious reprimand from the Bara-babu. He came and stood at the street corner, waiting for the tram.

But even at the office, he could not get this thought out of his head. The girl must live close to their house, else the same dust bin could not have been used by both the families. But how was the wretched youth to be sure whether the letter had been thrown away from Leena's house or from Reeni's? But was it likely, that a letter, containing such a secret from a beloved friend would be carelessly thrown into the dust bin? She should have torn it up at least. Strange are the ways of women, thought Shishir. The dust bin stood close to their house, he did not know where the next one was placed. He determined to find out in the evening, and to search for his unknown love in the region between these two bins. But how was he to conduct the search? And there might be another dust bin on the right hand side as well as on the left. So he must search over a pretty extensive area. But fortunately, Bengalees were not numerous in this quarter and nearly half of them lived in slums. Shishir could leave them out safely. He wondered whether there were another poet in the locality besides himself. He did not think so. He would have known him then, since Reeni had known him.

Reeni, Reeni, Reeni! What a sweet name! It tinkled like the bells on a beauty's anklet. Was the full name Nirjharini? Was she like a brook, a rivulet? The name was so sweet, he wondered how its possessor looked. She must

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be fair and sweet. She must also be well educated and young, so much was evident from the letter.

He came home in the evening and flung himself full length on his bed in his office clothes. How to begin his quest? It was not really the age of romance. Had it been so Shishir would have known what to do. Even in the historic ages, people were not so helpless. But this modern age was absolutely rotten, romance had been relegated to the leaves of magazines only. If you tried to indulge in it the tiniest bit, in real life, people would rush at you with raised sticks. In the West, people were really happy. They could do anything and they could think anything. But this old land of ours! Fie on it. No gentleman should live in it. But Shishir must think out a way, in spite of his living in India. He was not a rich man, so he could not employ detectives. He had no young female relatives living in the house, who could be of any help. Mihir might help him, if he was asked nicely. But Shishir felt rather shy about asking him.

Matters would become quite easy if Poorabi would help him. She worked in quite a number of Bengali houses in the neighbourhood and she visited the remaining ones for gossiping. But how could Shishir confide in her? It would be demeaning himself too far. She was a low class woman, uneducated and uncultured and she would look upon the thing in a bad light. But what else could poor Shishir do?

"What are you doing?" called out his mother.

"I am just lying down for a few minutes," answered her son.

"Why are you lying down now?" the old lady asked anxiously. "Are you feeling unwell?"

"Not at all," answered Shishir. His mother would not come upstairs on account of her rheumatism, so the matter stopped there.

Shishir went on thinking as hard as he could, for two days, but he could not arrive at any decision. He read Reeni's letter again and again, till he got every word by heart and till all the letters were photographed in his brain. At last, as he was mustering up courage to go to Poorabi for help in desperation, help arrived from an unexpected quarter. Mihir was busily lathering his cheeks prior to shaving when suddenly he turned round to Shishir and asked, "What's the matter with you?"

Shishir nearly sprang out of his chair, so startled was he. "Why? Nothing of course," he stammered.

Mihir began to ply his razor busily as he said, "Mother says that you have given up food and drink and are deep in some thought all the time. So I had to do a bit of looking about. You want to know who Reeni is, don't you? It is very easy to find out. Engage someone to do the seeking."

Shishir felt extremely indignant at first at this officiousness on the part of Mihir. How dared he meddle in his private affairs? But anger would serve no useful purpose now. If he wanted to find out Reeni, he must take somebody's help; he was incapable of achieving his object unaided. Mihir was better than Poorabi any way, though he would never keep the thing a secret. "But how can I engage a man?" he said to his brother, "I have no money."

"I don't ask you to engage a professional detective," replied Mihir. "Now take Rasmoni, for instance. The old woman works in our studio and does the part of maidservants and professional matchmakers. She goes all over the town, every day. Give her ten or fifteen rupees, and she will bring you all necessary information."

"I can spare that," said Shishir. "When do you want it?"

"I shall see the old woman in the evening," said Mihir. "But I won't see you again before midnight. So you better hand it over to me now, in case you are in a hurry."

Shishir opened his drawer and took out some money. He would be short of pocket money for some time to come, but let that be. Mihir wiped his face clean with a towel and asked, "Have you any idea about the locality she lives in? You did not get the cover of the letter, I suppose?"

So Shishir had to tell him all about the finding of the letter. "Then it is quite easy," said Mihir. "Ten rupees would be enough for the purpose," and he returned five rupees at once to Shishir and went out.

This evening Shishir felt decidedly better. He knew that by this time everybody at the studio was enjoying his secret, and this thought made him uncomfortable. He wished Mihir had more sense. But if the fellow could steer him clear of his difficulties, Shishir was prepared to be magnanimous and pardon him all.

Mihir did not come home that night, so Shishir did not get any information about Rasmoni's success or otherwise. Next day, too, Mihir was absent. On the third day, Shishir became absolutely frantic. Fortunately, it was a Sunday. He had his tea early and went out telling his mother that he would be very late

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in coming back. Nobody must sit up for him. He purchased a whole day ticket.

He visited Mihir's studio first. It was closed, nobody was there except a durwan. The man told him that there was a big feast at the house of the manager and everyone was there. He did not know the address of the house. Shishir had to do a lot of searching before he found it. It was nearly evening when he arrived there. There was a big crowd and it took him some time to find Mihir out. Even when he had got him, it was impossible to speak to him alone. The master of the house grabbed him at once, and Shishir had to submit to his civilities for quite an hour before he could escape. He drew Mihir aside then and asked, "Have you got any news?"

"I was very busy these three days," replied Mihir. "I had to finish the shooting in a hurry."

Shishir controlled his temper with an effort and asked again, "You have not even spoken to that woman Rasmoni then?"

"Yes, I spoke to her," replied Mihir, "but I have not heard from her yet."

"What is her address?" asked Shishir.

"Oh, it is a bad place, you won't be able to find it," replied his brother awkwardly.

"That's my look-out," said Shishir angrily. "Please give me the address."

Mihir wrote the address on a slip of paper and Shishir started with it. The place was bad indeed. It was a mercy that it was quite dark by the time he reached it. Otherwise it would have been extremely awkward for Shishir if he had been seen and recognized here by someone he knew.

Fortunately Rasmoni was at home. Shishir introduced himself and said, "You must come out with me for a few minutes."

"Why?" asked the woman.

"I want to ask you a few questions, but not in this place," replied Shishir.

"But what is wrong with it?" asked Rasmoni. "Why not sit down here?"

So Shishir had to sit down perforce. He did not want any more delay. "Have you got any information about the lady?" he asked.

"I have some information, but I don't think it is quite correct," replied Rasmoni.

"But why?" asked Shishir rather surprised.

"There is a girl who lives close by your house, she is named Usharani," said the woman. "Everyone calls her Rani, not Reeni. But friends may call her Reeni for all I know."

"Why do you think it is the girl, I am seeking for?" asked Shishir.

"There is no other grown-up unmarried girl in that quarter," said Rasmoni. "She is the only one, who has finished her school and she is going to the college now. She is pretty enough, and quite grown-up. Must be at least seventeen or eighteen. I heard from their maid-servant that the girl has got a large number of friends to whom she is always writing. Just such note paper as you describe, had been bought for her by the maidservant, only a few days ago."

The clues were not very strong, yet Shishir had no other option but to follow these up. He took down the address and the name of the master of the house and departed. He had lost faith somewhat in Rasmoni's ability.

He reached home quite late. He got a sound scolding from his mother and had to finish his dinner rather in a hurry. But he was feeling too excited to sleep, so he went out again. He found out the house easily. The house was not bad, the outer room was well furnished and looked like a sitting room. The family was not poor evidently, and was rather modern in taste. He saw a small girl and a slightly older boy, sitting there studying with a tutor.

Shishir moved off after a few minutes. He could not stand gaping there for a long while. He must devise some means of getting acquainted with these people. He did not feel the slightest inclination for returning home, but as there was nothing else to do, he came back home and went to bed straight.

But he could not sleep. Plans, most of them highly romantic and impractical, crowded into his brain. He had to reject most of them and at last fell asleep, dead tired. In the morning, his commensense returned to him. He decided to follow the age-old custom of his society and give up all romantic plans. He went to the office and drew some money as advance salary. He had never done this before, even under gravest pressure. As soon as he could get away, he rushed to Rasmoni's house, and engaged her as matchmaker by paying her ten rupees cash down.

Matters now advanced apace. Shishir's parents felt rather aggrieved at this show of independence on their son's part. But he was an adult man and the wage-earner of the family, so he had to be tolerated. It was enough that he was marrying. Rasmoni was paid off after a while and it was decided to go and see the bride formally once, before settling things finally. The bride's family was agreeable enough, as they always are in Bengal, if the match is good. So Shishir's father, uncle and Mihir went in state to see the bride. Poor Shishir was left out,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cause it was he who wanted to see her most all.

"She is a very fine girl, brother," said Mihir, returning. "You are a lucky chap to get ."

Shishir knew she was a fine girl. Still he nted many details about her complexion, her and her features. But how could he ask a nger brother? He had his dignity to main- and so remained silent. He made his ther understand, by subtle suggestions, that too would like to see the bride once. The ddly side of the matter was being attended to the older people.

Mihir began to give him much information ris. The girl was well educated, had great rary abilities, she was highly accomplished She could sing, play and dance, in short was a rare jewel.

The day arrived on which Shishir was to the bride's house. As soon as he woke up the morning, he felt that the day was different. eastern sky was blushing deep rose, especially him. This indeed was the real wedding day him! The song of birds, the morning breeze, rosy light, all bore a special significance for

Mihir went down. Shishir began to get dy for making tea. He must invite one or friends to go with him, as it would look odd, he went alone.

Suddenly Mihir rushed into the room in t excitement. "Just look at the idiotic ir!" he shouted. "I felt that there was ething wrong in it, from the beginning. There could not be such romance in our damned land."

Shishir turned white in dismay. "What has happened?" he asked.

Mihir was carrying a Bengali magazine. He opened and pointed to a page, saying, "Look here."

Shishir looked. It was a story written in epistolary form. The first letter was extremely familiar, in fact being the very one, which the good Poorabi had fished out of the dust bin on that fateful day. The name of the authoress was Srimati Usharani Das.

Shishir sat stunned. "You should have made further enquiries before jumping in finally and irrevokably," went on Mihir. "That paper was nothing but a part of her manuscript."

Still Shishir remained silent. Even a moment before he was building his castle in the air, and now it had come down on his head. The mirage had led him to a wild and desolate desert. How was he to get out of it?

Mihir broke in again, "What are you going to do about today's visit? Shall I try to postpone it. Then we can have some time for thinking."

A fair and pretty face seemed to float before Shishir's mental vision. It was beautiful, and bright with intelligence. Melody burst forth from its lips, and the fairy form tripped with dancing steps over the earth.

"No, let it be," Shishir said. "We have given our word to those people."

It was a forlorn hope. Could not reality be like romance for the nonce?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE RUPEE-RATIO CONTROVERSY

By H. L. DEY, M.A., D.Sc. Econ. (London)
Professor and Head of the Department of Economics and Politics, Dacca University

I

History of the Controversy

The post-war period has seen a recurring resurrection of the controversy as to whether the rupee-ratio of exchange that has been adopted by the Government of India from time to time has been too high or not. Thus, when in 1920 the Government, on the recommendation of the Babington-Smith Committee, adopted the 2 shilling ratio for the rupee, the leaders of public opinion condemned it as too high. Events proved within a few months that the Government were wrong and the critics were right. That absurdly high ratio was in force for only a few short months, and it inflicted a heavy loss on industry and trade, and cost the Government many crores of rupees by way of loss of gold reserves. Before the year was out, Government's gold reserves had become depleted to such an extent that they were compelled to let the ratio of exchange drop and find its own level. And for five or six years, they took their hands off the rupee-ratio business.

The controversy was revived when the Hilton Young Commission of 1925-26 recommended that the rupee should be stabilised at 18d. and when the Government adopted the recommendation under the Currency Act of 1927. This time, too, the public protested that the ratio was too high and asked that it should be lowered to 16d., which had been the pre-war ratio for about 20 years. Since the period of 1925-29 was a period of economic recovery all the world over, of which India had her fair share, it was difficult to pronounce any clear judgment as to whether the rupee-ratio was too high or too low.

The controversy was revived, again, in September, 1931, when England left the gold standard and when the rupee was linked up with sterling at 18d. by orders of the Secretary of State for India. Many members of the Legislative Assembly and leaders of public opinion demanded that the rupee should be kept independent of sterling and that it should be left to find its own level without being pegged at 18d. That controversy has been kept alive during the last six years—though with fairly long periods of subsidence. When in the early part of 1933, President Roosevelt gave up the gold standard and later on devalued the dollar, the Indian public demanded that the rupee, too, should be devalued. There was a vigorous and interesting debate between Sir P. C. Ray and Mr. N. R. Sarkar, in the course of which the merits and demerits of devaluation were discussed at full length. The last resurrection occurred in October last, when France, the leader of the gold bloc and the most orthodox supporter of the rigid gold standard, devalued the franc, followed by Holland, Switzerland and many other countries.

II

Is Devalution a Bad Thing?

As said above, the ratio controversy is still alive. I think it will simplify matters if we split up the issue into two sections, one of which is a comparatively simple one, while the other is exceedingly complicated and of supreme importance for the economic welfare of the nation.

The first and the simpler issue is whether the rupee should be kept linked up with sterling or be kept independent. On this point, the most decisive consideration in favour of the sterling link is that its management has been so skilled and successful that it has now gained adherents from amongst such differently situated countries as Sweden, Norway, Greece, Turkey, China, Japan, Austria, Argentine Republic, Latsvia and the British Dominions. It is also significant that since 1933 the great U. S. A. has been more or less closely following a policy similar to that of Britain. And, finally, the devaluation of the franc in October, 1936, was also a remarkable tribute to the British ideas of monetary management, because the British authorities had been long insisting that France could never adjust her internal and external economic conditions without a resort to devaluation. Consequently, there are strong reasons for thinking that, apart from her very large trade and financial con-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ions with Great Britain, India was wise in ing up her currency with that of the most essfully managed currency that the world so far seen.

The other issue is whether the 18d. ratio ween the rupee and the pound sterling during last 6 years of the depression has not been high. This, as we shall see, is a most vital but too baffling for an adequate analysis too complicated for a clear and unambiguous ct. But, before we proceed to unravel mysteries of this subject, we should dispose preliminary objection that is sometimes d and was in fact raised during the ratio-versy between Sir P. C. Ray and Mr. R. Sarkar. When Mr. Sarkar, Mr. D. P. tian and the Bombay group were advocating valuation of the rupee, it was argued by critics that, in any case, devaluation d be a dangerous step, because it would ke counter-devaluation on the part of other ns, so that in the end it will, like a erang, recoil with double force upon the ry that started the race of depreciation. is also the view expressed by the author he *World Economic Survey for 1932-33*, Condliffe (p. 47) and by Lionel Robbins, and other economists.

I do not think that this objection to devalua- is a well founded one. For, if it is a that many countries followed each other in succession in adopting the method of ation, it was done largely with a view to ing quick relief from the intolerable strain d to the economic structure of those ries by the heavy pressure of deflation g the period 1929-31; because this deflation, brought about by the maldistribution and ation of world's gold reserves, had sub- commodity prices to a precipitous and cedented fall; because the fall of prices was eat and quick that they sank far below vels of costs; because this disequilibrium en costs and prices caused heavy losses siness men, lead to the withering of enter- shrinkage of national production, decline tional incomes and public revenues, and d the volume of unemployment; and se all these things had nearly paralysed entire machinery of economic life in all ries of the world. And, in fact, this desire cape from an intolerable situation through dor of devaluation supplied the principal e for the abandonment of the gold standard all countries of the world. Great Britain, A. and France—these three leading creditor s have devalued their currencies and yet the final verdict of world opinion has been that their actions have been appropriate and even wise.

III

Over-valuation and Under-valuation :

The Older Meaning

The plain meaning of over-valuation of a currency is that it has got too high a value in relation to *some other thing*. This 'some other thing'—the objective standard in terms of which the extent of over-valuation or under-valuation of a currency as well as its neutral or equilibrium value should be measured may mean one of two things: Either it may mean some external or foreign currency with reference to which we can judge whether this currency is over-valued or under-valued or is neutral in value. Or, alternatively, it can mean the vast and complicated and very delicately poised internal structure of prices, costs, investments, production and employment. If we think that the primary objective of monetary policy is to promote international trade and investment rather than to maintain the delicate equipoise of internal costs, prices, profits, investment, production and employment, then, we should adopt the first method of measurement, *i.e.*, in terms of gold or some other dominant currency such as sterling or dollar or franc. And this was the object and method of the rigid gold standard that was followed by all countries in the pre-war period and again in 1925-29. This method is based on the assumption that the maximum of economic welfare can be promoted by applying the principle of international division of labour and its corollary, free trade. The essence of its technique is to keep the fluctuations of rates of exchange within very narrow and rigid limits and to regulate the volume of national currency and national price levels according to the inflow or outflow of gold, such movements of gold being regarded as symptoms and effects of disequilibria between internal and external price levels. And under this system, so long as all countries moved in step, the economic machinery as a whole functioned smoothly and efficiently, as indeed it did in the pre-war world, and it may be added, with tremendously beneficial result for all mankind.

If we accept the assumption that the application of the principle of international division of labour, *i.e.*, international trade, is the best way of promoting our economic welfare, and want consequently to establish an equilibrium between our currency and the world currency, or in its absence, some dominant

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

foreign currency, we have to find out the degree of over-valuation or under-valuation of our currency in relation to that foreign currency. And, for this purpose, we have to apply the theory of purchasing power parity expounded by the famous Swedish Economist, Gustav Cassel, in his many publications on the subject. But, it will help us to avoid confusion of issues if we grasp very firmly the rather peculiar fact that, though Professor Cassel has done more than any other economist to release economic thinking from the cobwebs of ancient superstition regarding the essence of the theory of currency and foreign exchange and to restore sanity of judgment on exchange policy to a world that had been distracted and baffled by the staggering economic experiences of the war and the immediate post-war period, he is, in respect of currency and exchange theory, at any rate, a modern version of David Ricardo. Anyway, the sum and substance of Cassel's famous theory is that if two countries, formerly on the gold standard with fixed rates of exchange, have now adopted inconvertible paper currencies or, as, the economists would now say, independent standards, and have gone the way of appreciation or depreciation of currency in different degrees, then, *other things remaining the same,* we can find out the new equilibrium rate of exchange, corresponding to the old gold parity, by multiplying the old rate of exchange by the quotient of the degrees of change in the purchasing power of currencies in the two countries. Thus, for instance, if the old gold rate of exchange between A's currency and B's currency was, say, x/y, and if A's currency has gone down in purchasing power to one-half and B's currency has gone down in purchasing power to one-third of the former value, then, evidently, A's currency is now half as much again as valuable in relation to B's currency as it was under the original position. That is, A/B, which was formerly equal to x/y, would now become equal to $2x/3y$.

IV

Over-valuation and Under-valuation: *The Newer Meaning*

But, Cassel's theory of foreign exchange, as already noted, is, like the older classical theory, based upon the assumption that a large measure of freedom of trade is necessary to promote the maximum economic welfare. And, it assumes, further, that such free trade would be followed in a substantial measure by all nations of the world. The course of events in the post-war world, however, shows that this is not the case. Most nations have been adopting more and more intensively a wide variety of restrictions on the movement of goods, men, gold and capital. Exchange control, quotas, clearing agreements, subsidised production, currency devaluation and similar other hindrances have been set up by most nations with a view to reducing the volume of international trade to the lowest possible minimum. And the objective kept in view by all countries is the maximum encouragement of internal economic development so as to promote the fullest employment of labour and capital, to achieve a large measure of economic self-sufficiency, to strengthen the economic bases of military power, and in short, to ensure the planned development of national economic resources. While the Old Economic Policy largely subordinated internal economic life to the requirements of international trade and investment, the New Economic Policy would always prefer the controlled development of national economic life to the needs of international economic development.

Great Britain and U. S. A. are the pioneers of the new monetary policy. Its objective is to stimulate national economic development by keeping rates of interest fairly low so as to stimulate investment, production and employment, and by redistributing the national income through taxation and governmental expenditure so as to place adequate purchasing power in the hands of the masses of peasants and workers with a view to stimulating consumption and ensuring a progressive rise in the standard of living. And the preservation of equilibrium between these different sections of the national economic structure demands that prices should be equal to costs of production including a fair margin of profits. The test of such an equilibrium which, be it emphasised once again, is the primary objective of the new monetary policy, is a steady growth of investment and employment.

And in case of a conflict between the two objectives (as explained in my article on "The World's Currency Dilema" in *The Modern Review*, February, 1937), exchange stability is to be sacrificed for the sake of internal stability and equilibrium. It is only when such a state of equilibrium within the country has been achieved that the time will be ripe for selecting a new rate of exchange in adjustment to the cost-price structure so established.

V

Is the Rupee Over-valued?

Now, if we accept this second objective of monetary policy, the value of the rupee should

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be measured in terms of price-cost-profit-investment-employment indices within the country. If we find that profits are normal, investments are steadily growing, and employment is full, we shall conclude that the value of the rupee is at equilibrium level or neutral. If we find, on the other hand, that profit margins, investment and employment are subnormal, our conclusion will be that it is over-valued and should be devalued. And finally, if we find that profits are excessively high and investments and employment are growing much too rapidly for healthy and stable development (as in the case of the Indian sugar industry, for instance), our verdict will be that the rupee is under-valued and that it should be raised.

Unfortunately, the necessary data for our tests are not available in India. The only data that are available relate to industrial dividends and movements of share prices. Judging by these tests, we find that the rupee has been over-valued during the depression years. I looked into the list of dividends of various companies, published in *Indian Finance, Investors' Supplement*, March 6, 1937, and found as follows: out of over 100 companies in the miscellaneous section, 36 paid no dividends during 1933-36, 11 paid no dividends in 1936, and 17 were in a worse position in 1936 than in 1935. Among cotton mills, 25 paid no dividends in 1935. And in 1936, out of 32 cotton mill companies that have declared dividends so far, 9 paid no dividends, and 7 paid dividends below 5 p.c. Among jute mill companies, 42 paid no dividends in 1935, and 35 paid no dividends in 1936, and 9 were in a worse position in 1936 than in 1935. Among coal companies, 38 out of 67 paid no dividends in 1935, and 28 out of 55 paid no dividends in 1936. If we look at the traffic earnings of commercial undertakings like the Post, Telegraph and Telephone, and Railways, we get the same sad tale of subnormal profits or even losses.

These would go to show that, in relation to costs of production which move slowly now-a-days and particularly in a country like India where there is a good deal of economic friction, prices of goods have been too low to allow of fair profit margins for encouraging investment and employment. And although, in the last few months, due to a world-wide boomlet fostered by intensive armament programmes, market quotations of shares and stocks are showing a rising tendency, I venture to suggest that a moderate degree of devaluation of the rupee, say, of 10 or 15 p.c., would impart the much needed stimulus to investment and employment in the country. And I think that the demand for reducing the sterling value of the rupee from 18d. to 16d. is a fair and legitimate one, based upon unmistakable evidence of disequilibrium in the internal economic structure of the country.

VI

Is the Rupee Over-valued? The External Tests

Turning to the external aspect of the problem, we find that here, too, the evidence points to the persistence of a considerable disequilibrium between the internal and the external value of the rupee. We have said above that the internal purchasing power of the rupee, measured in terms of price-profit-investment indices, is too high. Trends of exports and imports and gold movements show that externally, too, the rupee has been considerably over-valued, although the degree of external over-valuation seems to have been somewhat reduced in recent months. Let us take a glance at the following figures :-

In Crores of Rupees.

Year	'30-'31	'31-'32	'32-'33	'33-'34	'34-'35	'35-'36	'36-'37 (11 months)
Balance of trade in merchandise	62.05	34.83	3.22	35.67	23.42	30.58	68.19
Net Import of Gold and Silver	+26.11	—55.39	—64.79	—57.04	—52.17	—36.80	—12.73

Thus, although the balance of trade has been improving and the export of precious metals decreasing during the last three years, the normal position is as yet far from achievement, because normally India is a net importer of gold and silver to the extent of 20 to 30 crores of rupees.

Let us go into a second type of evidence. During 1929-35, while world's export trade as a whole fell off by 65 p.c., that of Canada went down by only 60 p.c., Britain's 65 p.c., Australia's 57 p.c., that of India declined by as much as 70 p.c.

Here, too, then, the evidence points to the necessity for a moderate measure of devaluation. And I suggest that if India devalues the rupee to, say, 16d. sterling, she will only be following the example of leading countries and will be doing so, not to obtain any unfair competitive advantage, but to restore the equilibrium of internal price-cost structure and to promote a steady growth of employment of labour and capital, so that she may escape from the tragedy of poverty in the midst of plenty. Such a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

course is fully warranted by the radical change in the objective of monetary policy that has taken place in the most advanced countries of the world.

VII

Does Cassel's Theory Apply ?

Finally, let us also test the validity of Cassel's purchasing power parity theory in relation to Indian conditions. But, before we do so, it is necessary to point out that there are two very serious obstacles in applying this theory. Firstly, in the vastly altered conditions of international trade and currencies, the entire structure of world demand and supply has been completely transformed and the very terms of trade have been profoundly changed. Consequently, measurement of changes in the relative purchasing power of the rupee in terms of foreign currencies cannot yield any valid conclusions. Secondly, there are not only differences of opinion as to the objective standard of measurement (*e.g.*, whether it should be cost of living or wholesale price index numbers), but also the absence of reliable and adequate data of index numbers. Nevertheless, let us test such data as we have in the light of Cassel's theory :—

(a) Cost of living index numbers: 1928+1929= 100
British cost of living index in 1936 = 89
(*i*) Ahmedabad cost of living index in 1936= 74
Purchasing power parity rate
=18d.×89/74= 1s. 9½d.
(*ii*) Bombay cost of living index in 1936 =.69
Purchasing power parity rate
=18d.×89/69= 1s. 11. 2d.

(b) Wholesale price index Numbers, 1927+1928+1929 = 100
(*i*) The Economist (Britain), 1936 = 75
Calcutta, 1936 = 63.46
Purchasing power parity rate
=18d.×75/63.46= 1s. 9. 7½d.
(*ii*) 1930 = 100
British Board of Trade, 1936, Jan.—Oct. = 93.6
Calcutta, 1936, Jan.—Oct. = 78.5
Purchasing power parity rate
=18d.×93.6/78.5= 1s. 9. 46d.

Judged by this test, the rupee would appear to be externally *under-valued* to the extent of 17 or 18 p.c.—a conclusion which would be in utter conflict with the evidences of balance of trade and gold and silver movements in recent years. I should add that I applied the test to the figures of each year from 1932 to 1935 as well and came up against the same astonishing result.

What should be the proper conclusion, then, in the face of these contradictory results? I venture to suggest that Cassel's theory has failed to give us valid conclusions, because of radical changes in the world structure of trade and industry and also perhaps because of the unreliability and inadequacy of the index numbers for measuring the true purchasing power of currency in the two countries.

Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another, as wave follows wave, only one great fact with respect to which, since it is unique, there can be no generalizations, only one safe rule for the historian; that he should recognize in the development of human destinies the play of the contingent and the unforeseen.

H. A. L. Fisher

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.

—Editor, The Modern Review.

ENGLISH

THE CULTURAL HERITAGE OF INDIA. *Published by Swami Avinashananda, Secretary, Publication Sub-Committee, Sri Ramakrishna Centenary, Belur Math, Calcutta. In Three Volumes. With numerous monochrome and three-colour illustrations. Price Rs. 20.*

The pages of the volumes are of the size of those of *The Modern Review*. Volume I consists of 608+xxx pages besides illustrations, Volume II 617+ix pages and illustrations, and Volume III 692+x pages besides illustrations. All the Volumes have a strong and attractive binding with gilt lettering and embossed symbolic drawings. They have also handsome jackets. The three volumes are supplied in a strong card-board box. The illustrations are very well reproduced. Many of them are masterpieces of art. The text of the contributions is very neatly printed.

An Index would have added to the usefulness of the volumes. But evidently within the limits of time at his disposal the publisher could not get it prepared. But the material brought together in the volumes is so valuable that we would urge the Publication Sub-Committee to prepare an adequate Index even now and offer it for sale separately when ready.

It would not be easy to give an idea of the contents of the volumes. The titles of the contributions, the names of the contributors and the names of the illustrations in the three volumes fill eighteen pages. We can only say that the first volume contains, "The Spirit of India" by Dr. Rabindranath Tagore, "Introduction" by Sir S. Radhakrishnan, and the following sections with several papers in each section:

I. The Vedas and the Upanishads, II. The Epics and the Gita, III. The Smritis and the Puranas, IV. Jainism and Buddhism, V. Systems of Hindu Philosophy (A), and VI. Systems of Hindu Philosophy (B).

The second volume contains the following sections with several contributions in each:

I. Phases of Hindu Religion, II. The Saints of India, III. Religions from Beyond the Borders, IV. Some Modern Reform Movements, and V. Sri Ramakrishna and Spiritual Renaissance.

The third volume contains the following sections:

I. Landmarks in Indian Culture, II. Institutions, III. The Pursuit of Science, IV. The Arts, and V. Literature.

In "The Spirit of India" Rabindranath Tagore writes:

"I love India, not because I cultivate the idolatry of geography, not because I have had the chance to be born in her soil, but because she has saved through tumultuous ages the living words that have issued from the illuminated consciousness of her great sons—*Satyam Jnanam Anantam Brahma*: Brahma is Truth, Brahma is Wisdom, Brahma is Infinite; *Santam Sivam Advaitam*: Peace is in Brahma, goodness is in Brahma, and the unity of all beings.

"*Brahma-nishtho grihasthah syat*
Tattvajnana-parayanah,
Yad yat karma prakurvita
Tad Brahmani samarpayet.

"The householder shall have his life established in Brahma, shall pursue the deeper truth of all things, and in all activities of life dedicate his works to the Eternal Being. Thus we have come to know that what India truly seeks is not a peace which is in negation, or, in some mechanical adjustment, but that which is in *Sivam*, in goodness; which is in *Advaitam*, in the truth of perfect union; that India does not enjoin her children to cease from *Karma*, but to perform their *Karma* in the presence of the Eternal, with the pure knowledge of the spiritual meaning of existence; that this is the true prayer of Mother India:

"*Ya eko'varno bahudha saktiyogad*
Varnan anekan nihitartho dadhati,
Vichaiti chante visvam adau sa devah
Sa no buddhya subhaya samyunaktu.

"He who is one, who is above all colour distinctions, who dispenses the inherent needs of men of all colours, who comprehends all things from their beginning to the end, let Him unite us to one another with wisdom which is the wisdom of goodness."

As the number of contributions is large, it would be difficult to give here a list of all the contributors. They include some men of world-wide reputation. It would be invidious to pick out a few.

The last section in Volume III, namely, that devoted to Literature, contains three papers on Sanskrit Kavya Literature, the Sanskrit Drama, and the spiritual outlook

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Sanskrit Grammar, and a paper on the Origin and Growth of Tamil Literature. We do not know why no paper on Pali literature has been included. As regards modern current vernacular literatures of India, perhaps the exigencies of spaces prevented the inclusion of papers on literatures other than Tamil.

Any detailed criticism of so large a work with such multifarious contents is out of the question. Even if the present writer possessed truly encyclopædic knowledge, which he certainly does not, the time and the space at his disposal would prevent him from attempting any elaborate review of the volumes. The public cannot be sufficiently thankful to the Sri Ramakrishna Centenary Committee for making and publishing such a priceless collection.

We feel that this is a very inadequate notice of a very remarkable achievement. We can only hope that it will induce all who can afford to spend Rs. 20 to buy the volumes and study them at leisure.

BULLETIN NO. 1 OF THE NEW EDUCATION FELLOWSHIP, SANTINIKETAN, BENGAL. *Visva-Bharati Bookshop, 210, Cornwallis Street, Calcutta. Price annas eight.*

This Bulletin contains three papers by Kshitimohan Sen, Nandalal Bose, and Rabindranath Tagore respectively.

In "A Picture of Indigenous Education" Kshitimohan Sen gives a vivid and attractive account of the *Chatuspathis* (Sanskrit seminaries) of Kashi and Bengal, stressing the close and loving relations between the teachers and their families and the pupils. He tells some fascinating anecdotes in this connection. We wish we had space to quote at least some of them. The writer says:

"We must bestir ourselves to free our *Chatuspathis* from the burden of the obstacles that are clogging the progress of our future striving. We must throw open their doors to all seekers after our ancient wisdom, irrespective of sex or caste or social distinctions. For, like light and air and open sky, should not the realm of the spirit be equally accessible to all men?

"Nor do I say that the subjects that used to be taught in our *Chatuspathis* are sufficient even to this day. The course of life has now become the battle of life. The time has come when we cannot afford to neglect any resource that may help us along, be it indigenous or foreign: we must not encourage a suicidal policy of any kind whatsoever. We must bring to our aid every kind of training, scientific or philosophic, historical or artistic, from wheresoever it may be available. We must rid our pursuit of wisdom, our field of endeavour, from the bondage of all narrowness of tradition or superstition; for in bondage is death."

"Our country is poor. It is not possible for the large mass of our people to afford to maintain expensive educators with whose minds their minds have no living connection. If our easily satisfied teachers of the *Chatuspathis* learn of the stores of knowledge in other lands, and yet maintain their own simple way of life and their loving relations with their own people as of old, then only will the problems confronting our cheerless, penurious land find a natural solution.

"Lastly, we must now replace Sanskrit in our *Chatuspathis* with our mother tongues. They must be made the media of the new instruction. Then only as before will our people come into living and enduring relations with the subject matter that is sought to be imparted to them. The purely intellectual relation has to be made vital by sympathy."

"The Place of Art in Education" by Nandalal Bose is a convincing essay. He begins by saying:

"Of the several means devised by man for adding to his knowledge and enjoyment, the most important is language, the vehicle of his literature, science and philosophy. But, as an instrument for receiving and transmitting messages of joy, language has its limitations, and so it has to be supplemented by the arts,—of figuration, music, and dance,—each of which has its own special methods. And, in order to cultivate the understanding and communication of the messages of the outer world through the senses and sensibility of man, it is necessary for the completion of his education, for him to have a sufficient acquaintance with these different methods of expression. Just as one sense-organ cannot function as another, so also it is not possible for literature alone to do the work of pictures, music and dance. So that, if our ideal of education be a comprehensive one, it must include these latter in its programme, on the same footing in regard to pride of place as the other usual subjects of study."

Rabindranath Tagore's "Making Education our Own" is an impressive appeal to his countrymen to universalize education through the mother-tongues of the learners. Among other things he tells us that at the bottom of his plea for education through our own language lies his own experience.

"Strangely enough, in the days when I was a child, there was an institution in Calcutta in which all branches of knowledge were taught purely through Bengali. In those days, the schools which kept their faces turned towards the portals of the university,—teaching their pupils that the first personal pronoun was "I, by itself I," and making them say by rote "He is up," and such-like interesting sentences,—were mainly intended for boys of aristocratic families. For the rest, side by side with these were the vernacular schools, which aimed at the finishing touch of an institution called the Normal School, which amounted to a vernacular university of lesser dignity.

"As luck would have it, my guardians sent me to this Normal School. All that I learnt there was through the medium of Bengali,—geography, history, mathematics, something of natural science, and the kind of grammar that tried to raise Bengali to the dignity of imitation Sanscrit. The standard, on the whole, was not less than that of the matriculation of those days. This school with its Englishless lessons I attended till my twelfth year, and thereafter when the time came to enter an English school, I played truant for good. Anyhow, as the result, I obtained free access to the storehouse of Bengali lore. What though the store was not large, it was ample for nourshing and stimulating the mind of a boy of the age I then was. I was moreover saved from having, with a half-starved mind, to limp painfully up the steep climb to a foreign language. And because, at every step, learning and understanding did not get their heads grievously knocked together, my early years had not to be spent in an educational hospital.

"I had even more to be grateful for. One of the chief functions of education is the training to express one's thoughts and feelings through language. This give and take between within and without, is necessary for a healthy mental life. But if that has to be done through a foreign language, it becomes like trying to act a play with a mask over one's face. The creation of literature is in no case an easy matter, and to begin to do so in a foreign language has a permanently crippling effect. As for me, I was fortunate to gain the joy of expressing and adorning my sentiments in my own language. That is why it is so clear to me how proficiency in the mother tongue gives later the courage and ability to master and wield a foreign tongue as well. I feel certain that if I have been successful in hiding

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

English-knowing people my shortcomings in that language, if I have been able to make good use of such stages of it as I happened to pick up whilst playing that was because in childhood my mind attained full development by virtue of the unadulterated fare my own language, rich in nourishment as well as life-giving magic provided by the Creator himself."

CITY OF BIRMINGHAM OFFICIAL HANDBOOK: This year as in previous ones we have got the of Birmingham Official Handbook. It is as well got-up, fully illustrated and as interesting and informative as predecessors.

Like every other business undertaking—and a great of today is no less—Birmingham at intervals reviews progress. Each year it surveys its development and publishes its findings in the City of Birmingham Handbook.

Within the covers of the publication the vast ramifications of Birmingham's local administration are described painstaking detail. Birmingham is the birthplace of principle of public ownership, and numbered among public servants are staffs of its great municipally-and public service undertakings.

On its water supply, which brings water from the of Wales to every tap, Birmingham has spent over million pounds, and today the annual income of undertaking is nearly one-tenth of that sum. Upon electricity undertaking, Birmingham has expended seventeen million pounds, while gas, the first of the services to be publicly owned, has cost Birmingham ratepayers nearly six million pounds. The total capital for Birmingham's civic needs totals over eighty-six pounds, of which thirty millions have been repaid, each of the city's ratepayers is a shareholder in vast concern. The annual turnover of the City of ingham exceeds eighteen million pounds, which is greater than that of small European states.

Birmingham's profit-earning ventures have proved investments, but civic courage is no less evident public services which do not produce revenue. In housing for example, Birmingham's 42,000 accommodate a population equal to that of Brighton. In public health, vital statistics consistent progress, in education new schemes for education are proceeding; it has already had museums, public libraries and art gallery. cars and omnibuses are municipal concerns. newest development, the Airport of Birmingham, towards completion as the finest airport in the and in all directions evidence of virile expansion

In his Foreword, the Lord Mayor refers to the Hospitals Centre scheme, which is due for during the present year. The scheme is to £1,000,000 and already over four-fifths of the amount been publicly subscribed. This is in addition to Mental and other Hospitals in existence.

The numerous photographs which illustrate the add to the absorbing interest of its 300 pages. progress described in the new publication well Birmingham's reputation for being "the best-city in the world," and the Handbook proclaims reputation with dignity.

THE BELLE OF BALI: *Being impressions of a cruise to the Dutch East Indies via Cochin, Penang and Singapore. By Ardasher Sorabjee Wadia, M.A. Sometime Professor of English and Elphinstone College, Bombay. Illustrated with photographs by the author. J. M. Dent & Ltd., London. 10s. 6d. net.*

The book is beautifully printed in big clear type. Mr. Wadia is a first-rate travel companion, and tells the reader in a pleasant style what he has to say. He tells him of a factory hand's dream and the isle of dreams and describes the religion, the temples, the bazaars, the art-crafts, music, and dances of Bali. He has much to say of a Balinese maiden whom he calls the Belle of Bali. A chapter is devoted to Borobudur and Buitenzorg and another to the Dance of Shiva.

FAITH AND FELLOWSHIP: *Being the proceedings of the World Congress of Faiths held in London, July 3rd to 17th, 1936. Edited by A. Douglas Millard. With a foreword by Sir Francis Younghusband, K.C.S.I. K.C.I.E., Chairman of the Congress. Published for the World Congress of Faiths by J. M. Watkins, 21 Cecil Court, London W. C. 2. 15s. net.*

The volume contains 20 papers, with discussions thereupon, by A. Yusuf Ali, Dr. Diesetz Teitaro Suzuki, Prof. G. P. Malalasekera, Prof. Nicolas Berdiaeff, Prof. Louis Massignon and M. Saurat, Dr. Sir Sarvapalli Radhakrishnan, the late Prof. J. S. Haldane, Prof. S. N. Das Gupta, Sir Abdul Qadir, the Rev. J. S. Whale, Prof. Mahendra Nath Sircar, Dr. Ranji G. Shahani, Dr. W. J. Stein, Mr. S. I. Hsiung, Dr. Judah L. Magnes, M. Jean Schlumberger, the Rev. P. T. R. Kirk, His Eminence Sheikh L. Maraghi and Prof. Emile J. Marcawlt. The titles of the papers are: The Essential Basis of Religion, Ignorance and World Fellowship, An Inspiring Vision, The Brotherhood of Man and the Religions, Love—the Basis of Fellowship, Religion and Religions, Science and Religion, A Hindu View of Religion, Islam and World Fellowship, The City of God, Prayer and Spiritual Experience, A New Pilgrim's Progress, Is World Fellowship Possible in View of the Antagonisms of the World, The Teaching of Confucius and His Followers, The Spirit of Peace and the Spirit of War, Independent Religious Thought, Baha' U'llah's Ground Plan of World Fellowship, The Economic Barriers to Peace, A Constructive Proposal, The Right of the Spirit.

Besides meetings for the reading and discussion of these papers, there were a public welcome meeting, a public meeting for addresses on The Supreme Spiritual Ideal by Canon F. R. Barry, Rabbi Israel Mattuck, Sir S. Radhakrishnan, Dr. Suzuki, Madame Halide Edib, and Mr. Rom Landau, and a Farewell Meeting.

TRANSACTIONS OF THE BOSE RESEARCH INSTITUTE, CALCUTTA: BIOLOGICAL AND PHYSICAL RESEARCHES. *Vol. X. 1934-1935. Edited by Sir J. C. Bose. With 65 illustrations. Longmans Green & Co., London. Price 18s. net.*

In the Introduction Sir J. C. Bose gives a synopsis of various investigations carried out during the year in different branches of biophysics, in anthropology and in advanced physics.

There are twelve original papers on Modifying Effect of Age on the Physiological Activities of the Leaf of *Mimosa Pudica*, The Effects of Continuous and of Intermittent Illuminations on Longitudinal Growth, Investigation on the 'After-Ripening' of the Seed, Effect of Variation of Temperature on the Respiration of Flower (*Helianthus Annuus*), Chemical Examination of the Indian Medicinal Plant *Trichosanthes Dioeca*, Examination of Seeds of Certain Varieties of Meconopsis as Source of Oil and Manure, Chemical and Physiological Investigations on Presence of Vitamin C in Certain Substances in Plants, Human Remains from a Maler Cemetery, The Spectrum of Zinc at Different Stages of Ionisation, Absorption Spectra of the Alkali Halides and Their Constituents in Solution, and Absorption Spectra of Zinc and Cadmium Halides in Vapour State.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The researches were carried out by S. C. Das, M.A., B. K. Palit, B.Sc., B. K. Dutt, B.Sc., A. Guha Thakurta, N. C. Nag, M.A., F.I.C., H. N. Banerjee, M.Sc., Sasanka Sekhar Sarkar, M.Sc., K. C. Mazumdar, M.A., Ph.D. (Harvard), Ph.D. (London), A. K. Dutta, D.Sc., and Sureschandra Deb, D.Sc.

X.

A HISTORY OF PUNJABI LITERATURE. (1100-1932): *By Mohan Singh, M.A., (Cal.)., Ph. D., (Cal.). University of the Punjab, Lahore. Rs. 15.*

Dr. Mohan Singh, so well qualified for the writing of the History of Punjabi Literature on account of his academic distinction, deserves the good wishes of all interested in the vernacular literatures of India. The reader finds in the book presented by Dr. Singh much information and much food for thought, the references to other literatures being specially agreeable reading. The materials thus collected should be well used by a scholar competent to synthesise and endowed with gifts for presenting things in their proper perspective.

It is difficult to see why the author begins his account from the eighth century. The tendency to claim for our modern literatures an early descent like that is but too common; but claims should be supported by stronger data than mere supposition. Even about the modern period the writer's statement "the last 70 years have given rise to no big new tendency or movement which, ushering a new era, may dictate the erection of a new chronological milestone," is not strictly tenable—the National movement has brought about new orientation of our literature. The rise of the new literature as such is held by Dr. Singh to be more apparent than real—but the difference of the new medium is pronounced enough. What should count as the most important in determining the chronology or fixing the landmarks is, as the author justly holds, "dated evidence." Why does Dr. Singh create a confusion by describing Chapter VI as the later Mughal Period it is difficult to understand. 'The Rise of the Sikh Power' is the name of a historical book written on the same period and, I am constrained to think, this may apply to the treatment of Punjabi Literature as well. The biographical and bibliographical notes, as well as the selections, are of special interest, and the reader deplores the lack of imaginative construction and the unattractive get-up which are out of all proportion to the price of "Rupees Fifteen"!

KABIR AND THE BHAGTI MOVEMENT. VOL. I: *By Mohan Singh, M.A., (Cal.), Ph.D., (Cal.), D.Litt., (Punjab). Atma Ram & Sons, Lahore. Rs. 2.*

Dr. Mohan Singh, an M.A., and Ph.D., of the University of Calcutta and a D.Litt., of the Punjab University as well, has attempted in this brochure to give an account of the life of the well-known Indian saint with more accuracy than it has been possible yet to secure. He has consulted all available literature in print and in manuscript and has questioned the validity of some of the conclusions hitherto held with regard to Kabirji's life. The *Das* of the epithet *Kabir Das*, the author traces to Buddhistic Asokan influence, because Asoka called himself Priya Dasa (p. 30). This will hardly seem an argument and we take this opportunity to draw the learned writer's attention to it.

It is hoped that the book will be a contribution to the existing literature on the subject and the next two volumes, dealing with the poetry and the doctrine of Kabir, the publication of which in the spring of the current year has been announced, will be awaited with interest by all students of Indian culture.

COMEDY: *By Rai Govind Chandra, M.A., M.R.A.S. Price Re. 1.*

Mr. Chandra examines this particular form of a the author's attitude towards his characters, the nature the incongruity which forms the material of comedy; different elements like the dialogue, action, etc. discovers that comedy cannot have an universal appe because manners fade and become unintelligible ordinary people. But why, when insisting on intellectual note as the essence of comedy, exempt intellect from picking up the requisite information ab a by-gone age? Comedies of manners have an appeal all ages, only the author's intellect calls forth the read in the same proportion.

P. R. SEN

THE UNLIMITED COMMUNITY: *By Julius Friend and James Feibleman. George Allen & Un Ltd. Price 15s. Pages 374.*

Is social science possible? Is the title science giv to history, economics, jurisprudence, politics, or socio a courtesy one, pure and simple? The two authors the above book tell us that on the methods adopted far, *viz.*, the empirical, the genetic, and the abstract the claims of the social sciences to illustrate the univers and universal conditions in a particular constellation existents cannot be maintained. The empirical has end in description, the genetic in tawtology, and the abstract in indefiniteness. The authors attempt at reconstruct these methods to restore social disciplines from futility.

The source of energy for the work of reconstruct is the philosophical method of Charles S. Peirce, t founder of Pragmatism. Its real meaning is tod being unfortunately lost by the commentaries and refi ments of the originator's famous disciples. The follow quotation from Peirce's collected papers will give a c to our author's long-drawn but well-sustained argum "The very idea of probability and of reasoning rests the assumption that this number (P. refers to risks a influences) is indefinitely great. We are thus landed the same difficulty as before, and I can see but o solution of it. It seems to me that we are driven to th that logicality inexorably requires that our interest sh *not* be limited. They must not stop at our own fate, must embrace the whole community. This commun again, must not be limited but must extend to all races beings with whom we can come into immediate or medi intellectual relation. It must reach, however vague beyond this geological epoch, beyond all bounds. who would not sacrifice his own soul to save the wh world, is as it seems to me, illogical in all his referenc collectively. Logic is rooted in the social principle But all this requires a conceived identification of on interests with those of an unlimited community." He the title of the book.

Obviously, such a point of view involves valu having a status of their own, *i.e.*, apart from affects a intellection. The urge towards the expansion of valu which are the Beautiful, the Good, and the Worship comes from the attempt of the historical actuality approximate towards the ideally-logical through numer contradictions. The values are to be understood and in relation to an ever-widening circle (almost asymptote) of organisations, which sublate those cont dictions. The inner structure of an organization of the Beautiful, its relation to another organization Good, and its connexion with the Infinite, which needs be taken, like the social basis of values, as necessary factor in all logical endeavour, the quality the Worshipful. Our authors do give a well-defined p

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mysticism in social thinking. But it is the Western which is an incentive to action, as opposed to the which, in their opinion, is static and negative. The significance of this volume arises from the fact has steered clear of the fallacy of the instrumentalist, in his leisurely moments, is apt to confuse values practicabilities. The practical here only 'proves the not because the practical is true, but because the is practical.'

The reviewer has not been convinced either by the distinction of their dialectic from the Hegelian by their attempt to *measure* values on the basis of to one relation. Their treatment of economic abstrac- is all too summary. The new value of the Worship- is not properly discussed. The impression that one however is that the book is ambitious. Yet, a book had long remained to be written. The and the sustained quality of the discourse make amends for small deficiencies. The book is a contribution to social thought.

DHURJATI MUKHERJI

EARLY LAND REVENUE SYSTEM IN BENGAL BIHAR. *Vol. 1 : By D. N. Banerjee. Longmans, and Co., Ltd. Pp. 228.*

Mr. Banerjee is the Reader of Economics and in the University of Dacca. He has been, for years past, engaged in studying original documents the Imperial and Bengal Secretariat Record Offices the early land revenue policy of the British Government Bengal and Bihar. He has planned the publication results of his investigations in two separate volumes. first volume is the book under review. It gives us information on the subject from 1765 to 1772. author promises us that in the second volume he carry the narrative down to 1793.

Early land revenue policy of the British Government India is a much thrashed out subject. It has been favourite field of investigation of many competent he has found it possible to add details to the picture was familiar so long mostly in outline. The vacant in the canvas are now being filled in and when second volume of the work is placed before the we may expect to have a finished picture of the revenue system in Bengal and Bihar as it was from 1765 to 1796.

Mr. Banerjee rapidly describes in the introductory of his book the revenue arrangement as it immediately after the *Diwani* was conferred the East India Company. Incidentally he disproves theory advanced by Mr. R. B. Ramsbotham that Lord in applying to the Emperor of Delhi for the grant *Diwani* was prompted solely by Raja Daulat Ram. Banerjee tells us that the question of making an to this effect had already been decided upon Calcutta and the letter had also been drafted. Clive's visit to the Raja and his seeking of the advice were . . . . more or less formal matters courtesy."

In the second and third chapters of the book, the gives us detailed information regarding the of the "Supravisors," the functions they were carry out and the authority they were to enjoy. Already the "Burdwan Province," revenue was being collected the direction and supervision of British Officers. arrangement had proved to be effective and in a dated the 11th November, 1768, the Court of had commended it to their agents at Calcutta. immediately nothing was done to extend this principle British supervision to other parts of the Bengal Suba. On the 7th of May, 1769, however, Mr. Richard Becher, Resident at the Durbar (the Court at Moorshidabad), observed in a letter to Mr. Verelst, then President and Governor at Fort William, that necessary steps should immediately be taken "for the relief of the inhabitants, the cultivation of the country, and the benefit of the company." The arrangement of revenue collection then in vogue was apparently, in the opinion of Mr. Becher, undermining the permanent interests of the province and it was time for the Company's authorities to think of a substitute. On the 24th May, in another letter to the Governor, he returned to the subject and graphically describing the plight of the peasants under the existing system of land revenue collection suggested the extension of the Burdwan arrangement to other parts of the two provinces of Bengal and Bihar. This letter of Mr. Becher materially influenced the Select Committee at Calcutta in its decision to appoint 'Supravisors.' Mr. Banerjee acquaints us with the names of the persons actually appointed in this capacity and gives us details as to the duties they were to perform and the powers they were to exercise. It may only be wished that Mr. Banerjee gave us some details also with regard to the antecedents of the European gentlemen appointed as Supravisors. He has stated the reasons for the failure of the supervisor system. But it seems that the want of training on the part of the officers concerned was also an important factor in the failure of the scheme. This would have been fully illustrated if we could have definite information as to the early training of these officers in England and as to the offices they had filled and the experience they had earned in this country.

In the fourth chapter the author describes the formation of the Controlling Committee of Revenue and the Controlling Councils. In the fifth chapter he describes the triennial and quinquennial settlement and in the sixth and last chapter he gives us an idea of the new scheme in operation. The book is boldly printed and beautifully got up.

NARESH CHANDRA ROY

FRANCE TO-DAY : *By Maurice Thorez. Gollancz : London. 5sh.*

FRANCE FACES THE FUTURE : *By Ralph Fox. Lawrence and Wishart : London. 2sh. 6d.*

THE FIERY CROSS : *By Lt. Col. De La Rocque. Lovat Dickson : London. 2sh.*

France today is at an interesting stage of development focussing more forcibly and actively than many countries various currents and cross-currents at work internationally. Moves in France at present and in the period ahead, as such, will be of great and far-reaching significance. The basic issue remains one between conservation fundamentally of a state of economy that has prevailed long with certain external alterations underlining at the same time the ideas of foreign domination of States and imperialism, and the course of democratic development with economic changes giving democracy a new content and scope with implied value to the ideas of colonial emancipation and self-determination.

The volume of Maurice Thorez, an active figure in French politics at present, discusses the dominant economic factors behind a keen struggle in France and treats the forces that have contributed to the growth of the "Popular Front" in the country. He does this with the aid of various important and interesting statistics and with references to impacts of several significant developments, which add to the value of his volume to students of economics and politics. Thorez views the "Popular Front" as an important stage and one in his opinion suited to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aid the line of socialistic advance. Ralph Fox, probably known already to many of the readers in India by his previous publications dealing with a wide variety of topics, some as well with special references to India, in his book on France, covers much the same ground as Thorez. The history of the rise of the "Popular Front" is treated at greater length in his volume. Count Colonel de la Rocque is the leader of the Fascist League "Croix de Feu" which has now assumed the less picturesque title of "Social Party." His book is one long chain of drastic denunciations and dogmatic declarations. There is little attempt at holding out any definite programme. In vague terms, rule by a strong band of super-patriots is projected, who will make France—the epithets are greatly common to fascist leaders—strong, happy and respected. Colonel de la Rocque's movement has developed and come to gain much prominence as symbolising a fight against virile forces behind the line of "Popular Front" and the sympathy and support extended to it from influential sections.

The opposing forces in France are passing through an interesting period of trial marked by new changes and contacts conditioned not only by attention to internal circumstances but greatly as well by care to external developments—the most important of these being Soviet Union's move on one side and German military revivalism representing a serious challenge at the same time to Soviet State on the other. The volumes here reviewed indicate that a line of fascist reaction or assertion in France will not be an easy one and that forces against such a course are keen and much awake. The Spanish situation no doubt introduces an important element of complication and the reaction of dominant groups in centres abroad to the trend in Spain is also reflective of concern about the gaining of popular currents in France. The run of affairs in France in the period before will be of wide importance, and for an understanding of it, it is well to know the forces involved, interests concerned and forces implied.

A. C. N.

THE ASOKAN ROCK AT GIRNAR, GAEKWAD ARCHAEOLOGICAL SERIES, No. II: *By Dr. Hirananda Sastri, M.A., M.O.L., D.Litt. Baroda, 1936. Price Re. 1-1-6.*

This memoir about inscriptions found on a rock at Mt. Girnar, in the Junagadh state, of the Bombay Presidency; from the erudite pen of Dr. H. Sastri, formerly Epigraphist to the Government of India; is the second publication in the newly started Gaekwad Archaeological Series. Personally the present reviewer has high regard for Dr. Sastri's scholarship and learning, but he would be failing in his duty, if he does not record the fact that he is disappointed with the publication under review. The book, as we are informed by the author himself, has been published to make the lay public understand the contents and importance of the epigraphs carved on the rock. We may therefore take it for granted that it is intended to be a sort of 'Guide-Book.' For such a work the size is too large. What is more, Dr. Sastri should have utilized this opportunity in describing briefly the various ancient buildings. That Dr. Sastri is no novice in architecture, we know from his various contributions in *Annual Reports of the Archaeological Survey of India.*

The work has been divided into various sections and sub-sections, the largest of which is devoted to Asoka; his edicts, organization of his empire etc. At the end of the section the text of the thirteen rock edicts are given in Devanagari and Roman character, together with their translations. Dr. Sastri bases his account of the great Maurya Emperor and his administrative system on the work of late Dr. V. A. Smith entitled '*Asoka, The Buddhist Emperor of India.*' It is not understood for what reasons Prof. D. R. Bhandarkar and Dr. R. K. Mukherji's monumental labours on Asoka should have been neglected. Prof. Bhandarkar, however, is lucky enough to be mentioned towards the end of the 'Preface' but we feel sorry about poor Dr. Mukherji. It is possible that Dr. Mukherji's theories are not acceptable to Dr. Sastri; but that is no reason for suppressing the name of his publication altogether. This is not the proper scientific spirit. A detailed examination of the various theories put forward by the learned author would not only be out of place here, but also needlessly lengthen the present review. But we may be permitted to mention here that, the Buddhist works do not always support the theory of Asoka's toleration of other religions. The *Divyavadhana* (p. 427), a Buddhist Sanskrit work records that Asoka put to death several *Nigrantha* (Jaina) ascetics at Pundravardhana.

The note on Rudradaman and his epigraph is too brief. Moreover the author has not mentioned the importance of the inscription due to use of Sanskrit. The same is the case with that of the Gupta Emperor Skandagupta. Since Dr. Sastri for reasons best known to him, has not thought fit to mention various theories about Rudradaman and Skandagupta, and various important events of their reign; he should have done well to give a brief Bibliography, as has been done by Sir John Marshall, in his guide books on the ruins of Sanchi and Taxila. Further such one-sided narration is bound to create dogmatism in popular mind, who in good faith are likely to accept Dr. Sastri's pet theories as established historical truths. One point more. Regarding *Satiyaputa* Dr. Sastri asserts that they have not been identified; what he probably means is that they have not been *correctly* or *satisfactorily* identified; because attempts have been made by several scholars; the most notable of which are those of Prof. Jean Prezyluski and Prof. V. R. Ramachandra Dikshitar. The book no doubt has its merit but the impression left by it is that, it is a hasty publication. Those who know Dr. Sastri, can be pardoned for expecting far better standard of work from him. The publication under review should have been left to his worthy assistant Mr. A. S. Gadre.

ANNUAL REPORT OF THE ARCHAEOLOGICAL SURVEY, MYSORE FOR THE YEAR 1932, *Bangalore 1935. Pp. 1-282, and 26 plates.*

The new series of *Annual Reports* initiated by the present Director, Dr. M. H. Krishna; has set a standard in get up and printing and is equalled only by the publications of the Government of India Press. As usual the present volume is divided into several parts containing an admirable account of the work carried out by the department, during the year 1932.

During the year Dr. Krishna, toured in the several districts of the state, in connection with conservation and systematic study of the extant monuments. He also engaged himself in collecting information about the buildings built in the so-called Chalukyan style, on which he is now engaged in preparing a monograph. The epigraphical assistant was engaged in collecting new inscriptions; while the architectural assistant toured the Hassan district for making drawings of certain Hoysala monuments. Texts of sixty new records have been published in the present volume, the most important of which is a grant of Ganga king Krishnavarmman. It is delightful to learn that the Director continued his important studies on ancient structures of the state; and portions of his notes on the half buried remains of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Talakad, Ikkeri, Kaladi and Harihar have been published in the volume under review. In addition to these the famous temple at Somanathapura has been completely restored. In this respect Dr. Krishna has set a good example to his fellow professionals. When exploration and excavation, two most important branches of archaeology, are stopped on account of financial stringency in governments, the official archaeologists may well devote their forced leisure to study remains that are still extant on the surface, or engage themselves in surface exploration, or in preparing a descriptive list of ruined mounds, which would be extremely helpful to the future explorer. Another most interesting feature is the section dealing with manuscripts, the most important of which is the *Vidyaranya-kalajnana*. It is a paper manuscript belonging to the Mysore Oriental Library; containing about 300 odd pages in Telegu characters the bulk of which are taken up by prophecies dealing with history of the Vijayanagara kingdom. Other prophecies are in the form of a dialogue between mythological personages like Siva, Skanda, Nandi, Brahma etc. The rest of the volume are taken up by prophecies by *Virasaiva* saints. These are in Kannada prose. On the whole Dr. H. Krishna is to be congratulated for discharging his heavy responsibilities in such a worthy way. We learn with great regret that excavations at Chandravalli and Brahmagiri had to be stopped by the orders of the Mysore government. It is sincerely hoped that state authorities will soon permit the renewal of this extremely important work at an early date. But Dr. Krishna is a man who never permits such obstacles to stand in his way and it is a pleasure to know that in spite of financial stringency he did carry on some experimental (?) excavations near the stone quarries to the east of Lal-Bagh, Bangalore; which, resulted in the discovery of old potteries and large urns with elephantine legs.

ADRIS BANERJI

INDIAN PICTORIAL ART AS DEVELOPED IN BOOK-ILLUSTRATIONS. (*Gaekwad's Archæological Series No. I*). *By Hirananda Sastri, M.A., M.O.L., D.Litt., Director of Archæology, Baroda State, and Government Epigraphist for India (Retired).*

His Highness the Gaekwad of Baroda, whose love for and activities in the cause of the history and culture of the country are well-known, deserves the congratulations of all Indologists for the inauguration of a Department of Archæology in his State. The work under review introduces a series of publications which will bring to the notice of the world of scholars the results of the investigations of workers in this newly instituted department.

The present monograph aims at briefly refuting the view of scholars who hold that "Indian art has never developed book-illustrations as such," that "the illustrations take the form of square panels applied to the page without organic relation to the text" and that "illustrated manuscripts of any kind are very rare" (p. 2). With this end in view Dr. Sastri has drawn attention to a number of illustrated manuscripts, either in his own possession or known to him as belonging to others. The topic dealt with is interesting and it is worth while to carry on a thorough and comprehensive investigation in this line which may reveal the origin and development of the art in its progress through centuries.

A study of the illustrated manuscripts as produced in different parts of the country with a minute observation of the local peculiarities, if any, is essential for this purpose. Considerable help in this matter may be secured from the manuscript libraries of which there are quite a good number here and abroad, and some of which have fine descriptive catalogues. The library of the Royal Asiatic Society of Bengal, for instance, has a handsome small collection of illustrated manuscripts, including a number of Buddhist manuscripts in old Newari characters. Painted book-covers, of which there are beautiful specimens in the Bangiya Sahitya Parishat of Calcutta, might also be taken into consideration in this connection.

CHINTAHARAN CHAKRAVARTI

THE YOGA OF SRI AUROBINDO: *By Shuddhananda Bharati. The Bharata Shakti Nilayam, Pondicherry. Pages 202. Price Rs. 2 only.*

How far the *Yoga* of Sri Aurobindo differs from the *Yoga* as understood by ancient thinkers of India and how far this book is an exposition of Sri Aurobindo's *Yoga* only, is probably a question of opinion. The general reader will find that the book practically traverses the entire field of Yoga, —*Hatha, Raja, Jnana*, etc., and is not confined to the exposition of any special kind of it.

The style is loaded with metaphors and allegories and interjections and exclamations. This makes the book rather difficult reading. To take one sentence at random: we read on page 39,—

"The Super-Nation-Builders, the seers of ancient India, whose utterances were not a mere idea-spinning but all sound-forms of the realities of Self-vision, &c. &c." Language like this leaves one wondering whether this is 'idea spinning' or 'sound-form'!

We have of late been reading a number of books like this and cannot help reflecting on their utility. Like orchids which strike no roots in the soil, a *Yogin* thinks of spiritual enlightenment only when his physical life is the care of others. If the best among us thought only of supra-mundane realities, leaving the world to rascals and swindlers, the fate of humanity would indeed be unenviable. Yet, this is the most tragic circumstance in Indian life that even an I. C. S. politician would end by becoming a *Yogin* who spurns the world in which most of us are condemned to live, and dilates upon hundred other regions of the souls' existence but this. However beneficial spirituality of this kind may be to individuals, it is a question if humanity at large is benefitted by it. The ideal of useful citizenship and the creed that highest morality consisted in service to others, seem to be at a discount now. Many are anxious to save their individual souls leaving the world to darkness and to damnation. Those who have not been placed on the path to supermanhood look agape and ask: What matters it to us if there be a superman among us at our cost? One rich man among a poverty-stricken population is a striking contrast but is no benefit to any. In a society of dark politics and savage morals, the maintenance of one or two supermen is at best a costly luxury!

ADARSHA SADHU—AN IDEAL MONK: *By A. J. Sunavala, B.A., LL.B. University Press, Cambridge. Pages 185. Price Five Shillings net.*

It is the life-history of a Jaina Sadhu or Monk. It has been introduced to the general public with a Prefactory note by F. W. Thomas and a foreword by Sylvain Levi. Persons interested in Jainism will find it pleasant reading and for the general reader it contains much useful information.

U. C. BHATTACHARJEE

A GEOGRAPHICAL ANALYSIS OF THE KHAIRPUR STATE: *By M. B. Pithawalla, B.A., B.Sc., L.C.P. (Lond.), F.G.S. 1935.*

This brochure gives us a fairly good account of the physiography and human geography of Khairpur State. The maps are not of a sufficiently good quality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BOMBAY, THE GATEWAY OF INDIA: *Compiled by The Passengers and Traffic Relief Association. Albert Building, Hornby Road, Bombay. Price annas four. Pages 152, 17 plates.*

A remarkably cheap and useful publication. We hope it will prove popular with all tourists to Bombay.

NIRMAL KUMAR BOSE

BENGALI

RAJA RAMMOHAN: *By Ajit Kumar Chakravarti. Published by Abhijit Kumar Chakravorti, 2, College Square, Calcutta. Pages 72. Price annas ten only.*

This is a small collection of essays on the Raja. These were intended as chapters in a projected Life of the Raja, which the author could not complete. The Raja's appearance on the stage of history and his activities are here interpreted as part of a world-movement for spiritual and political freedom, of which the French Revolution was a great manifestation. This new angle of vision adds value to the author's endeavour which, though unfortunately left unfinished, deserves praise.

U. C. BHATTACHARJEE

HINDI

KANGRESS KE ITIHAS MEN KASHI KA STHAN: *By Kamalapati Tripathi. Published by the Town Congress Committee, Benares. Pages 62.*

This booklet on the work of the Indian National Congress in Benares was compiled on occasion of the golden jubilee of the Congress.

BHUMI: *By Chandhari Mukhtyar Sing Vakil. Published by the author from Meerut. Pages 191. Price Re. 1-8.*

The author, who is the Manager of the Sugar Works at Daurala, has complied this general handbook on agriculture as the first book of a series on he same science. He has touched all the various sides of the subject, including agricultural chemistry. There are some illustrations. The profit will be utiized for rural uplift.

JUJUTSU: *By Professor Narayan Rao. Pages 53. Price annas eight.*

This is a well-illustrated booklet on the well-known Japanese art of self-defence. The author uses Hindi names for the feats. It will be found useful and should be in the libraries of schools.

RAMES BASU

GUJARATI

TAWARIKH NI TEJ CHHAYA: *By Gunavantray Acharya, published by the Saurashtra Karyalay, Ranpur, Kathiawad. Paper cover. Pp. 111. Price Re. 0 8-0 (1935).*

The Lights and Shades of History Part I, consists of a well executed translation of Pandit Jawaharlal Nehru's letters on the history of the world written from jail to his daughter Indira. The translation maintains very admirably the spirit of the original.

1. ADHYATMATATTWALOK: *By Maharaj Shri Nyaya Vijeyji.*
2. STRI JIVAN NI VIKAS DASHA: *By the same author.*
3. JAIN DARSHANA: *By the same author.*
4. JAINATWA: *By Ramnik V. Shah.*

The above four books are connected with Jain Philosophy and Social Life: The first is not a recent production. The second gives advice to women how to live a clean life. The third and fourth descant on Jain philosophy and elements of Jain religion. There is nothing special or new about them.

APANG NI PRATIBHA: *By Muganbhai Parbhubhai Desai. Published by the Navjivan Prakshan Mandir, Ahmedabad. Paper Cover. Pages 204. Price annas twelve (1936).*

The Story of My Life by the blind American lady Helen Keller is an enchancing book showing how she successfully battled against her physical disability—blindness—and was able to live a life better and more enjoyable than that of those who can see. There are two Forewords, one by Pandit Sukhlal, himself suffering from defective eyesight and still a distinguished scholar, and Kaka Kalelkar, who has as usual poetised the subject. The translation is so well rendered that it reads like an original book *The Story of My Life* is continued by Helen Keller as *The Midstream.* We are sure that it would be translated at no distant date.

SHRIMAD BHAGVAD GITA: *By Rajvaidya Jivram Kalidas Shastri of Gondal. Printed at the Rasa Shala Electric Printing Press, Gondal. Cloth Bound. Pages 145+190. Price Rs. 4 (1936).*

Vaidyaraj Jivram is a well-known medical man and is conducting a drug factory and a hospital at Gondal. He is at the same time a Sanskrit scholar. In his collection of five thousand Sanskrit manuscripts he has got sixteen different versions of the Gita handwritten at different times. One of them is a Manuscript written in Vikram Samvat 1235: it is a novel work. It contains 21 more slokas than the text of the ordinary work, and variants at 250 places. Those variants in Shastri's opinion are more apposite than the ordinarily received text, as they make the relative situations clear and lucid. The order of the slokas is different also. Though in the present publication it is made to conform to the usual sequence. A very good translation into Gujarati appears along with the Sanskrit text and a *tippani* (commentary) called *Siddhi Datri* also rendered into Gujarati. One finds that it is a labour of love of Gita on the part of the writer, and betrays his deep study of the subject.

K. M. J.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TROUBLE ON THE NORTH-WEST FRONTIER AND AFTER

By JOGESH C. BAGAL

The Policy of "Peaceful Penetration"

Disquieting news of trouble on the North-West Frontier are pouring in daily. The people are looking askance and pondering when it would come to an end. Meanwhile, the Government have amassed thirty thousand troops and two squadrons of the Royal Air Force in the Waziristan area and a sparrow whispers that they are contemplating air action. *The Statesman* of Calcutta has been advocating air action for the last few weeks. Trouble on the Frontier seems to be never-ending, and it is but time that the public should be acquainted with the causes that serve to perpetuate it.

Sir Aubrey Metcalfe, army secretary to the Government of India, gave two statements to the Legislative Assembly at Delhi on March 7 and 8 last in which he dealt with the policy of the Government with regard to the tribes on the frontier. He presented the members with three alternatives, *viz.*, (1) the policy of leaving the tribes alone, (2) the policy of advancing to the Durand Line and disarming the tribes, and (3) the policy of peaceful economic penetration. The Government's policy is the third alternative and they have been following it for the last few years. What is this 'peaceful penetration' policy? I can do no better than quote such an authority on Indian military questions as Lieut.-General Sir George MacMunn, K.C.B., K.C.S.I. He writes in *The Sphere* of February 6, 1937 :

> "In the early nineties the two countries (*viz.*, India and Afghanistan) settled between them the Durand Line as frontier. Within that line, across the Indus, it was for the British Government to settle the matter their own way. But annexation and administration meant fierce wars, assassinations, rebellions, all in a country that could pay no revenue and all at the expense of the Indian taxpayer. It could not be done. The tribes were thus left alone, but grew stronger and more reckless in their raiding, and at long last in 1921 the British decided that a big cantonment in the heart of Waziristan and more and more roads for lorries, tanks, trade or troops, with such amenities as travelling dispensaries, would slowly bring about some measure of civilization."

This policy, according to Sir Metcalfe, has been strictly pursued for the last thirteen years. Roads have been built, 'bus service has been introduced, schools have been started and thus money and culture have been brought to the doors of the tribesmen. This rosy picture of Sir Metcalfe does not tally with the actual facts, and those who had the temerity of questioning his statements were bluntly told that the Government would persist in this policy until it was proved finally that it was altogether unavailing.

The Genesis of the Trouble

The Government policy, that of 'peaceful penetration,' has rendered the tribes people more bold and fanatical than before. These latter have come face to face with modern civilization. With the communications being easy they have imported modern arms and weapons as fast as they can. The tribesmen are said to be proverbially religious fanatics. Whatever movements go on in the plains find their echo in the hills. And as the communication has been easier, interested propagandists can easily make their way to their haven and inflame them. Sir Aubrey Metcalfe narrated on the floor of the Assembly three demands * made by the Waziris under the guidance of the Faqir of Ipi. These are formulated on purely communal basis, and their precise nature presupposes the fact that they have been done by some interested parties working among them from the plains. They perhaps think that all the pressure in the plains being unavailing, the frontier people would succeed in extracting satisfaction of the demands from the Government. And the import of these people into the territory has been as easy and as profuse as the import of arms. So, even *The Statesman* of April 19 last was forced to admit that the reasons for the present trouble were "more political than economic or religious." The tribesmen are proverbially poor. They understand one thing, *i.e.*, loot, and are after it in season and out of season. How can they be so easily incited when they find that they have no prospect of getting money out of the fulfilment of the demands? Here comes in another contributory cause. Why are these tribes at daggers drawn with the Hindus and Sikhs? We

* (1) Restoration of the girl they had kidnapped last year, (2) restoration of the Shahidganj Mosque, and (3) a promise on the part of the Government not to interfere with religion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have already found in the extract, quoted above, that establishing cantonments and stationing troops in the heart of Waziristan is part of the present "penetration" policy. As a result of this the tribes find their long-cherished independence at stake. The report goes there that the tribes occasionally suffer indignities at the hands of the troops. And these are mostly non-Muslims, Hindus and Sikhs, the policy of the Government being to station them, and not the Muslims, in that area. This naturally has ignited their ire and they are prone to wreak vengeance at the earliest opportunity and on the flimsiest plea. And the recent happenings have supplied both. Though there are only nine per cent Hindus and Sikhs at present in the Frontier, their number must have been augmented of late with the progress of the British policy. They are mostly traders and money-lenders and have settled there as such. But the inherent defects of the policy have exposed these peace-loving people to extreme suffering.

The Hindus' Plight

Responsible Indian news agencies, such as, the A. P. and the U. P., are not perhaps allowed entrance to the places of occurrence. They report either from New Delhi, or Simla or at farthest from Rawalpindi. Only one item of news was telegraphed from Bannu, the westernmost town of the British administered frontier, on April 15 last. This says :

"In view of the disturbed condition and a possibility of attacks by the raiders, the city defence committee of the Hindu-Sikh Sabha has passed a resolution urging the Government to grant arms licences liberally to Hindus and Sikhs and to distribute arms unstintingly for self defence."

This news is not only expressive but alarming too. The poor neighbouring tribesmen are well equipped with arms and weapons *en masse*, and no restriction has ever been put on their having them, whereas the rich and well-to-do Hindu and Sikh residents and traders are unarmed and defenceless. No stretch of imagination is required to gauge the plight of the Hindus and the Sikhs. Everybody knows the result. Had the Hindus and the Sikhs been powerful enough to resist the armed people, none of them, not to speak of the fair sex only, could have been kidnapped. The British army of thirty thousand strong has not been able to recover the men kidnapped only a few days ago. Their houses are being raided and burnt and their cattle forcibly taken away. Though there was a news that a Muslim had also fallen a victim, the vast majority of the sufferers are reported to be the unarmed Hindus and the Sikhs. The *Statesman* of April 23, an erstwhile champion of the Muslims, wrote :

"A surprising feature of the recent kidnapping of Hindus near tribal territory is the absence of any comment in the nationalist press."

But all this is due to the Government's pursuing "a hide and seek" policy on the Frontier. The idea of peaceful penetration has attracted the Hindu traders from outside, but the tribesmen have been left to be as fierce as before, with the result that they are becoming civilized looters. The Hindus should be armed, at least temporarily, to resist their onslaught. But that alone will not suggest the way out.

The Way Out

The Government policy of peaceful penetration into the tribal area of the North-West Frontier had been subjected to severe criticism from the Opposition on the floor of the Assembly last month. But after that they seem to have gone to sleep over the question. The Government policy has also been criticized by the London *Times* in a leading article. Under the *nom-de-plume* of "Experientia Docet," an important authority on Frontier matters, in a letter to *The Times* (over which it wrote the leading article) declares :

"Our political administration in Waziristan is a failure. Road-building contracts and allowances are not going to control hot-heads, and so long as the universal carrying of arms is recognized as a right in the Administered Areas, so long must bloodshed be the inevitable result.

"Maliks and headmen receiving Government allowances for keeping young men in order and afraid to expose their own weakness, hide the real state of things and ask the Government to send 'a Peace Column of Troops.' Hence, unseasoned troops set out on a flag march at 8 O'clock in the morning and are fighting for their lives two hours later.

"The disarming of villagers is being gradually carried out in Afghanistan. Was it more difficult for us and would it not be cheaper in men and money?"

Everybody believes, as also the experts admit, that the present frontier policy of the Government has been a failure, and if further persisted in, might be fraught with untoward consequences. The tribesmen, specially the younger section, have twisted everything to their own advantage, and now appear more powerful than before. They have grown more fanatical too. But the most needed thing has not been allowed to find a ready soil. No effort has been made to replace the tribal feeling by Indian

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nationalism, which is the only soldering element to bring these tribes under effective control. The separatist tendency of the Indian Muslims has at a little been responsible for the prevention of its growth. But the Government, if faithful to their policy, ought to have provided an opportunity for this purpose. Contrary to this, they have banished the enlightened Pathans from their country and placed every possible obstacle against those who could mix closely with the tribes and preach to them the blessings of Indian nationalism instead of harping on tribal independence. The fanatics of the plains however were not debarred from going there and inflaming their wrath to fight against the Hindus and Sikhs and the Government. None of the authorities have ever approached them as their equals and with sympathy and love. The late Major B. D. Basu, the eminent historian and author of *Rise of the Christian Power in India, India under the British Crown*, etc., used to say that, while employed as a major in the military service, he often went straight into the Pathan villages alone and unarmed, talked with them in their own language Pustu and earned their love and sympathy. The Pathan tribes are a brave people. They have all along resisted those who have sought to bring them under control. But they are not devoid of the "milk of human kindness." If they are treated properly, they can turn our best ally. The present policy of the Government has been a failure when judged from this angle.

One thing more. "Experientia Docet" has suggested disarming of the people as is being done on the Afghan side. Whether disarming the tribes is at all beneficial so far as Indian defence is concerned is a moot point. But that it is not feasible at present is obvious. The much-talked of Durand Line, so called after Sir Mortimer Durand, has divided the Waziris, Afridis, Mohmands and other frontier tribes into two parts, the major portion on the Indian side and the minor on the Afghan. When you try to punish the people, they very easily find shelter among their kith and kin in Afghanistan. Arms and weapons will also not fail to come that way. Hence either for disarming or for bringing the tribes under control, Government must revise the frontier boundary at once. Dr. Nanda Lal Chatterjee has written thus in *The Hindustan Review* (April, 1937):

> "The problem of defence and administration on the North-West Frontier cannot be simplified unless the imperfections of the Durand Line are fully realized, and remedied in consultation with the Afghan Government. How far the actual political circumstances will permit a revision of the Durand agreement is difficult to say, but the fact remains that the Durand Line is one of the unsoundest frontiers that India could be saddled with."

Indian public men and publicists should now join hands to demand an early ending of the trouble on the frontier, which has become almost chronic all these years and which is costing the life and property of the people. The defects of the present policy should be exposed in plain language. The Hindus and the Sikhs have got special reason to do so, as their brethren on the Frontier are the worst sufferers in the game, and that under British protection! The Government, instead of laying down and carrying out a policy from the Olympian heights, should come down to the plains, consult the leaders about it and save the people from the heavy burden they are bearing for this fruitless affair.

Addendum

A Press *Communiqué* states from Simla that since April 22 last, Sir John Coleridge, General Officer Commanding-in-Chief, Northern Command, has assumed political control of Waziristan and of the tribal areas on the Waziristan border which were hitherto under the control of the Deputy Commissioner of Bannu and Dera Ismail Khan. A commentary on this *Communiqué* has also been issued to the effect that this does not mean that martial law has been declared in the area. All the same, the military now is the supreme Arbiter of the tribesmen, and what will happen in consequence it is not very difficult to imagine.

April 24, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE DISCRETIONARY POWERS OF THE GOVERNOR IN THE NEW CONSTITUTION

By Dr. NANDALAL CHATTERJI, M.A., Ph.D.
Lucknow University

A distinctive feature of the new Constitution is the right of the Governor to exercise a number of important powers and functions *in his sole discretion*. This special right is not to be confused with the equally extraordinary authority of the Governor to act *in his individual judgment*, because in the latter case he may ask for the advice of his Council of Ministers, but is in no way bound by it, whereas in matters wherein the Governor is authorized by the Act to exercise his discretion, he need not consult his Ministers at all. These special discretionary powers of the Governor have acquired an embittered prominence of late owing to the refusal of the Congress to accept office without their virtual suspension.

That these powers are enormous is vaguely asserted, but the exact extent thereof is not generally known to the public. The Act nowhere specifies such powers collectively. These are scattered under different sections; hence, unless all the sections were analysed and studied in detail, it would be difficult to form an idea of their cumulative effect. It is necessary to add at the outset that there are apparently two classes of discretionary powers under the Act. In one class can be assigned those powers and functions which the Governor is to exercise absolutely in his own discretion. Practically all the discretionary powers specified in the Act belong to this class. In the exercise of these, the Governor need not ask for his Ministers' advice, and he may act on his own initiative. There is another class of powers the number of which is very negligible in the exercise of which the Governor will act in his discretion after consultation with his Ministers, or the President of the Legislature.

The question arises as to why such discretionary powers have been granted at all. It has nowhere been definitely answered, but it is not difficult to guess the reasons from a study of the official speeches and reports. The explanation offered by the Indian Nationalists is that it is a clear distrust of the democratic movement in India, which is responsible for the executive safeguards in the Constitution. This is, of course, a matter of opinion, and obviously does not explain the official view-point fully. The official justification may be thus analysed.

Firstly, it is assumed that the Scheme of Provincial Autonomy envisaged in the Act of 1935 is immediately no more than an experiment, hence the Governor has been invested with powers to enable him to carry on the King's Government effectively in a period of necessary transition.

Secondly, in the absence of Dyarchy and the corresponding reservation of subjects, it has been thought advisable to entrust sufficient discretionary authority to the Governor as a safeguard against the possible breakdown of the administrative machinery.

Thirdly, the existence of communal and racial jealousies and antagonisms has been regarded as another justification for the grant of discretionary powers to the Governor for enabling him to safeguard the legitimate interests of the various communities entrusted to his care.

Fourthly, the substantial relaxation of control from the Government of India and the Secretary of State is another consideration which accounts for the inclusion of special discretionary powers of the Governor who may require them as the representative of the King and of the Parliament.

Lastly, it has been considered necessary to confer the necessary discretionary powers in view of the fact that the Governor is charged with certain Special Responsibilities specified in the Act.*

Let us now proceed to analyse in detail the variuos matters which under the Act have been left to the absolute discretion of the Governor.

1. Council of Ministers

The formation of the Ministry is one of the most important matters within the discretion of the Governor. Under Section 51, the

* This analysis of "the official justification," goes to support Indian nationalist opinion.—*Ed., M. R.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ter in his discretion is to choose, summon, d dismiss the Ministers, and is also to determine their salary until the same is decided by e Provincial Legislature. Under Section 50, e Governor may preside at meetings of the uncil of Ministers. Section 59 confers on the overnor the power to make in his discretion ter consultation with the Ministers rules, stly, for authentication of the Orders and her Instruments made and executed in his me, secondly, for the more convenient tranction of the business of the Government, ndly, for the allocation of work among the inisters, fourthly for including in these rules visions requiring Ministers and Secretaries to ansmit to him all such information with respect the business of the Provincial Government as y be specified in the rules, or as he may otherse require to be so transmitted, and in partiar requiring a Minister to bring to his notice y matter under consideration by him which olves, or appears likely to involve any of his ecial Responsibilities.

2. Legislature

The Governor is authorised to exercise his scretion in various matters relating to the gislature. Under Section 62, he may summon e Legislature at such time and place as he nks fit, prorogue the Chamber or Chambers, dissolve the Legislative Assembly. Under ction 63, he may address the Assembly, or her Chamber of a bicameral Legislature, and quire the attendance of members, and also may d messages with respect to a bill under conderation, or for any other purpose. Under ction 69, he may remove the disqualification a person to be a member of the Legislature, sulting from failure to lodge the return of ection expenses within the specified time. der Section 74 he may summon the Chambers meet in a joint sitting for consideration of a l which appears to him to relate to Finance, affects the discharge of any of his Special sponsibilities notwithstanding that the speci period of twelve months may not have pased. Under Section 75, he may assent to y bill, withhold assent therefrom, reserve it the consideration of the Governor-General, return it for reconsideration and recommend amendments in his message. Under Sec84, the Governor, after consultation with e Speaker or the President, as the case may shall in his discretion make rules, firstly, the discharge of the functions to be exercised his discretion, or in his individual judgment, secondly, for the timely completion of financial business, thirdly, for the discussion of, or the asking of questions on, any matter concerning an Indian State, fourthly, for the discussion of, or the asking of questions on matters connected with any Foreign State, tribal, and excluded areas, and the personal conduct of an Indian Ruler or his family, and lastly, for regulating the procedure at joint meetings in relation to the preceding purposes. Under Section 86, he may stop any bill, clause, or amendment, if its discussion is likely to affect the peace and tranquillity of the Province, or any part thereof. Under Section 108, unless the Governor in his discretion gives previous sanction, no bill or amendment can be introduced, or moved which affects any of his Acts, or Ordinances promulgated in his discretion, or any Act relating to any Police Force.

3. Finance & Revenue

Under Section 78, the Governor shall decide in his discretion whether any proposed expenditure falls within a class of expenditure charged on the revenues of the Province, which is not subject to the vote of the Legislature. Under Section 226, without his previous sanction granted in his discretion, no bill or amendment can be introduced granting a High Court Original Jurisdiction regarding the collection of revenue according to the usage and practice of the country.

4. Extraordinary Legislation

Under Section 89, the Governor is authorised to promulgate Ordinances at any time to discharge the functions entrusted to his sole discretion, or regarding which he has to exercise his individual judgment. Such Ordinances can evidently be issued whether or not the Legislature is in session. Again, under Section 90, he can, if necessary for exercising the aforesaid functions, enact Acts of his own in consultation with the Governor-General.

5. Services

Under Section 242, the Governor may direct that no person not already attached to the High Court shall be appointed to any office connected with the Court, except after consultation with the Provincial Public Service Commission. Under Section 265, he may appoint the Chairman and other members of the Provincial Public Service Commission, and regulate the number of the members, their tenure of office, their conditions of service, and their staff. Under Sec-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion 266, he may by special regulations make certain appointments without consulting the Public Service Commission. Under Section 267, no bill or amendment for the purpose of providing additional functions to be exercised by the Public Service Commission shall be introduced or moved without his previous sanction granted in his discretion. Under Section 270, no proceedings civil or criminal shall be instituted against anyone in respect of anything done as a servant of the Crown except with his consent to be given in his discretion. Under Section 271, no bill or amendment to abolish or restrict the protection accorded to certain servants of the Crown under the Codes of Civil and Criminal Procedure shall be introduced or moved without the previous sanction of the Governor in his discretion. Under Section 305, he can appoint his own secretarial staff, and determine the salaries and allowances, the office accommodation and other facilities to be provided for them, and the whole expenditure shall be charged on the revenues of the Province.

6. Defence and Terrorism

The Governor-General may direct a Governor to discharge as his agent such functions in relation to defence, external affairs, or ecclesiastical affairs as may be specified in the direction. Under Section 123, the latter shall act in his discretion in the discharge of such functions. Under Section 57, when required to combat terrorism he may direct that some of the functions specified in the direction shall be exercised by him in his discretion; and while any such direction is in force, he may authorise any official to speak in and otherwise take part in the proceedings of the Legislature. Under Section 58, he may by special rules prevent the sources of information relating to terrorism from being disclosed except in accordance with his directions.

7. Discrimination

Under Section 119, no bill or amendment which by prescribing professional and technical qualifications imposes any disability, restriction, or condition in regard to the practising of any profession or carrying on any occupation, trade, or business, or the holding of any office in British India, shall be introduced or moved without the Governor's sanction in his discretion. Under Section 111, he may by public notification certify that the provision prohibiting discrimination against British subjects domiciled in the United Kingdom should be wholly or partially suspended for the prevention of any grave menace to peace and tranquillity.

8. Excluded Area

Under Section 92, the Governor may issue Regulations for the peace and good government of any area in a Province, which for the time being is an excluded area, or a partially excluded area. Such Regulations to have effect must be assented to by the Governor-General in his discretion.

9. Constitution

If any dispute arises whether any matter is or is not, one in which the Governor is required to act in his discretion or to exercise his individual judgment, his decision, under Section 50, shall be final. Under Section 93, he may in his discretion, subject only to the concurrence of the Governor-General and the Secretary of State, suspend the Constitution except the portion relating to the High Court. Under Section 308 the Governor shall forward in his discretion to the Secretary of State a resolution or address passed in the Legislature recommending any amendment of the Act, or of an Order in Council with his opinion thereon and that of the minorities affected thereby.

The cumulative effect of the discretionary powers will thus be very great, and may finally determine the evolution of constitutionalism in India. In the first place, the Ministers will have no influence on a considerable part of the executive actions of the Governor. In the second place, some part of his legislative work also will be beyond control of the Ministers or the Legislature. In the third place, the Ministers may be dominated by the Governor in every vital matter concerning the maintenance of law and order. In the fourth place, the Governor will far from being a constitutional head of the Government tend to become the real controller of the executive machinery. Lastly, the growth of the convention of parliamentary supremacy over the executive may be retarded. The success of Provincial Autonomy will depend largely on the tact and sympathy of the Governors, and will be determined by the manner and extent of their exercise of the discretionary powers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN WOMANHOOD

Miss Nilima Mukerjee, a daughter of Principal A. T. Mukerjee, has passed the B.Sc. Examination of the Patna University securing First Class Honours in Physics.

Miss Nilama Mukerjee

Miss Kalawanti Batheja

Miss Kalawanti Batheja, daughter of Principal H. R. Batheja, has passed the I.Sc. Examination of the Patna University in the first division, standing second in order of merit.

Miss Roma Mukerjee, another daughter of Principal Mukerjee, has passed the I.Sc.

Miss Roma Mukerjee

Examination of the Patna University in the first division, standing eighth in order of merit.

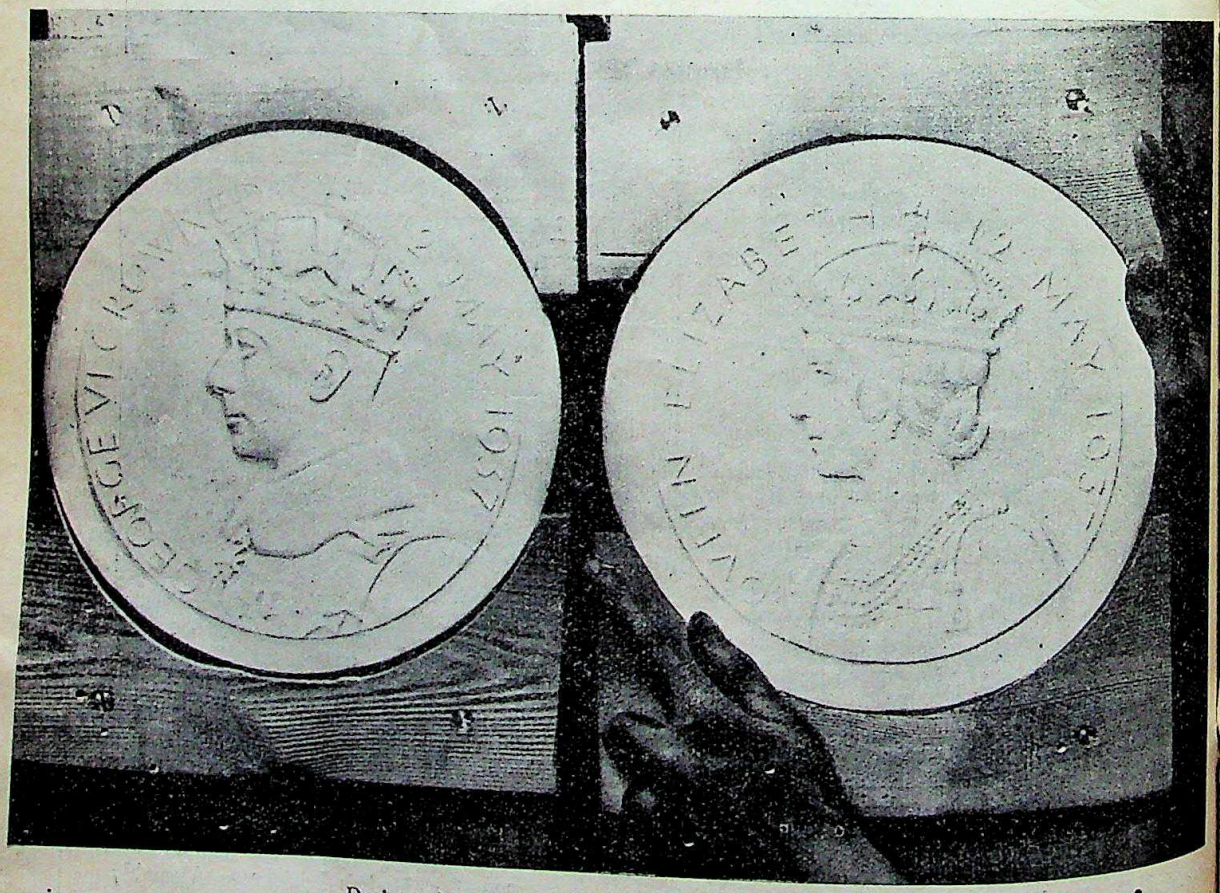
Mrs. J. Masilamony Ammal
Member, Madras Legislative Assembly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Srimati Lakshmi Krishnasami Bharathi
Member, Madras Legislative Assembly

Srimati Anjalaya Ammal
Member, Madras Legislative Assembly



Designs for official Coronation medals at the Mint

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A LAYMAN'S APPRECIATION OF SHAKESPEARE

By C. L. R. SASTRI

'Not marble nor the gilded monuments
Of princes shall outlive this powerful rhyme.'

I

I am perfectly aware that it is the 'very sea-mark of the utmost sail' of impertinence to attempt to write on Shakespeare at this time of day. One is stricken dumb at the sight of the huge mass of Shakespearean criticism; and still it goes on and on without any hope of surcease. No wonder that, before it, 'gorgons and hydras and chimeras dire' lose somewhat of their quality of frightfulness. Even to peruse a list of the volumes that deal, directly or indirectly, with that master-mind is enough to drive one mad. What a progeny he has indeed! He himself was careless of fame to a degree; and after finishing his plays was sublimely indifferent as to what happened to them afterwards. He had a job to do, and he did it. It was no business of his to rack his brains over the probable nature of their appeal to posterity. That consideration, apparently, did not weigh with him in the least. His concern, rather, was wholly with the present: that is to say, with the 'bank and shoal of time.' No author, we are compelled to ruminate, could have been so little vain. Those who ply the pen are not, usually, given to such a philosophic disdain in regard to their productions: they do bestow an amount of thought upon their likely reception by the public—both the immediate public and the remote—that, at whiles, appears as the nadir, apogee and apotheosis of absurdity. One is led to exclaim: 'Have they no sense of proportion?' Their incessant care is about their own work: the likelihood or otherwise of its popularity, of its permanence. Perhaps their dreams also are mainly of these. Nor is this, one suggest, very unreasonable. Your literary man is a sort of creator: yes, even if he is only a critic and an essayist and a writer on miscellaneous subjects. His every sentence, if he is a scrupulous artist, is 'one entire and perfect chrysolite. It admits of no interference at the hands of anybody. It was not jerked off easily, and deserves to be respected on that account alone. It requires some more than common talent to cultivate your own manner of writing out of the rubbish heap of words that is lying about for everybody's use. This is the first step in the process. The second is to make that chosen instrument of yours so distinguished and so much a part of yourself that discerning readers can at once find it out to be yours wherever it is seen. Your professional author is, therefore, naturally a trifle self-conscious with reference to his work; and his eyes see far into the future. But Shakspeare did not suffer from this last infirmity of noble minds. Beyond a shrewd guess that he was such a lord of utterance as 'never was on sea or land,' that not marble nor the gilded monuments of princes would outlive his powerful rhyme, he did not ponder painfully over questions relating to his probable place among the world's singers. That itself is, I submit, highly suggestive. Your true Olympians have a non-chalance about themselves that puts to shame the idle pomposities of the lesser rabble of mortals.

II

I have remarked that the number of commentaries on Shakespeare that have achieved print is well-nigh legion. He has been surveyed from every possible point of view: except, may be, from the point of view of having been a woman, as Samuel ('Erewhon') Butler profoundly prognosticated about Homer. There are those who would like to foist his work on Bacon. There are those that argue that he was a crusted conservative—the late Mr. Charles Whibley, a gifted writer, was chief of these—and those that are equally vehement that he was a fiery radical. There are those that hold him as a thing 'ensky'd and sainted,' as Lucio says of Isabella in *Measure for Measure* (there are many passages in his plays that are peerless for moral excellence and for philosophic penetration); and there are those again—and the late Mr. Lytton Strachey was the leader of these—that taunt him for words and phrases, for 'the ithyphallic fun,' as Mr. Logan Pearsall Smith calls it, that would meet with short shrift at the hands of the censor even in our notoriously slack times. There are those that regard him as having been a model of sanity and those

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that will have nothing to do with this theory. Now, is there much sanity in these words that he puts into the mouth of Othello, when he raves that he will never flinch from his determination to punish Desdemona :

'Never Iago. Like to the Pontic sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb, but keeps due on
To the Propontic and the Hellespont :
Even so my bloody thoughts, with violent pace,
Shall ne'er look back, ne'er ebb to humble love
Till that a capable and wide revenge
Swallow them up.—Now, by yond marble heaven,
In the due reverence of a sacred vow
I here engage my words.'

As for his capacity of wringing tears from our eyes,—why, he has no equal. *King Richard II* is compact of pathos. One cannot read it without a lump in the throat. King Richard's :

'. . . of comfort, no man speak :
Let's talk of graves, of worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth . . .
For God's sake let us sit upon the ground,
And tell sad stories of the death of kings;'

his parting words to the Queen his wife :

'Join not with grief; fair woman, do not so,
To make my end too sudden : learn, good soul,
To think our former state a happy dream :
From which awak'd, the truth of what we are
Shows us but this : I am sworn brother, sweet,
To grim Necessity; and he and I
Will keep a league till death;'

and the most shattering lines of them all :

'Part us, Northumberland; I towards the north,
Where shivering cold and sickness pines the clime;
My wife to France, from whence, set forth in pomp,
She came adorned hither like sweet May,
Sent back like Hallowmas or short'st of day;'

are these not unequalled sobstuff? And the scene between Arthur and Hubert in *King John*? Is it not a pendant to these? And Constance's outbursts of grief?

III

There is, unfortunately, a strain of jingoism in our bard which cannot be but matter for our sorrow. His partiality for that ne'er-do-well, King Henry V, is too palpable; and old John of Gaunt's rhapsody about England, 'this royal throne of kings, this sceptred isle,' etc., in *King Richard II*, which every school-boy knows, and the equally chauvinistic vaunt of the Bastrad Falconbridge, in *King John* :

'. . . nought shall make us rue,
If England to itself do rest but true,'

are sickening in the extreme. As for his wit and humour, the two parts of *King Henry IV* are replete with them. Take Falstaff away and how poor does Shakespeare become! And then look at those tragedies. Any *one* of them would have assured immortality of fame to an author. And how to choose among them? *Hamlet*, of course, is the prime favourite. But is *King Lear* below it in grandeur? And is *Macbeth*? And is *Othello*? And is *Antony and Cleopatra*? To me each one of them is more or less equally good. One quality is pre-eminent in one, and another in another. For sheer intellectuality, *Hamlet* does bear away the bell : for pathos, *King Lear* : for a sort of macabre splendour, *Macbeth* : for that green-eyed monster, jealousy, *Othello* : and for verbal fireworks' *Antony and Cleopatra*. I have quoted from *King Richard II*. What about these lines from *King Lear* in the matter of the utter breaking down of one's feelings? Lear is saying to Cordelia :

'No, no, no, no ! Come, let's away to prison :
We two alone will sing like birds in the cage:
When thou dost ask me blessing I'll kneel down
And ask of thee forgiveness : so we'll live,
And pray, and sing, and tell old tales and laugh
At gilded butterflies, and hear poor rogues
Talk of court news; . . .'

There is a kind of cut-and-come-again glory about these tragedies that is a perpetual wonder. Read them for the hundredth time and not a jot or a tittle of their beauty is abated. And let us give up comparisons. I like even the three parts of *King Henry VI* : I have read *Titus Andronicus* and am not visibly the worse for the experience. There is not much of Shakespeare there, it is true, but what of that? If he has merely looked over a sheet of blackened paper,—blackened, that is, with writing,—then that moment it takes on a prettiness of its own. He is free, indeed—though others abide our question; and he is really not of an age, but for all time. Speaking for myself, I have long since ceased to regard him as a mortal, flesh of our flesh and bone of our bone. Rather should he be described as a demi-god, one who lives in the suburbs of Paradise and was born into this world just to instruct us in the art of adding word to word in such a way as to bring forth, finally, an inimitable verbal orchestration. Anyhow, it is certain that there was a divinity that shaped his language—rough-hew it how he would, on occasion. It may be remarked about his utterance that it

'. . . robs the Hybla bees,
And leaves them honeyless,'

as he himself caused it to be said of Antony's. His command of words was, to put it at the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

purest, not of this earth. It came 'from afar'; and was 'aparell'd in celestial light.' Who can sing his glory,—that glory which he defines in the *First Part of King Henry VI*, as being like

'. . . a circle in the water,
Which never ceaseth to enlarge itself
Till by broad spreading it disperses to nought?'

IV

His pen can range the whole gamut of human experience with a sureness of touch that would be incredible if we had not the proof of it by our side. Wherefrom he acquired that knowledge, and wherefrom he picked up that vocabulary, it is not for the likes of me to suggest; and perhaps even acknowledged scholars may be hard put to it to explain adequately, either to themselves or to others. He was a man-about-town and could be, in his own fashion, very busy. He had his theatre to attend to and his plays to be written; and, besides, there were the hours to be spent in carousing in the Mermaid Tavern and in breaking a dialectical lance with glorious 'Ben.' What says Fuller?

'Many were the wit combats between Shakespeare and Ben Jonson which two I beheld like a Spanish great galleon and an English man-of-war. Master Jonson, like the former, was built far higher in learning, solid but slow in his performance. Shakespeare, like the English man-of-war, lesser in bulk, but higher in sailing, could turn with all tides, tack about, and take advantage of all winds, by the quickness of his wit and invention.'

It is true that he was not under any tyrannical necessity of inventing plots, because he was not too nice in the matter of filching them from the older authors—especially from Plutarch. Plutarch's *Lives* was a veritable mine of information for him. He was content—nay, supremely content—to reap where he did not sow, and to let that ancient Greek do the journeyman's work for him. Probably, Enobarbus's famous description of Cleopatra's barge (wherein she first met Mark Antony on the river Cydmus) is nothing but pure Plutarch in metrical form. Where detail was concerned Shakespeare was—let the horrible truth be confessed—often enough, a most 'omnipotent' liar, even as Poins was an 'omnipotent' villain, according to the worthy testimony of Falstaff: though, to be sure, it is not to be denied that when he was in the mood he could lie in detail as well as the next man. Here is Mistress Quickly, for instance, facing up to Falstaff anent his proposal of marriage to her:

'Thou didst swear to me upon a parcel-gilt goblet, sitting in my Dolphin-chamber, at the round table, by a sweet fire, upon Wednesday in whitsun-week, when the prince broke thy head for liking his father to a singing-man of Windsor; thou didst swear to me then, as I was washing thy wound, to marry me, and make me my lady thy wife. Canst thou deny it? Did not goodwife Keech, the butcher's wife come in then—and call me gossip Quickly? Coming in to borrow a mess of vinegar; telling us she had a good dish of prawns; whereby thou didst desire to eat some; whereby I told thee they were ill for a green wound? And didst thou not, when she was gone down stairs, desire me to be no more so familiar with such poor people; saying that ere long they should call me madam? And didst thou not kiss me, and bid me fetch thee thirty shillings? I put thee now to thy book-oath: deny it, if thou canst.' (*The Second Part of King Henry IV*).

V

This is, certainly, circumstantial evidence gone crazy. Our bard, then, could be inventive when he was so minded. But, for the most part, he did not, so far as the piling on of such items is concerned, scruple to borrow right and left: he must have been indolent to a degree. The fact to be borne in mind, however, is that he never let the process stop there: he could always be relied upon to transform that base metal into gold of the finest. His real *forte* lay in converting the raw material to hand into the immortal stuff of poetry. Shakespeare, in short, was a magician with words: with his Prospero's wand he could summon them, as it were, out of the vasty deep. He had 'the poet's eye, in a fine frenzy rolling'; and thus could give:

'. . . to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That, if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush suppos'd a bear!'
(*A Midsummer-Night's Dream*).

That he had a strong imagination is easily proved. Imagination is of two kinds. That which we commonly meet with is the imagination of, if I may call it so, incidents; and for the highest of that kind we have to go to the detective novelists and fiction-writers generally. The other kind is the imagination of, again if I may call it so, ideas. In this latter kind Shakespeare was supreme. In his teeming brain one idea begat another, and that one another still, and so on till we have a mosaic of ideas that had for its starting point that first idea,—or, contrarywise, we have, not the mosaic of ideas just now spoken of, but the self-same idea distended to its furthest dimension, the self-same idea on which, in the process of development, 'the light that never was on sea or land' is focussed. The 'to be, or not to be' soliloquy of Hamlet is, I think, an ideal example of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

former kind. Of the latter kind there are any number of instances. What about this in *Macbeth*? Macbeth is asking the Physician to cure his lady of her 'thick-coming fancies':

'Cure her of that.
Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?'

Note how the same idea has been expressed in several different ways. Quotation is really difficult because the text of Shakespeare's plays is full of this kind of thing; and that, too, both in prose and in poetry. The chief trouble with him is, indeed, this of quotation: quotations come, not single spies, but in battalions. Almost every alternate passage clamours to be quoted; and this, not only in the more celebrated plays, but even in the less. Sometimes one cannot see the wood for the trees. What about this, again, from *Antony and Cleopatra*? Cleopatra is 'expanding' her notion of Antony's noble nature 'to the measure of her intention':

'His legs bestrid the ocean: his rear'd arm
Crested the world: his voice was propertied
As all the tuned spheres, and that to friends;
But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in't; an autumn 'twas
That grew the more by reaping: his delights
Were dolphin-like; they show'd his back above
The element they lived in: in his livery
Walked crowns and crownets; realms and islands were
As plates dropp'd from his pocket.'

VI

On looking back, I find that there is still a lot more to be written and that there is no space to write it in. I have not said anything about Shakespeare's heroines, and that beautiful play, *Twelfth Night*, has not been so much as mentioned. I have passed by *Troilus and Cressida* and *Romeo and Juliet* and *The Tempest* and, that favourite of my own, *Measure for Measure*. The famous *Merchant* has gone the same way of non-recognition. It cannot be helped. It is not easy to do justice to every point within this small compass. Shakespeare is a tun of an author, as Falstaff was a tun of a man, and he cannot be adequately treated inside a few pages. My article is in the nature of a sincere tribute and should be taken as such and as nothing else. I am not a scholar and now can never hope to be: nor have I ever been brought up to literary criticism as 'to the manner born.' Hence this is only a *layman's* appreciation of Shakespeare. My sole excuse is that I admire him 'this side idolatry.' I have spent many happy hours in his company; and the more I read of him the more he rises in my estimation. I am, as a rule, an enthusiast of English prose rather than of English poetry. But when Shakespeare and Wordsworth are 'in the caste' the matter becomes entirely different. I am sorry that much attention has not been paid to Shakespeare's *prose*. Well, it is as good as his poetry. He makes Falstaff not merely witty but spout glorious prose. The prose passages in *Hamlet* are every whit on the same level as the poetic ones.

But let me stop here; and conclude, as several others have concluded before me, that Shakespeare is, and ever will be, "the noblest Roman of them all," and that, for the perfect utterance of beautiful words, his is, in Mr. Maurice Baring's phrase in another connection, the Pillars of Hercules of mortal achievement.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FOREIGN PERIODICALS

China and Industrialization

While Japan has made remarkable progress adopting the Western methods of manufac- ure, transport and defence in a comparatively ief period of contact with the West, China, ith a longer contact, has remained indifferent the Western industrial system. Writing in the *olitical Science Quarterly,* John E. Orchard ttempts to explain this contrast :

An antagonism to things foreign and a preference r things Chinese have made difficult any wide acceptance new products or of new methods of manufacture.

Railroads and mines, particularly, have been opposed possible disturbers of *feng shui,* the geomancy of a ality.

Then there was the general passive opposi- on of the Chinese people, and the lack of in- rest in the Western methods and institutions. his was in marked contrast with the Japanese titude :

Equally isolated for centuries and equally averse to foreign contacts, Japan, once the opening of the untry had been forced, quickly recognized the source the strength of the West and hastened by every means ssible to adopt Western technique and methods in fense, in communications and in industry. There were few Chinese who were aware of the Japanese interest Western science and who seemed to recognize the plications of that interest. Most of the Chinese, how- er, remained hostile or at least indifferent to innovation, attitude illustrated by the complacent "What's the ood?" with which they met some of the early attempts introduce European methods of reeling silk. Though machine reeling of silk was introduced into China years before it reached Japan, the early filatures were ed almost immediately, and by 1900 the industry in pan had made much greater progress in modernization. 1902 and again in 1909, requests of the Silk Association America to adopt a uniform method of reeling were ored by the Chinese producers at a time when the ndardized silk from the Japanese factories was over- ing and passing the Chinese silk in the world export rket.

China's indifference to the machine may be plained by the possession of a self-sufficient nomic system :

It had served the country for centuries, and it faced such breakdown as did the economic system of Japan. had supplied the needs for food and manufactures and had made China practically self-sufficient. As Sir Robert ert wrote many years later, "China needs neither import nor export, and can do without foreign intercourse . . . Chinese have the best food in the world, rice; the best drink, tea; and the best clothing, cotton, silk and fur. Possessing these staples, and their innumerable native adjuncts, they do not need to buy a penny's worth elsewhere; while their Empire is in itself so great and they themselves so numerous that sales to each other make up an enormous and sufficient trade, and export to foreign contries is unnecessary."

Through most of the nineteenth century, this faith in things Chinese continued. The economic system, though it was by no means running smoothly, was not in danger of immediate breakdown. There were some Chinese who realized that reform was necessary, but to them reform meant the return to the virtues of some previous golden age.

Another major obstacle has been the scarcity of industrial capital :

It is a shortage that may be traced in part to the struggle for subsistence and in part to official discourage- ment of great fortunes among the merchants. Life in China for the great mass of the people has been too close to the margin to permit the accumulation of a surplus to be used as an agent of production at some later date. The basic occupation has been agriculture on a very small scale with a part of the population engaged in handicraft industries or in transport, always in small units. There has been no development of commerce and fishing, as there was in both England and New England sufficient to accumulate indigenous capital in the hands of an investing public for the later building of the factory system.

Even in the cases where the Chinese government did give encouragement to new industries or new means of communication, the merchants who possessed an accumula- tion of capital were slow to come forward with their support. . . . The Imperial Edict of December 7, 1895 gave permission to the rich merchants of the provinces concerned to form a company for the construction of the Peking-Hankow Railway, but in 1898 the Director General of Railways, Sheng Kung-Pao, in answering a charge of dilatoriness in the building of the railway, observed that the Chinese merchants would not take shares in the railway until it was finished and they could see their way to profit. . . . It was because of the failure of the merchants to subscribe the necessary funds for the completion of the Peking-Hankow line that a loan was negotiated with a Belgian company. . . . Further evidence of a shortage of capital is to be found in the consistent record of failure that has attended Chinese efforts throughout the modern period of industrialization. Too often there has been insufficient capital to operate a plant after its construction and the purchase of machinery. Numerous cotton mills and flour mills have reverted wholly or in part to the foreign importers, because the Chinese owners have been unable to meet payments on equipment . . . Many mills,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

because of too limited capital, have been organized on a scale too small for economical operation.

Small Industries of Japan

Japan has a large number of small-scale industries which are not, unlike those in western countries, small units of a potentially large-scale industry; they are units of industry which though small in size are fully developed and have come to stay in its present form. These afford a lesson for India, and an account of them is reproduced here from the *Asia*. Barnard Ellinger writes :

The chief small-scale industries are weaving of cotton, rayon and woollen goods (there is also a large-scale weaving industry of these textiles), making of electric light lamps, bicycles, enamelled ironware, rubber goods, preparing of food, wood-working, printing and book-binding and cement manufacture.

It was estimated in 1930, the last year for which figures are available, that about 70 per cent of the total number of labourers employed in industry found their occupation in small-scale factories employing not more than 50 persons, nearly 60 per cent in factories employing less than 10 persons, and over half of the total factory-working population was engaged in small workshops which employed fewer than 5 persons but in which some form of processing was undertaken before the goods were sold to the consumer.

Ever since the Tokugawa era farmers in Japan have found it necessary to supplement the meagre income which they derive from agriculture. In the past they relied largely on producing charcoal and on sericulture. The growth of rayon has seriously affected sericulture, and it is hoped that the gap thus created may be made up by some of the newer industries which are being brought to the rural districts. Some of the workers in these districts continue to live in their homes, journeying every day to the small factories in which they work. In other cases they work in the factories or go into the larger towns only during those months when their labour is not required on the farms; and, in the case of the very small workshops, the shop is part of the farmer's house.

Not all the small-scale industries, however, owe their origin to the necessity of meeting the needs of the agriculturists :

The small-scale woollen industry originated because the scale is peculiarly suitable to satisfy the need of the consumer, for the Japanese home demand requires a multitude of patterns. Every one wants something different from his neighbour. Lengths varying from 24 to 72 yards only are often made to one design, and in the case of women's kimonos perhaps no more than 12 yards to a pattern is woven. Quantities of this description are obviously quite unsuitable for the large-scale woollen weaving industry, which consequently devotes itself either to plain cloths or to cloths required for the export trade. The small-scale bicycle industry, on the other hand, has become possible not only owing to the standardisation of parts, but because the traditional skill of the Japanese metal workers who formerly made guns and swords for the army before it was westernised, was still available and could be turned on to the manufacture of bicycle parts. The Japanese turned their swords not into plough-shares but into bicycles. The cause of the growth of the small-scale electric lamp industry is most interesting. These lamps are not made in rural districts but in the labourers' quarters of large industrial towns, either by hand or by second-hand automatic machines. The workers are mainly skilled labourers who were thrown out of work by the large factories on the introduction of automatic machines and who set to work to make small lamps for decorative purposes and flash bulbs for which no machinery was necessary, the lamps being made by hand, often with the aid of only one gas burner in the house.

The small-scale industry plays an important part in the export trade of Japan :

It has been estimated that nearly two-thirds of the export of manufactured goods from Japan originates from small-scale plants, and even in industries which have also a large-scale production, like the cotton trade, the exports manufactured in small factories form a considerable proportion of the whole volume of goods which is sent abroad—of woven cotton goods, 45 per cent of the total quantity of yards exported is accounted for by small-scale production. The rapidity with which this small-scale export trade has grown, the wild rush from market to market, and the extremely low prices at which the goods are sold, have resulted in considerable disturbance and dislocation in importing and competing countries.

Training of the German Youth

After quoting authorities to show that the present youth movement in Germany seeks neither to undermine the authority of the parents, nor to dispense with religious influences, Wilhelm Utermann explains in an article contributed to the *Westermann's Monatshefte* the plan of the movement which is based on the principle of selection of such leaders as are endowed with a personality :

The youth remains for four years in the German Youngsters Organisation (*Deutsches Jungvolk=DJ.*) and for another four years in the organisation called the Hitler Youth (*Hitler Jugend=HJ*). Since 1926, the system of training has been aiming at formation of character and developing in the boys and girls the national socialistic way of thinking and acting, so that there will remain no vestige of class-distinction in the minds of the young children and that the son of a wealthy person, working in company with the son of a minor, will see and realise for the rest of his life, how difficult it is for the latter to buy the merest piece of his uniform without having to keep on saving his little money for months together.

In general, the first year of the youngsters is occupied with the study of the life of the Leader, Adolf Hitler, and consequent appreciation of the movement of National Socialism. In the second year the young boy or girl learns to appreciate the beauty and greatness of his motherland, as he travels to different places of historical importance and observes the mainsprings of German life. In the third year he is made aware of the greatness of Germany by developing in his mind a sense of unity with the Germans in foreign lands. The fourth year familiarises him with the history of the Nazi movement. Hand in hand with this cultivation of the mind goes the physical training of the youth, thus avoiding the mistakes of liberal pedagogics in nourishing the spirit at the cost of the body or vice versa. This consists of various kinds

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Signor Mussolini and Marshal Balbo, Governor- General, arriving at a Moslem mosque in Libya

Natives of Libya with a banner of welcome, waiting to receive Mussolini

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

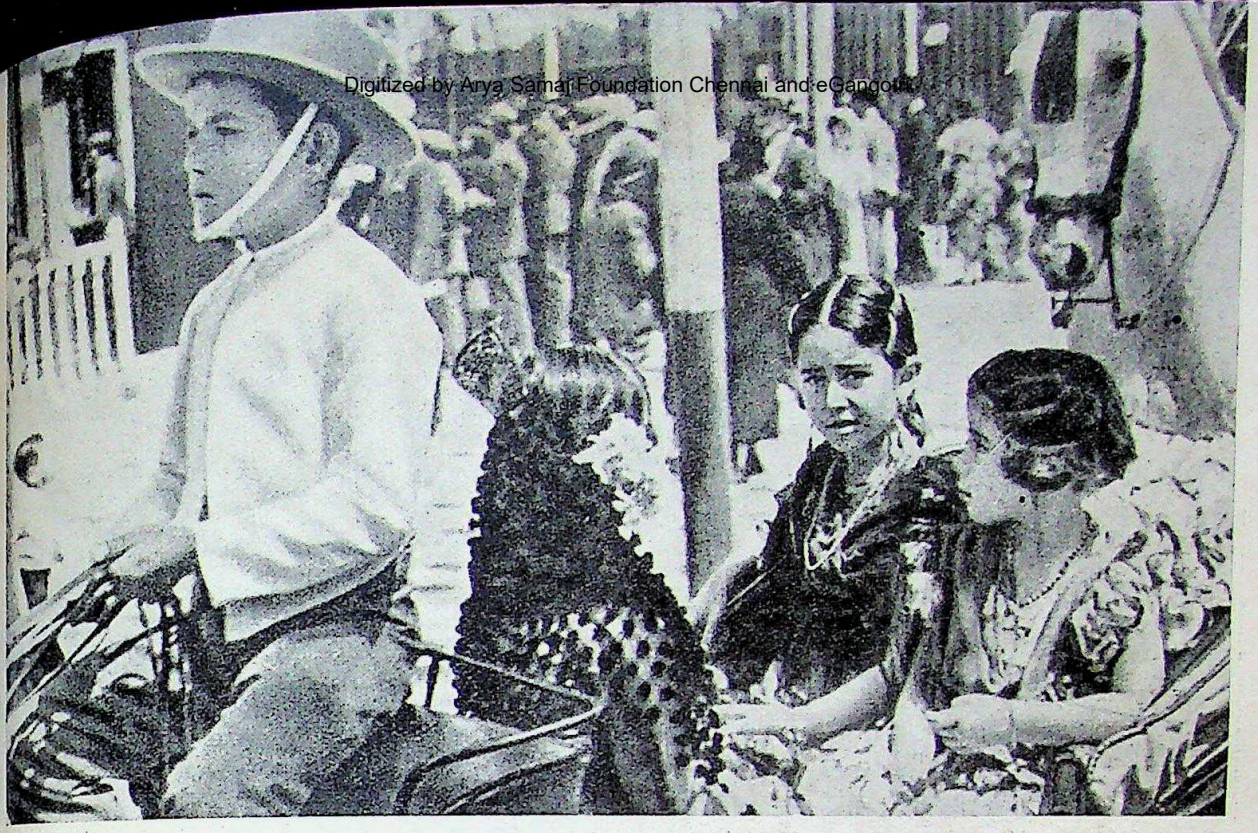
Digitized by Arya Samaj Foundation Chennai and eGangotri

Mussolini seen saluting, from the Naval base, during his Libyian visit

Italian Ambassador presents credentials to general Franco

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

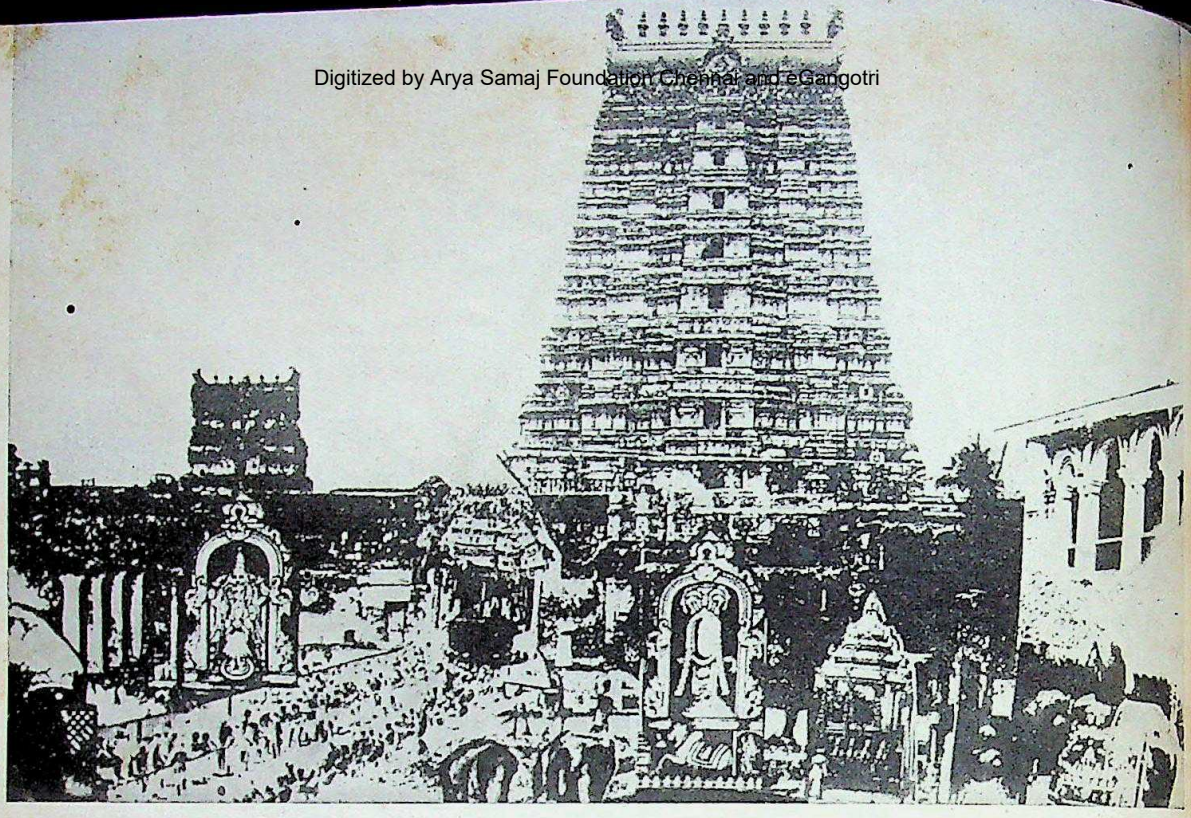


Then and Now : a procession of the Spanish youth to celebrate the inauguration of the Spanish Republic

Bombing of Madrid

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Rameswaram, the famous Hindu *tirtha* attracted a record crowd of pilgrims on the Shivaratri day

The thousand-pillared Mandapam at Rameswaram

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of athletic exercises and swimming, shooting, camping etc. The youth, who has gone successfully through all the stages of this training for four years in the DJ is taken up in the HJ after he has completed his fourteenth year.

The subjects studied during the succeeding four years' training in the HJ are: (1) The Leader, Fight for Land, Fight for Preservation of Race; (2) German Social Life, the Leader's Task of Reconstruction, Germany and the World. National Socialism; (3) and (4) a deeper study of these problems. Satisfactory progress is to be shown in running race, long-jump, club-throwing, swimming, marching, map-reading, estimation of distances, observation, shooting etc., before the final testimonial is granted.

On the 19th November of each year these youngsters of eighteen are admitted to the Party and its working organizations. The principle of selecting the leaders, who is regarded as "the first among his equals" is followed even in the preliminary stages of these youth organisations. All kinds of materials and week-end training courses are made available to these leaders.

Now the recently established Imperial Academies at Munich and Braunschweig have started imparting one year's training to the most carefully selected leaders who are destined for the highest posts in the German youth organisations after they have served for six months in foreign countries and then in the Labour and Defence Services.

J. W. Tate gives in the *Morning Post* an account of the German boarding schools for picked boys, which are under the direct control of a Special Party department. These schools, the writer points out, set the tone for the youth organisations, many of whose leaders are recruited from them.

The selection of boys for these schools must be strictly on merit.

Each year, from a vast number of applications, a certain number of boys from nine to ten years old are provisionally chosen, and these have to undergo a two weeks' probationary test by living in the school under ordinary conditions, attention being paid perhaps more to physique and character than to mental ability. About one-third are finally admitted, and the fees arranged according to the means of the parents.

Life in these schools is characterised by a strongly marked political *motif* and an extensive use of military forms. There is a special uniform, the various schools being distinguished only by the colour of the shoulder strap.

School work, including gymnastics, is confined to the morning, and except for an hour and a half's preparation the afternoon and evening are devoted to a fixed programme of sport, in which swimming, boxing, shooting and handball are the chief items, with instruction in riding, motorcycling and cardriving for the senior boys.

Many features of life in these schools show that the boys are being encouraged to hold themselves ready for a future war:

In the school work much of the subject matter is connected with modern warfare. Problems connected with shooting and flying are a prominent feature of the physics and mathematics syllabus, while the chemistry textbook has a short compulsory appendix on the chemistry of attack and defence in modern warfare. In the English and German lessons a favourite textbook is a collection of war stories. The National Socialist Faith finds expression throughout the curriculum. The syllabus—not only in German history and religion, but of every subject has been carefully arranged to develop understanding for the spiritual, historical and practical basis of the Third Reich.

In the study of their own language stress is laid on folk legends and poetry and the literature of the prophets of the Third Reich, with a vigorous expurgation of borrowed words. Biology receives special attention from the racial and economic standpoint. In the upper forms the boy is led from a study of the facts of inheritance in his own family to Mendel's laws and the phenomena of cell-division, and thence to a consideration of their social and racial implications.

The school instruction is supplemented by practical contact with the life of the German people:

The wish to cultivate a sense of companionship between all Germans, of whatever rank or profession, sends the school out into the neighbourhood to take part in—sometimes to provide—a *Feier* held in public, and this is combined with free and easy social intercourse with the people of all classes.

Censorship of Literature in Germany

Norman Hapgood writes editorially in *The Christian Register*:

The process of making the intellectual life of the Germans easy, by removing all the complications that free people have to meet, goes steadily on. A list has been published of one hundred and twenty books approved for the library of every grammar school. The young people in these schools, out of the hundred and twenty books, find twenty-five on the subject of Nazi-ism; twenty-two are military; seven have to do with Germany's foreign colonies; this leaves sixty-six books for all the other subjects in the world. A little pure literature is admitted. Robinson Crusoe gets in, for example, and even Grimm's Fairy Tales. As a matter of course there is no religious book, which lets out the Bible, The Pilgrim's Progress, and much else of the world's greatest literature.

Naturally there is nothing of Heinrich Heine. Report has it, indeed, what when ever the Lorelei is listed in any German publication it is marked "Author Unknown." But it is not only Heine who is thrown out on the ground that no Jew could write even a lyric worthy to be read, but Goethe and Schiller go out also. It is true that Schiller had an intense love of liberty, and it is true that the vast mind and universal taste of Goethe found certain things of value in countries not his own. Still, it will be embarassing twenty or thirty years from now, when the Germans have recovered from their attack of insanity, to have a whole generation brought up to know nothing of the greatest writers the country has produced. A dispatch that has come over here says nothing about Lessing, but certainly the authorities would not permit the school children to be contaminated with the mind that could write Nathan the Wise, since Nathan was a Jew.

Whither Islam?

In reviewing *Moslem Women Enter a New World*, a study by Ruth F. Woodsmall, I. M. Dickinson observes in *The Catholic Citizen*:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Women of the West may be tempted to envy the apparent ease with which the Eastern women are attaining a political status which they themselves have struggled so long to reach. But it should be remembered that political status is not all, and that the average Moslem woman outside Turkey is not yet a member of a unified society. The fact that a few days ago Indian women went to vote for the Provincial Legislatures enveloped in their burgas to booths reserved for purdah nashins is a simple illustration of this. Except in Turkey only a minority of privileged women have crossed the threshold into a world in which men and women meet under normal wholesome conditions. The veil, whether as a symbol of the evils of polygamy, divorce, temporary marriage, or as a real material barrier to education and a healthy life for women and children, still covers the heads of the vast majority of the Moslem women of Africa and Asia. How difficult then is the position of the privileged few who are called to be leaders; not only must they make in their own lifetime a change of centuries in the teeth of bitter opposition from the older generation; but they must be the interpretors of the new freedom, both in word and deed, to the dumb submerged multitude—the fellaheen women of the mud villages of Egypt, the purdah nashins in the crowded slums of Indian cities, the workers of the carpet factories of Iran, the peasant drudges of Asia and Africa, all of whom would say as a fellaheen woman said, "What should we know of change? We're just women." To distinguish between change and true progress is another problem these educated women have to solve; they have to choose whether their Nationalism shall express itself as in Egypt within the spirit of the Law of Islam retaining all that is good in the old culture, or whether they follow Turkey in saying: "We have only one goal—progress. We recognize no relationship between religion and progress, since social progress is blocked if contingent on religion." Words of a leader in the Turkish Parliament. The fate of Islamic civilization will be largely settled by this choice as it is to Istanbul and Cairo that Moslem women throughout the East look for guidance and inspiration.

Nationalism which has put back the clock of woman's advance in the West has had the opposite effect in the East:

The rulers of Iran and Iraq follow Ataturk in recognising that a strong nation cannot be built without the co-operation of an educated and healthy womanhood. It is by appeal of patriotism that women have been awakened to the realisation of their responsibility for service to the Nation. The heroic part played by Turkish women and the leadership of Halide Edib in the War of Independence, the protest of the women of Iran who threw off their veils and exhorted their men to uphold the liberty of their country during the revolution of 1911, the protest made against Zionism in 1929 by the group of unveiled women at the High Commissioners are only a few of the occasions on which Nationalistic fervour has triumphed over conservatism. The way in which so many of the Moslem women of India have joined in the National movement is among the most significant of these events.

Why the Bengal Muhammadans are more backward in Education?

Writing in the March number of the *Teaching*, the Quarterly Journal for Teachers published by the Oxford University Press, Jatindra Mohan Datta discusses the Relative Educational Progress of the Hindus and the Muhammadans in Bengal.

In Bengal in spite of higher grants to *Maktabs* and *Madrassahs*, special scholarships for Mohammedans and every form of encouragement, the percentage of Mohammedans in the different stages of university and school instruction is always less than that for Hindus in the same stages of instruction, and tends to remain constant over a length of time. Further, the higher the stage of instruction the lesser is the relative percentage. The following table gives the percentage of Mohammedan males in the different stages of instruction during the ten years from 1921-22 to 1931-32.

Years	University Arts Colleges	Higher stage	Middle stage	Primary stage
1921-22	12.8	17.1	20.9	49.5
1926-27	14.2	15.5	19.3	51.4
1931-32	13.3	18.7	24.7	54.5
Average	13.4	17.1	21.6	51.8

During the same period the enrolment of Mohammedan boys in the different stages of instruction increased very considerably, as the figures given in the following table show:

NUMBER OF MOHAMMEDANS IN THE DIFFERENT STAGES OF INSTRUCTION

Years	University Arts Colleges	Higher stage	Middle stage	Primary stage
1921-22	2,175	15,715	16,047	784,874
1926-27	3,419	16,049	18,567	994,855
1931-32	2,883	24,118	30,299	1,258,503
Increase in Percentage	32.5	53.4	89.4	60.3

According to the figures supplied by the writer, the Muhammadan boys form 60.1 per cent. of the total enrolment in Class I, but 16.9 per cent only in Class XI; and 12.8 per cent in the fourth year class of the Collegiate stage.

The average annual difference in the relative percentages is thus 4.1 or 4.32 during the school period. This difference is a more or less permanent feature of Mohammedan enrolment in the schools of Bengal, and seems to be based on fundamental differences between Hindus and the Mohammedans, namely, the greater inherent inability of Mohammedans to profit by literary education.

The Hindus and the Mohammedans in Bengal are growing at different rates. The Mohammedans are increasing faster than the Hindus by 4.4 per cent. The close correspondence between this 4.4 per cent and the average annual difference in the relative percentages of enrolment of 4.1 or 4.32 per cent seems to us to be more than accidental. We think it to be fundamental and basic.

Herbert Spencer says: "organisms multiply in inverse ratio to the dignity and worth of individual life." And he gives an a priori proof of his argument thus:

Every generative product is a deduction from parental life, and to diminish life is to diminish the ability to preserve life. The portion thrown off is organized matter, vital force has been expended in the organization of it, which vital force, had no such portion been thrown off, would have been available for the increase except at the expense of the other; in other words, individuation and reproduction are antagonistic.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN PERIODICALS

The Parliament of Religions

The study of comparative religions with a spirit of love and tolerance is the only remedy against the jarring notes of clash in the realm of religion. Observes Swami Maithilyananda, the editor, in the *Prabuddha Bharata* :

If sectarianism has to go, religionists must find out the fundamental unity of all religions. The proof of one religion depends on the proof of all the rest. If one religion is true, all others must be true. Men have to realize that there are differences in non-essentials, but in essentials they are one. In this connection, it may be interesting to note that Mahatma Gandhi sent a question through Acharya Kalelkar to the Parliament of Religions. The full text of the question runs as follows : "You are going to the Dharma Sabha, the Parliament of Religions. It is associated with the holy name of a personality like Ramakrishna Paramahamsa. I do hope that the Sabha will do something that will give a lead—will guide the followers of all faiths. What will the Parliament say in respect of all the religions ? Are all the religions equal, as we hold or is any particular religion in the sole possession of truth and the rest either untrue or a mixture of truth and errors as many believe ? The opinion of the Parliament in such matters must prove a helpful guidance." Sir Francis Younghusband, who had come into a very close contact with the people of diverse faiths, with Moslems in Central Asia, with Buddhists and Confucianites in China and Tibet, and with Hindus in India, observed in answer to the question that he had discovered a fundamental unity among all those religions. That had been their main impression at the World Congress of Faiths and that, he thought, would be the result of the present Congress too. Each would be advocating his own religion but still each at the same time would feel that there was a fundamental unity keeping them together. It was this fundamental unity which Sir Francis desired the Parliament of Religions to realize and make permanent and abiding.

If we analyse all the religions of the world, we find that the truths embodied in them are the results of the experiences of particular persons. These persons are called the founders or teachers of the religions which they preached and which they built upon direct experience. All of them laid stress on the spiritual nature of the human being and showed that religion is a constitutional necessity of the human mind. They all emphasised the point that there is something in man, which does not change like his body. They all admitted that every man must develop his spiritual nature, so that he may know that which does not change or die. They all appealed very strongly to their followers for extending love and charitable feelings to fellow-brethren and all beings in the world. They all pointed out that the goal of human life is far higher than the enjoyment of earthly pleasures and that it consists in realizing the ultimate truth that lies latent in every man. All religions founded by them contain the ways and methods of developing character and imbibing the virtues of purity and charity. No true adherents of any religion can say that their religion consists only in its doctrines, dogmas and rituals. All religions aim at the finding out of the ultimate truth. There may be a thousand different radii, but there is no doubt that they all converge to the one and the same centre.

Opportunities for Serving our People

In the course of his address at the National Convention published in *The Students' Tribune* Pandit Jawaharlal Nehru says :

Many of you are eager and desirous of doing some thing to relieve the burdens of our masses, to help the peasant and the worker and the vast numbers of middle-class unemployed. Who does not want to do that? No one likes conflict and obstruction, and we have hungered so long for real opportunities for serving our people through constructive effort. They cry aloud for succour, these unhappy millions of our countrymen, and even when their voices are silent, their dumb eyes are eloquent with appeal. It is difficult to live in this country surrounded by this human desolation and misery, unspoken often and the harder to bear because of that. We talk of Swaraj and independence, but in human terms it means relief to the masses from their unutterable sorrow and misery. Ultimately all that we work for resolves itself into that. And if we have a chance to give such relief even in a small measure, we cannot reject it.

But that relief must be for the millions, not for a few odd individuals. And if we think in terms of those millions, what relief does this new Constitution offer ? I have read its relevant clauses again and again, ever with a growing astonishment at the audacity of those who have framed it and thrust it on us, protecting all those who needed no protection, confirming their privileged position as exploiters, binding us hand and foot not to touch them in any way, and leaving the masses of India to sink deeper in the quicksands of poverty. We cannot give adequate relief to the masses within the scope of this Constitution; that is a demonstrable impossibility. We cannot build any new social structure so long as special privileges and vested interests surround us and suffocate us. We cannot carry out any policy, political, economic, social, educational or any other, when the whole executive agency and civil service is not subject to our control, and we may not touch the major part of the revenues. The "special powers and responsibilities" of the Governors and the Governor-General apart, the Act by itself is more than sufficient to disable any minister.

"Interim Ministry"

The Indian Review writes editorially :

It is difficult to know what an 'Interim Ministry' means. Why do they call it by that name instead of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

calling it the formation of the 'Ministry'? The phrase seems to the lay mind to indicate a recognition of some kind of impropriety in the course taken. Some have characterised it as *illegal*. The matter is apparently outside the sphere of 'legality'. It is really a question of *Constitutional propriety*.

So far as the Act is concerned, the relevant provisions are said to be:

Section 50(1): There shall be a council of ministers to aid and advise the Governor in the exercise of his functions. . . .

Section 51 (1): The Governor's ministers shall be chosen and summoned by him, shall be sworn as members of Council and shall hold office during his pleasure.

Clause VIII of the Instrument of Instructions runs as follows:

In making appointments to the Council of his ministers our Governor shall use his best endeavours to select his ministers in the following manner, that is to say, in consultation with the person who, in his judgment, is likely to command *a stable majority* in the legislature to apoint those persons including, so far as practicable, members of important minority communities who will best be in a position to command the *confidence of the legislature*. But in so acting he shall bear constantly in mind the need for fostering a joint sense of responsibility among his ministers.

Clause IX runs as follows:

In all matters within the scope of the executive authority of the province our Governor shall in the exercise of the powers conferred upon him be guided by the advice of his ministers.

The spirit of the instructions above given is that *confidence of the legislature* and a *stable majority* are essential to the government of the provinces and therefore to the ministry.

In a fairly balanced representation of parties in the legislature it is possible to invite one party and then another to form the ministry in hopes of securing a majority. Both in Madras and in Bombay, after making a first endeavour to select the ministry in consultation with one who had secured a stable majority at the polls, and after making a second endeavour to form it with the assistance of one who, the Governors believed, might be acceptable to the country, the Governors have at last invited the members of the party overthrown at the polls to form the ministry. That the persons invited from the ranks of the party overthrown prefer to speak of themselves as individuals and not as members of that party does not conceal the flagrant violation of the spirit of the Act and of the Instrument of Instructions in the constitution of this new ministry. The majority party being of the strength that it is, the overthrow of the ministry at the first meeting of the Council is so certain that it can be maintained in power only by postponing the summoning of the Council. The conversion of a minority in rout into a majority in the legislature is a forlorn hope. The postponement of a meeting for six months in furtherance of this forlorn hope is highly objectionable. It is *interim* ministry, only because the Governor intends to make it last until a *legitimate* ministry is formed.

How to Raise the Standard of Living

Sir M. Visveswaraya, in the course of his Convocation address at the Benares Hindu University published in the *Financial Times* under the caption of "Industrialise or Perish," says:

In view of mass poverty and unemployment, our first thought should be for the poor, and any ameliorative measures taken should be to raise their standard of living and arrest their further degradation. Life's necessities, that is, the goods and services need to maintain a normal existence, fall under six heads, namely, food, clothing, housing, education, expenses on social functions, and recreation, amusements, etc., to occupy leisure. We have with us an ignorant, ill-nourished and under-fed population. With an income of Rs. 2 to 3 per head per month, the living conditions of the majority of our peasant and wage-earning classes cannot but be regarded as precarious in the extreme.

The area under cultivation in British India is not more than one acre per head of the total population. The yearly income from produce at current prices cannot be very different from Rs. 15 to 25 per acre. There is little scope for any substantial growth of income from this source. Industries and trades are the real want. These common truths should become widely known. The Universities should take a hand in propaganda work to open the eyes of the people to the need of this great change in their outlook.

At the same time correct healthy ideals should be impressed upon the common people by means of mass education and by propaganda for citizenship training.

The basis of sound programme for securing a higher standard of living is a steadily rising total production of goods and services. The standard of living in a city, town or village and the purchasing power of its population will be conditioned by its production and service. It is necessary that statistics of production and service should be maintained, as far as it is possible to obtain them, for every residential area (village, town or city) and the production and consumption in each area estimated and checked from time to time to see whether the area is getting richer or proper.

He adds that the people should be free to plan as they will.

In European countries, two great measures have been adopted since the close of the War, mainly for economic safety, namely, (1) a 'National Economic Council' and (2) a 'Development Plan.' The plan adopted is usually a Five-year Plan, and its working under the control of the Economic Council is regulated by the changing conditions of international politics and trade. These two measures, or some others having a like purpose, are urgently needed in India. If their operation is placed under the control of trusted leaders, they will prove of incalculable value for increasing the volume of national production and service.

Hindu Architecture and Art in Angkor

The ruins in the Province of Cambodia are the remains of a great epoch in Indian civilization. The story has to be deciphered from the monuments and inscriptions found in them. This scholarly work has been done almost exclusively by French savants. C. Jinarajadasa tells briefly the story, narrated by the scholars, in the *Trivēni*:

There is really no historical record when Indian migration first began towards Cambodia and Sumatra and Java. It is not known how many waves of migration there were, nor how many centuries before the Christian era the first wave too, place. So far as the traditions go

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

first wave to Cambodia was about the first century
Christ. A Brahmin, Kaundinya by name, is said
have founded the kingdom of Founan on the lower
ches of the river Mekong. It appears, though the
is not certain, that he took for wife some princess
the land by name Soma. From Kaundinya arose a
sty of kings. But their history disappears, till the
dom of Founan is conquered by another kingdom
her north, founded about 400 A.D. by a Hindu named
His greatness as a ruler and conqueror is
ed by the fact that he was called Kambu
ambhuva, in imitation of the well-known name of
Hindu Manu. It is after Kambu that his descendants
called Kambuja, the people of Kambu. Tradition
that Kambu took for wife the Apsaras Mera, which
bably is an euphemistic way of saying that he took
wife one of the non-Hindu women of the land. It
m the word Kambuja that we have the modern
Cambodia.

The Character of Indian Art

Indian art as a whole, is known to us
ough archæological discoveries. The ancient
dian art has its own canons, measure and
dy. Writes Adris Banerji in *The Calcutta*
iew:

The ancient Indian art first springs before our eyes
the chalcolithic age. But it is not the beginning.
variety of antiquities of the Indus Valley Civilization
their craftsmanship clearly indicate that the beginning
this art is probably to be sought in the forgotten ruins
palæolithic and neolithic periods of our culture. The
mic *Brahmani* Bull, the ferocious rhinoceros, the
monkeys and the humble buffalo with a feeling of
comradeship, prove that they were produced by
with centuries of artistic traditions behind. The
of the artists of the Indus Valley lies in their
to portray an amazingly realistic and picturesque
sion of contemporary life. There is little order in
composition in which all sorts of natural and mythical
mals and human beings are herded together at random
hout any thought of perspective or order. Nevertheless,
show a wonderful ability at portraiture by faithful
ervation of nature, and sense of rhythm and effect.
figures (both animal and human) are saturated with
dy and dynamic energy. The animals are represented
superior to human beings, and though powerfully
illed are invariably represented as inactive. This
does not end here, it persists down the ages.
The next chapter of Indian art opens in the 5th or
6th century B.C. A gulf of several centuries separates
Indus art with its successor. During this period of
ness, a complete change in the cultural and ethnical
acter of the population had taken place. The deluge
the shape of the conquest of the country by a fair-
and fair-skinned people swept away much of the
civilization. During the long hiatus that separates
chalcolithic age from the dawn of the historical
od, the process of absorption and assimilation between
conqueror and the conquered must have been in
ess; but we can only assume this, there is no
ible evidence. With the rising of the curtain, we
India a disorganized collection of peoples, divided
small states—republican and monarchical. The art
the historical period is not completely disassociated
its prehistoric predecessor. Attempts have been
to bridge the gulf and to find survival of motifs
plastic traditions. But it has to be admitted, that
the evidence is too meagre to warrant any definite hypothesis.

In the beginning art was merely a language, a means of expressing thought and sentiments, an instrument of communion between men. Artist the creator used his own life, his knowledge as his materials. Therefore to understand his products, we must turn back on his literature, faith and social life. In the literature of the ancient Indians, from the eternal *Vedas* down to the later *kavyas* or Bhavabhuti we meet with tender humanism and nature sympathies. It is these characteristics, an attempt to represent the various aspects and elements of nature sympathetically and realistically, that runs through the whole gamut of Indian art. When Ruskin wrote that Indians were never able to render nature faithfully, the glories of Bharhu, Sanchi and Ajanta must have been unknown. Moreover, ideals of people differ. In ancient Greece the perfect human animal was considered as gifted with divine grace. Therefore the figure of an athlete was considered the best model for the sculptor and the painter. On the other hand, the Indians had traditional horror for the anthropomorphical representation of their gods. They knew that their gods were universal, eternal and infinite. Hindu philosophy and canons of art (of a later date), recognize the absurdity of attempting to give practical shape to the perfect divine form. The artists of the Buddhistic faith, which was started as a protest against the bloody rituals of later Vedic-Brahmanism, also recognized this implicitly. It was not until they came in contact with the Greeks that they dared to carve figures of Gautama-Buddha in stone or stucco.

When the ancient Indians reached this stage, the canons laid down that the artists should try to visualise the divine form by concentration of his thoughts (*yoga*). He should rather depend on his spiritual force than on visible objects. Therefore we find that the ancient Indian sculptors and painters have tried to represent in a milder or symbolical way the idea of divine beings.

Jatak Literature of the Buddhists

The Jatak literature, besides being a powerfur means of popularising the teachings of Buddhism, is very important as revealing the social and moral condition of the people of ancient India. K. A. Padhye, the editor, writes in *The Buddha-Prabha*:

Jatak literally means "Relating to Birth." Jatak Kathas or Tales have a special meaning in Buddhistic literature. They mean "Birth Stories of Lord Buddha with reference to his previous lives." The scriptural literature of the Buddhists is divided into three main parts (1) Sutta-Pitaka, (2) Vinaya-Pitaka and (3) Abhi-Dhamma-Pitaka. Pitaka means a basket. Sutta-Pitaka contains discourses of Lord Buddha which he had with his disciples from time to time. Vinaya-Pitaka contains rules and regulations for maintaining discipline among the Bhikkhus. Abhi-Dhamma-Pitaka contains valuable discussions bearing on metaphysics and moral philosophy as conceived by the Buddhists.

Sutta-Pitaka consists of five divisions: (1) Digha-Nikaya meaning collection of long discourses. (2) Majima-Nikaya meaning collection of discourses of middle or moderate length, (3) Samyutta-Nikaya consists of discourses held by Lord Buddha with his various disciples on one subject only. (4) Angattara-Nikaya consists of discussions by Lord Buddha in the form of Aphorisms on

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the subject of metaphysics and moral philosophy and (5) Khudaka-Nikaya consists of short discourses. This Khudaka-Nikaya is again divided into 15 parts. Of these (1) Dhamma-pada, (2) Jatak and (3) Charia-Pitak are considered to be the most important.

Lord Buddha had deep insight into human nature. He knew very well that religious and moral instructions in abstract form made very little effect or impression upon the minds of the people for whom they were intended. He, therefore, decided to convey religious and moral Truths to the public at large by means of popular stories which were skilfully prepared to suit the popular taste and at the same time to secure his object. For this purpose he had not to invent new stories.

The folk-lore tales existing at that time supplied Buddha with abundant materials.

He invariably adopted the frame-work of the existing tales and shaped them skilfully so as to serve his purpose. There are 547 Jataks, each containing an account of the Life of Goutama Buddha during some incarnation in one of his previous existences as a Bodhisatva or being destined to enlightenment, before he became a Buddha,—The Enlightened One. This number does not correspond to exactly 547 stories, because some of the tales occur more than once in a different setting or in a variant version and occasionally several stories are included in one birth. Each separate story is embedded in a frame-work which forms the story of the Present. This is generally an account of some incident in the life of the historic Buddha, such as an act of disobedience or folly among the Brethren of the Order, the discussion of a problem of ethics or an instance of pre-eminent virtue. Lord Buddha then tells a story of the Past, an event in one of his previous existences which explains the present incident as a repetition of the former one or as a parallel case and shows the moral consequences. To adapt such an ancient tale was generally a simple matter, as in that case there was no necessity to make the actors Buddhists. The tale might be told of a past time when there was no Buddha in existence, and which incorporated the ideas of Hinduism.

The one feature necessary for the *Story* is that the Bodhisatva in some character should appear.

When the Tale itself contained no instance of a wise person who could play the part of Bodhisatva, modification was necessary, though this is often done by making the Bodhisatva a divinity or a sage who witnesseth the event and recites the Gathas, the verses with which the Tale concludes. Some of the stories of the past are evidently manufactured by adapting the circumstances in the Story of the present, and building up a Story of the past out of it. Verses occur in all the births. The verses are generally canonical in their nature.

Buddhism took over the Hindu doctrine of re-birth and Karma; but moralised it.

Re-birth in heaven is no longer due to performing animal sacrifices or the infliction of self-torture, but to practising the virtues emphasised by Lord Buddha, such as, alms-giving, truth-speaking, forgiveness of enemies &c.

Benfey, the well-known western scholar, had popularised the view that Indian folk-tales originated with the Buddhists. But this view is no longer tenable after the publication of the Jatak stories which clearly reveal the fact that so far from Buddhism being the original source of folk-tales, the bulk of those appearing in the Jatak are pre-Buddhistic and are merely adaptations of Indian tales. Dr. Hertol who has edited and translated Tantrakhyayika, an earlier form of Panchatantra, has proved that the work was purely Brahmanic and without any Buddhist features. Owing to the close resemblance of beast fables in Panchatantra to those of Aesop, Benfey is of opinion that the former had the origin in the latter and that this work could not have been composed earlier than 200 B.C. But in the Jatak stories we now possess evidence for putting the existence of such fables in India much earlier. On several Buddhist Stupas in India such as those at Sanchi, Barhut &c. are carved representations of scenes in some of the Jatak tales and fables. The earliest and most important of these monuments is the Stupa of Barhut—a village 120 miles south-west of Allahabad. Carved in relief on the railings are a number of scenes of Jatak tales and fables with their titles. Twenty-eight have been identified several so-called Aesopic fables being among them. The date of the Stupa is put on epigraphical grounds between 250 and 200 B.C. Hence we can assert the existence of Jatak tales as early as Fourth century B.C., while the tales and fables which Buddhism adopted must be much older.

A Hundred Years of Indian Literature

Amaranatha Jha in the course of his brief review of a hundred years of Indian literature in *The Twentieth Century* observes :

If in the year 1837 an Indian had been asked who the leading writers in Indian history were whose works deserved to be studied, the answer would inevitably have been a reference to the prominent Sanskrit men of letters. The major portion of the literate population still read Sanskrit; those connected with the State in administrative posts read Persian also. But it would not have occurred to any one to mention Sur Das or Tulsi Das or Vidyapati or Chandidas or Wali or Mir.

Today, except among professed scholars, Sanskrit and Persian have been almost completely supplanted by the vernaculars. Until quite recently, our Universities insisted on a certain amount of knowledge of a classical language on the part of all students in the Arts Faculty. The forces of utilitarian barbarism, however, have not only made this unnecessary, but a knowledge of the classics is now a decided handicap, and in every possible way their study is being discouraged. For this sad state the credit or discredit goes to two circumstances—the growth of faith in the miraculous power of scientific knowledge and the claims of the vernaculars to occupy a prominent place in every scheme of higher education.

Whereas Hindi, Urdu and Bengali were spoken and written by large numbers a hundred years ago, they were not considered to be serious rivals to Sanskrit or Persian. Vernacular poetry was written mostly for the edification and moral uplift of the illiterate masses; ancient legends, religious truths, devotional songs—these were the main themes and forms of vernacular literature. Here and there a semi-lettered person might celebrate in rude verse a famine or a battle, but for the most part the vernaculars occupied a position of insignificance and subordination.

To the study of English, to the movements for religious reform, to the growth of national consciousness and to a rising political sense must be traced the remarkable development of the vernacular literatures of India. Except the rich flowering of the German literary genius during the period dominated by Goethe, I am not aware of any other phase in literary history which can compare with the wonderful progress achieved by the vernaculars during this short period. Vernacular prose in special is the product solely of this age. Vernacular fiction too owes its origin to this period; to this period

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing also the short story, the essay, criticism, history the other branches of literature. Much of vernacular —that portion at least which is most admired by present generation—was also produced during this

The novels of Bankim Chatterji, Romesh Dutt, Rabindranath Tagore, Sarat Chatterji, the short stories Tagore and Naresh Sen-Gupta; the poetry of Michael Madhusudan Dutt, Nabin Sen, Rabindranath, Atul Prasad Chittaranjan Das, Nazrul Islam; the dramas of L. Roy, Girish Ghose, Amritalal Bose, in Bengali; the ry of Ghalib, Hali, Iqbal, Chakbast, Akbar; the ns of Ruswa and Sarshar; the essays of Azad and the journalistic work represented by the 'Oudh ch,' the 'Zamana,' the 'Nigar,' and other magazines; verse-experiments made during recent years—in Urdu; poetry of Harischandra, Ayodhyasingh, Sumitranandan, Maithilisaran and the younger writers; the novels Premchand and Bhagwati Charan; the short stories of rshan and Kaushik; the essays of Mahabir Prasad vedi; the critical writings of the Misra Brothers, ymsundar Das, Padmasinha Sharma—all these bear stamp of the circumstances I have mentioned above. ut English education and the growth of a spirit of ionalism these literatures would have been different. y might have been better or worse; they could not been what they are.

A Satirist's Apologia

Miss Stella Gibbons is the authoress of *Cold mfort, Bassett, Miss Linsey and Pa.* The ar satiric vein that runs through her writings d a sincere love for her fellowmen make her le and stories lively and tender. The *Satirist's ologia* in *The Aryan Path* unveils the losophy of Miss Gibbons :

This article, which must deal with ideas, will sound essently simple, though it does not deal with simple es. Yet I feel that life is simpler than we dare to ieve. It has the complex simplicity of a raindrop. The G. K. Chesterton, one of my heroes, was a champion this theory, though he did not express his belief in plicity in a simple manner—except in his poetry. say that life is simpler than we dare to believe sounds e remark of a fool, and therefore it takes courage ay it; no one enjoys being thought a shallow optimist. I do say it, because I believe it, and in this article want to say what I believe.

When I was a very young woman I found Pantheism mpletely satisfying. I can say, with truth, that I ow God. Now He is no longer there, and only the ing for Him is left. I believe in Him, but I cannot his presence.

I believe that I can no longer feel God's presence ause I am so flinchingly conscious, day and night, essly, of the sufferings, in this world, of the innocent. This is perhaps the most common, foolish and oldest son for failing to find God, but I cannot, because of deny that it is my reason. It would be more esting if I had some *chic* and entirely original son for my failure to feel God, but I am trying not be *chic* and original, but to tell the truth, which is a ult task.

So far as I am concerned, the sufferings of innocence the one blot upon God's scheme. I accept pain, ath, and the unbroken sleep in darkness which I ve that death is, but the sufferings of innocence I not accept. Like millions before me, I can only say God is Inscrutable.

Man's folly affects different people in different ways. It makes some people want to weep, others to pray; some would like to see every one psycho-analyzed at the age of three, others would like to see large numbers of persons put against walls and shot. Some want the foolish and the wicked to be treated as though they were ill; some think that if every one had enough to eat, all vice and folly would cease; others think that if we had a world ruled by benevolent tyrants, a Dictator of the State, the fools and the wicked could be dragooned into good behaviour.

But the satirist, who is different as one type can be from another to the cynic, thinks that the best way to deal with wicked fools is by laughing angrily at them, in a kind of white-heat of common sense, and that is what he does. A great satirist like Pope or Swift hates humanity because it falls so far short of what it might be; a minor satirist like myself gets impatient with humanity, but cannot help loving it, all the same, because, in the grotesque glory of these creatures, each exulting in its own wormishness, I see the hand of God who made them, and who am I that I should hate His creatures? Two sayings, like themes of music, run through all my writing and thinking. One is the rueful, gleeful cry of Puck—"*Lord! what fools these mortals be!*" The other is the grave Eastern saying, solemn as the muezzin's cry—

Praist be to Allah for the diversity of His Creatures.

Because I love humanity, I only want to knock it with the flat of my sword, not, as Swift did, to sweep its head off. Because I know how strong my love for my fellow creatures is, I get very angry when reviewers call me "cruel"—as though the only way in which love could be shown was through a solemn sloppiness, a "divine compassion" from which the person who feels it gets a number-one sized kick and the person for whom it is felt gets no kick at all, but goes away feeling that they want to behave worse than ever.

The Writer in a Changing World

We reproduce from *The New Outlook* portions of an address delivered by Upton Sinclair at the Western Writers' Congress held in San Francisco :

I have been asked to talk about the writers in a changing world. Well, the world never has changed so fast as it is changing now. It is changing by a series of explosions, and each one is very disturbing and unsettling to a writer. It is not only that the markets are interfered with, and the publishers are changed—the whole order of march is different.

I am reading Joseph Freeman's autobiography, *An American Testament*, a very interesting and enlightening book: He discusses the vexing problem of art *versus* propaganda, about which, as you know, I have written a four hundred-page book: *Mammonart*. He has endorsed the thesis of my book, that art is what you are used to, and propaganda is anything new and disturbing.

You smile, as people always do, when that proposition is put before them; but take it seriously for a moment. You are a writer, writing a dialogue between two characters and it is a literal fact that if they are discussing things the reader takes for granted, it may be art. But if they are discussing things that are new and disturbing, immediately the reader's suspicions are aroused; he is not sure any such characters ever existed and he thinks the writer has invented them to make him believe as the writer wants him to believe.

Freeman points out the difference between being a writer in the Soviet Union and in the United States. All the things which they put into their plays and novels,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which they take for granted, we call 'propaganda' in the United States. All the characters in my novels discuss social problems; so in the United States I am a 'journalist,' while in the Soviet Union I am a great novelist.

I think that conversations about social justice are very much needed in novels and dramas in the United States. I go on writing them, but cannot get many to read the novels—and nobody will produce the dramas. I have written a dozen plays and had them produced by workers' playhouses in various countries, but never a Broadway production, no commercial theatre except two small stock companies, where the manager took a risk—and one went into bankruptcy soon after! The only time I ever had a motion picture produced was when I wrote a novel that did not deal with social justice—that was *The Wet Parade*, and Metro-Goldwyn-Mayer made a beautiful picture out of it. Tomorrow, if I were willing to write a novel which was not 'socialistic,' I might be able to pay all my debts.

But if you write a motion picture story in which the characters strive under rules of the profit system—in which the hero succeeds and marries the boss' daughter—there will be no 'propaganda' about that. If you have imagination and humour and a sense of drama, you can sell that for a good price; it is what they call an 'original' story! But if your hero comes into conflict with the profit system, and fails to make money, and if the boss' daughter plays with him and turns him down and humiliates him—all of which can happen, as you may know from personal experience—then that is 'propaganda,' and there you have it plain and flat.

Of course, that means a very serious handicap to all of us writers, because we need food, shelter, and clothing, and how to get them is a perpetual problem with us, as it is for all other workers of the world. Competition in the writing job is ferocious.

Karl Pearson

Professor Karl Pearson leaves behind him a school endowed with his gifts and inspiration. Probably the majority of the leading teachers and investigators in the field of statistics in Great Britain and America have been his pupils. *The Mysore Economic Journal* publishes the following communication by the Secretariat of the League of Red Cross Societies:

The sudden death of Professor Karl Pearson in his 80th year has reminded those who survive him that, as one of his biographers has truly said of him, "No Englishman of science of the last fifty years has more profoundly influenced the thought of his time." His influence was so revolutionary that he was attacked on all sides. Biologists resented the application of mathematical methods to their subject, doctors resented his trenchant attacks on their neglect of statistical methods, and philanthropists objected to him because of his excessive scorn of environmental betterment.

Yet in the end his influence on all, doctors in particular, was almost wholly good. They have learnt that when things can be measured and counted they should be measured and counted, and that even in medical science things can be measured and counted, much more often than we used to think.

Karl Pearson, the son of William Pearson, barrister and K.C., was educated at University College School and at King's College, Cambridge. In 1879, he took a first-class in honours in mathematics. Then he studied abroad in Heidelberg and Berlin. For a time, he studied law in London where he was called to the Bar, but he soon returned to his scientific studies. In 1885, he was appointed Professor of Applied Mathematics at University College, London. Here he settled down for the rest of his life. The publication by Pearson in the early nineties of his *Grammar of Science* brought him world-wide fame.

The main idea of that revolutionary book is that we ought to discard the usual notion of cause and effect and replace it by the more scientific conception of correlation.

When two phenomena appear simultaneously or successively, they may be independent of each other, or one may have acted on the other, or they may both depend on a third factor. The only way to express this scientifically is to say that a correlation exists between these two phenomena. Pearson taught us to calculate this correlation, and by doing so introduced in science a most valuable new method, which has been used widely if not always wisely. When he opened the home campaign, he had to face the fact that statistical methods were almost unknown in the medical profession. The statistical methods in use some 40 years ago were primitive and Pearson found little sympathy among brother mathematicians with his zeal to make mathematical methods available to those who had not been mathematically trained. He found even less readiness among doctors to welcome mathematical methods.

By sheer force of personality and intellect Pearson won his battle almost single-handed.

For many years he continued to apply mathematical methods to the study of biological problems, and to teach applied mathematics. Only after his appointment in 1911 to the Chair of Eugenics endowed under Galton's will was Pearson able to devote himself wholly to his favourite studies. He plunged into them with the fervour of a zealot and the combativeness of a gladiator. Gifted with a magnificent physique and with the finely cut features of the typical Greek athlete, he possessed an arresting personality.

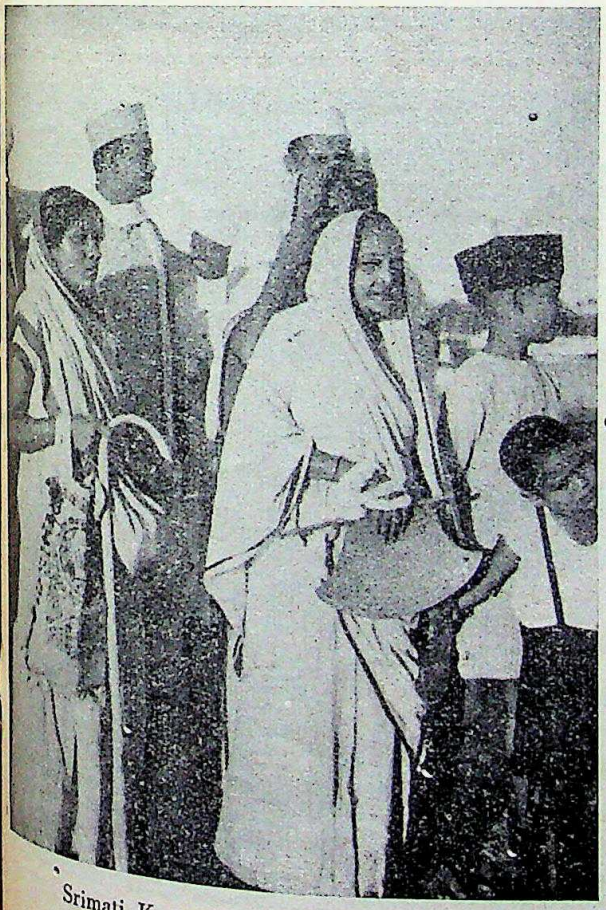
In addition to *The Grammar of Science*, Pearson contributed a brilliantly written biography of his revered predecessor, Francis Galton (*Life and Letters of Francis Galton*). He also wrote several volumes of essays whose literary quality was on a par with their scientific value.

No young man came under his influence without realizing the truth of Helmholz's remark that contact with a great investigator alters one's whole scale of values.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mahatma Gandhi delivering the inaugural address to the All-India Hindi Sahitya Sammelan, Madras



Srimati Kasturiblai Gandhi arriving

Mahatma Gandhi and other leader at the Sammelan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Anti-constitution, demonstration at Chowpatti, Bombay, on April 1.
Mr. K. F. Nariman is seen speaking

An Afridi turning out rifles with the aid of simple and crude tools [Courtesy : *Asia*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Notes

Two Kinds of Constitutions

The word constitution means the fundamental organic law or principles of government of a nation, state, society, or other organized body of men, embodied in written documents, or implied in the institutions or customs of the country or society. It also means a written instrument embodying such organic law, and laying down fundamental rules and principles for the conduct of affairs. Applied to countries or states, constitutions may be generally spoken of as being of two kinds. The British constitution and the United States constitution may be taken as typifying the two. The British constitution belongs to what are called customary, or unwritten, constitutions and any part of it may be modified by an ordinary act of Parliament. Parts may be, as many of them have been, modified, changed, or amplified by the growth of conventions. The constitution of the United States of America belongs to what are often called rigid constitutions, all parts of which are written, none being customary. The United States constitution cannot be modified in its express terms, except through such processes as the constitution itself ordains. Gradual and essentially unconscious changes take place in the effect given to both customary and written constitutions through the development of the law by the judiciary.

The above is mainly a dictionary description of constitutions.

Though the constitution of India belongs to the class of written constitutions, it may be considered unique or *sui generis*, and that for various reasons. It has been made, not by the people of India, but by an alien people, and has been imposed on the former by the latter. The Britishers want to enforce it, though the people of India have all along condemned it and declared it to be unacceptable, and though the recent general elections in the provinces as a whole have resulted in a victory for the Congress, which is the largest and best organized representative political body in the country. It is true that some Indians were invited by the British Government, not elected by the people of India, to take part in the deliberations preparatory to the drawing up of the constitution, but every proposal or suggestion made by even the most moderate and "loyal" among these Indian nominees of the British Government was turned down by the framers of the Constitution Act, none being embodied therein.

A distinguishing feature of this unique constitution is that it pretends to give autonomy to the people of India, but gives autonomy, not to the people's representatives, but to the Secretary of State for India in London, the Governor-General of India and the provincial Governors in varying measures. The people's representatives have not been given final powers in any thing. The Governor-General and the Governors are said to be servants of the British Crown. This constitution is different from all other constitutions that are or have ever been in this that under it these servants possess greater powers than their master. The British King cannot by himself make any laws for Great Britain and Northern Ireland or for the self-governing Dominions or other colonies. It may be argued that the inhabitants of these countries being free peoples, the British King cannot behave like a despot, with regard to them. The people of India are, however, a subject people, and the British King having been made their emperor by the British Parliament, that legislative body might have given that monarch the power to make laws for India unaided and unchecked by anybody else. But he does not possess any such power. But his servants, the Governor-General of India and the provincial Governors, can individually make laws unaided or unhindered by Ministers or Members of Legislative bodies.

Another distinguishing feature of the Indian Constitution is that it does not recognize the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

existence of any Indian nation or people—it recognises only sex groups, racial groups, religious groups, caste groups, occupational economic groups and academic groups. It is anti-national and undemocratic. It recognises and safeguards vested interests—particularly the vested interests of Britishers, and of Muhammadans as their cat's-paws.

There is no constitution in the world which does not make the promotion of the economic interests of the country or state whose affairs it regulates its sole or exclusive or at any rate its primary concern. The Indian constitution is unique in this respect that its primary concern is to safeguard British interests, and Indian interests can be suffered to be promoted only if thereby British interests can also be promoted or if thereby British interests are not injured or adversely affected. Any attempt to promote Indian interests without duly safeguarding British interests has been given the opprobrious name of 'discrimination'!

All this is a repetition of what has been said again and again. Other details need not be repeated. It is necessary only to add that in the central and the provincial parts of the constitution, the power of the purse belongs to the Governor-General and the provincial Governors. The greater part of the revenues is non-votable, and even what is votable is practically under the control of the Governor-General or the Governors.

Modification of Constitutions

Any part of the British constitution, which is a customary or unwritten constitution, may be modified by an ordinary act of the British Parliament. Any part of the United States constitution, which is a written constitution, can be modified in its express terms through such processes as that constitution itself ordains.

The Indian constitution is unique in this respect that it cannot be modified by the Indian Central and provincial legislatures. It can be modified only by a foreign legislature, namely, the British Parliament.

It has been stated in the previous note that gradual, and essentially unconscious changes take place in the effect given to both customary and written constitutions through the development of the law by the judiciary. Whether this will be the case or not with the Indian constitution cannot be predicted now. The statement of Sir B. L. Mitter, the Government of India's Advocate-General, on the subject of the functions of the Federal Court, does not throw light on the subject.

Conventions and Constitutions

The British constitution being customary and unwritten, the growth of conventions has played a greater part in its development than in that of written constitutions. In the drawing up of new constitutions, it is statesmanlike and wise to embody in written constitutions the good conventions in unwritten ones which have been the result of development through centuries. Much time and struggle are saved thereby. In all spheres of human activity men avail themselves of the results of previous experience either in their own country or abroad. Hence in the Government of India Act of 1935, useful British conventions should have been embodied in some sections or other. Theoretically it may no doubt be said, as British bureaucrats or autocrats are wont to say, that just as conventions grew up in Britain, so they may and should grow up in India. But there is no reason why India should take as many centuries to develop these conventions as Britain took. In exploiting India's natural resources neither Britishers nor Indians use machinery of a bygone age, but go in for the latest inventions. There nobody swears by the process of evolution. But in the sphere of government, we Indians alone must evolve through centuries! Many comparatively recent constitutions have been framed in various countries in which both the written and the unwritten customary and conventional parts of previous constitutions which were considered suitable have been embodied in sections thereof. India also would have done so, if she had been in a position to act according to her will. But with regard to many a good feature of the British constitution which India would like to have in hers, she is told to evolve conventions!

It has to be noted that it is easier for a convention to grow up in Britain than in India. Britishers are a free people who can voice their opinions freely. They have freedom of speech and association and a free press. Hence public opinion there is strong. They are a literate people, and hence the volume of public opinion there is large. In Britain the legislature, the executive and the judiciary have to consider only the interests and welfare of Britain in determining whether a particular convention would be beneficial and useful or otherwise. In India, on the contrary, the people are neither free, nor

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...rate. There is no freedom of speech, free-...m of association and freedom of the press. ...ce public opinion is neither strong nor appre-...bly large in volume. That stands in the ...y of the growth of useful and beneficial con-...tions. Moreover, those in India (not *of* ...dia!) who have the power to allow or not to ...w the growth of a particular convention, ...st always consider whether the convention ...question will, directly or indirectly, make for ...e perpetuation or prolongation of British ...minance in India. And a convention agreed ...n at one time may not be quite safe in their ...nds, if it be found to clash with British ...rests.

The worst of it is this that, if Indians are ever to depend upon outsiders for broadening ...bases of their freedom by means of conven-...s to be agreed upon by the latter, that can-...t but make the chances of the attainment of ...dom precarious and the whole process ...remely humiliating.

Perhaps the idea of the growth of conven-...s appeals to British autocrats and bureau-...ts for the very reason that it leaves Indians ...their mercy.

...hose Autonomy ?

The current number of *The Asiatic Review*, ...ch is a quarterly, contains two articles in ...titles of which the blessed word 'autonomy' ...urs. The one on "South India on the eve ...autonomy" is by Diwan Bahadur Sir A. ...maswami Mudaliar, Member of the Indian ...ncil, and the other, on "India on the eve ...autonomy," is by Mr. John Coatman. It is ...our object to discuss the contents of either. ...one but a Britisher or one who has been or ...ires to be favoured by Britishers can speak ...the imposed constitution of India as having ...ferred autonomy on the whole or any part ...the country. As we have shown repeatedly ...previous issues, as also to some extent in the ...note in this issue, the autonomy which the ...vernment of India Act of 1935 contemplates ...not the autonomy of the people or their re-...sentatives, but the autonomy of the rulers. ...se, therefore, who believe or profess to be-...ve that the new constitution has conferred ...tonomy on India, only deceive themselves and, ...sciously or unconsciously seek to deceive ...ers also.

...ain Quest for Security and Peace

The Month, an English magazine pub-...ed by Longmans, Green & Co., Ltd., writes ...torially :

The impartial observer regarding things in their only true light cannot fail to note how each great Power professes its entire blamelessness, now and in the past, whilst complaining of the injustice, in act or design, of this or that rival. Has a nation ever owned itself to have been in the wrong? Can such an emotion as repentance for past misdeeds ever enter into a corporate consciousness? Even the effort is rarely made. National histories are often but one long boast that "we are not as other men," whilst leaders of public opinion must continue to flatter those on whose votes depends their tenure of office. The result is that sacrifice and compromise which are of the essence of human agreements seldom figure in diplomatic talks. This time last year the chancelleries of Europe were buzzing with "Peace Plans," and we believe that peace *pourparlers* are still going on in their usual leisurely fashion. But the only visible international activity discernible is a feverish competition in armaments, the ultimate result of which is a greater risk of the very warfare they are meant to prevent, and is meanwhile a terrible burden on national prosperity. It is reckoned that Europe's annual arms-bill has increased threefold in the last four years: £1,000,000,000 in 1932 and £3,000,000,000 today. And the regrettable fact is that the Government, calling for a loan of £400,000,000, is yet making no effort to implement the modest suggestions of its own Armament Commission and to take the profit-motive, as much as possible, out of the deadly business. It depends so much on the good will of the munition makers that it dare not offend them and is seemingly content to carry through its rearmament programme very largely on their conditions.

Militarism in the Cradle

The same paper writes :

Instead of the coming generation being sedulously taught the one lesson of 1914-1918, *viz.*, that civilization cannot afford another war, and that therefore cultural progress demands the cultivation of peace, in three great States the idea that warfare is not a regrettable relic of barbarism but something noble and elevating and practically inevitable is being impressed upon the minds of the young, as soon as ever they become impressionable. Russia the other day decreed the militarization of children from the age of eight, Italy has already gone one step worse by drilling babies of six, whilst Nazi Germany is so far content with sweeping children of ten into her war-machine. What hope can there be for the future of peace while this marked relapse into savagery has been made by powerful States a national ideal.

Foreign Help for Frontier Tribesmen

In the fight that has been going on in Waziristan it is not improbable that those who are fighting the forces sent against them by the British Government are receiving help from abroad. The following paragraph from *The Hindu Outlook* of Delhi would seem to support such a conjecture :

A reliable Frontier Hindu from Peshawar writes : The Ex-King Ammanullah's Agents are helping the Frontier Tribesmen in their revolt against the British Government. The situation on the Frontier is expected to assume the nature of the Spanish trouble. The mysterious hand of adventurous nations like Italians, Germans and Russians is becoming visible on the N.-W. F. of India. Some of the young men of these nations are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reported to have established their firms in the cities of Afghanistan, and the tribesmen, instead of looking to India for food supply, ammunitions and sinews of war, are fetching all these things from Afghanistan side. It is not only the Indian Muslims who are feeling for their coreligionists on the N.-W. Frontier of India, but the Muslims of Afghanistan, Persia and other Muslim countries also who are doing business in India are of opinion that, in the event of any international conference being convened, the Muslim powers like Afghanistan, Turkey, Persia, etc., are bound to bring to the front the question of the North-West Frontier of India.

Seth Jugal Kishore Birla's Donation for Chinese Hall

Seth Jugal Kishore Birla, who is ever ready to encourage all endeavours to promote genuine Indian culture in India and abroad, has given Rs. 5,000 for the Chinese Hall at Santiniketan. It is stated in Rabindranath Tagore's detailed biography in Bengali by Prabhat Kumar Mukhopadhyaya, which is indispensable for a knowledge of the poet's life and works, that Seth Jugal Kishore gave Rs. 10,000 for the expenses of some of the poet's companions in his travels in China and another ten thousand for a similar purpose when he went to see Java, Bali and other parts of Greater India.

Grievances of Hindus in the Nizam's State

The Hindu Outlook writes :

A deputation of the Hindus, headed by Mr. Kashinath Rao Vaidya, waited upon Sir Akbar Hyderi and placed before him the grievances of the Hindus with regard to their representation in the Hyderabad State services.

The deputationists submitted a lengthy memorial reiterating the disabilities of the Hindus in Hyderabad State and requesting that at least fifty per cent of services of all grades under the Government, especially in the Judiciary, should be allotted to the Hindus, and that a scheme should be drawn up so that the proportion may be reached within the next few years.

The deputationists also pointed out that in the Judiciary of the State, while there were 173 Muslims, the number of Hindus was only 17.

Sir Akbar Hyderi gave a patient hearing and, it is understood, assured the deputationists that the State Government would try to give, within three years, the Hindu population of the State their due share in the public services. It is further understood that a communique giving the policy of the State in this respect will be issued within a short time.

Indian Mussalmans insist upon having at least as large a proportion of the appointments in the public services as their numerical strength, not their educational standing, would entitle them to, as they think. Now, in Hyderabad, out of a total population of 14,436,148, the number of Hindus is 9,699,615. And the Hindus in India are not less educated than the Mussalmans. So the Hindus in Hyderabad ought not to be discriminated against in the public services as they have hitherto been.

Another serious grievance of the Hindus there is cultural. In Hyderabad State those whose mother-tongue is Telugu number 6,972,533, those whose mother-tongue is Marathi number 3,786,639, and those whose mother-tongue is Western Hindi or Urdu is 1,573,630. But the medium of instruction and examination in the Osmania University, the State University of Hyderabad, is Urdu. Neither Telugu nor Marathi receives any encouragement in the University. And in secondary and primary education, too, they do not receive their due share of encouragement. And all this in spite of the fact that Telugu and Marathi are languages with a rich ancient and modern literature.

Child Marriage Restraint Act in French India

We in Bengal know that some self-styled Sanatanist Hindus get their sons and daughters below the ages of 18 and 14 respectively married at French Chandernagore and thus evade the Child Marriage Restraint Act, popularly known as the Sarda Act. Such evasion is practised in South India also. This will not be easy now, as the following paragraph from *The Guardian* would show :

The French authorities in India deserve the gratitude of British India for their help in endorsing the Child Marraige Restraint Act. It may be recalled that at the opening of the extraordinary Session of the French India Legislative Assembly, M. Crocicchia, the Governor, in the opening speech, made mention of a proposal to fix the marriageable age limit for boys and girls in French India. This was to put an end to the celebration of a number of child-marriages in the French Settlements in India, especially in Yanam, by British Indian residents who evaded the penalties of the Sarda Act in force in British India. More than a hundred such marriages have been celebrated annually in French India since the Sarda Act came into force. The matter was the subject of correspondence between the Government of Madras and the French Indian Government.

Without much discussion, 18 and 14 were laid down as the marriageable ages of boys and girls respectively in French India, during the recent sessions of the Assembly held at Pondicherry. The law is based on the legislation in British India.

Royal Message on the First of April

The following has appeared in *The Gazette of India* Extraordinary, dated New Delhi, April 1, 1937.

No. 1.—The following is His Majesty the King Emperor's message to India to be published on 1st April, 1937 :—

"Today the first part of those constitutional reforms upon which Indians and British alike have bestowed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

so much thought and work comes to me. I cannot let the day pass without assuring my Indian subjects that my thoughts and good wishes are with them on this occasion.

A new chapter is thus opening and it is my fervent hope and prayer that opportunities now available to them will be used wisely and generously for lasting benefit of all my Indian people. GEORGE R. I."

J. G. LAITHWAITE,
Secretary to the Governor-General.

This formal message is a child of the British Ministry. It is known to the British cabinet that nothing in the Government of India Act of 1935 is the brain-work and handiwork of Indians. Therefore no part of the 'constitutional reforms' embodied in that Act stands to the credit or discredit of Indians.

Bombay Ministry's Programme

A statement has been published in the press containing the outlines of the programme of the Bombay ministry, of which the following are the main items :

(1) Release of political prisoners and detenus.
(2) Free compulsory primary education all over the presidency.
(3) Remission of assessment in proportion to fall in the prices of agricultural produce, cultivation of fallow land and relief of indebtedness.
(4) Extension of the co-operative movement.
(5) Road development.
(6) Improvement in irrigation.
(7) Gradual prohibition.
(8) Relief to industrial and other labourers, maintaining of industrial peace, growth of industry, healthy Trade Union movement, mitigation of unemployment.
(9) Solution of housing problems in big cities and other municipal areas.

Similarly, Mr. A. K. Fazlal Huq, Chief Minister in Bengal, has promised to introduce free and compulsory universal elementary education.

No good work that anybody may do can be unacceptable. But promise is not performance.

It should be borne in mind that all these promises are due, indirectly, to the influence of Congress and other nationalist organizations, and that the materialization of such promises would depend upon the good graces of the provincial governors. This is not autonomy. When the representatives of the people can carry out the mandates of the people for their welfare without any outsider having the power to say no, that will be autonomy.

The Anti-"Phooka" Agitation

Recently several meetings have been held in Calcutta for enforcing and stiffening the law against the practice of the "Phooka" process in milking. We accord our whole-hearted support to this movement. "Phooka" means blowing. The actual process is unnatural, revolting and painful to the she-buffaloes and cows operated upon. It is obscene. But in order to make public its revolting character we are constrained to print the following extract from the speech of Mrs. F. Stanley, secretary and superintendent, Calcutta Society for the Prevention of Cruelty to Animals, which appeared in the proceedings of that society's first general meeting of 1935.

"The subject is frequently mentioned but I doubt if any member present has any realization of what it means. Heavy penalties are laid down for the punishment of offenders when caught. The Calcutta Society employs four plain clothes officers for the detection of the offence. I have always been told that evidence is greatly exaggerated, and the process, which is the result of superstition, is not in many cases serious. Through the courtesy of an Indian gentleman, I was quite recently given an opportunity of seeing for myself what 'Phooka" really means, and at the risk of shocking you all, I am going to tell you exactly what I saw. As you know, the Phooka process of milking is resorted to when the lactation period of a cow or she-buffalo is coming to an end, with the idea that the flow of milk can be stimulated for a further period. It was a she-buffalo I saw being operated upon. I was taken to a house where the lower windows at the back looked right into a very large cowshed, having its frontage in another street. The animal in question was in a secluded place at the back of the shed, not visible from the road, but immediately under the window at which I was stationed, with the wooden shutters closed, allowing just a small space through which I could see clearly without being seen. The she-buffalo was first tied firmly to posts by all four feet, one or two men holding her while this was done. The milkman then seized the animal's tail by the hairy end, and with the greatest possible violence, thrust this, together with his hand and arm up to the shoulder, inside the vagina of the animal. By the movements of the man's arm, one could see that he was inserting the hairy portion of the tail right inside the uterus. The animal was obviously in agony, coughing and groaning. Having held the tail in this position for a few minutes, the man withdrew his arm, leaving the tail fixed inside the animal for the whole length. After very casually dipping his hand in a tub of water, he then began to milk the buffalo-cow. Having seen enough and feeling physically sick with the sight, I left the place, and our officers fetched a posse of police to help them raid the shed and arrest the offenders. I gave evidence at the hearing in Court, and I am glad to say the Magistrate convicted, sentencing the culprits to a fine of Rs. 50 each and six weeks' rigorous imprisonment.

"Now this torture is going on in every cow-shed throughout the length and breadth of India, and I want to make a very urgent appeal to all Societies to take active measures to detect and secure punishment for this hideous offence. Not only are the animals tortured by this practice, but the result is that after months of this treatment, the cow is rendered sterile and is then sold to a butcher. In this way good milch cattle are being ruined and destroyed to the very great detriment of the breed throughout the country.

"The method I have described is used on the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

buffaloes only. For cows, a wooden pipe is used which is forced into the uterus and is then blown into till the uterus is distended to its utmost capacity, causing the same symptoms of agony and distress as those I have described."

"Phooka" ought to be put down without the least delay. The fact that it is unnatural, revolting and painful to the animals ought to be sufficient justification for taking vigorous action against those who practise it. There are additional sanitary, hygienic and economic reasons. The milk obtained by this unnatural process cannot but be unwholesome. And it leads to the sterilization and slaughter of large numbers of good milch cattle.

It must not be supposed that the evil is confined to Bengal. It exists elsewhere, too. And therefore, it is a fit subject for both provincial and All-India legislation. There ought to be a publicity campaign through the medium of the vernaculars of the regions where the evil exists.

Creation of Portfolio of Communications

The following *Communiqué* has been issued:

> The Government of India announced their acceptance of the principle that the various branches of activity in the Central Government relating to communications be combined to form a single portfolio of Communications. The Governor-General has now decided to effect a re-distribution of the portfolios for this purpose.
>
> Minor details of distribution and consequent departmental arrangements are now under consideration but the main features of the re-distribution will be as follows:—
>
> The portfolio of Communications, which it is intended to assign to Sir Thomas Stewart, will include Railways, Posts and Telegraphs, Aviation, Roads, Broadcasting and Ports, and possibly some other cognate subjects.
>
> The Industries and Labour portfolio, comprising a majority of the subjects dealt with in the Industries and Labour Department, with practically all the subjects, other than Ports, now coming under the Commerce Department, will be designated as the portfolio of Commerce and Labour and assigned to Sir Mohammad Zafrullah Khan.
>
> The changes will necessitate considerable re-adjustments of staff, office accommodation, etc., and will come into effect when the Government of India move in autumn next from Simla to New Delhi.

Division of labour is necessary. But was it necessary to create another highly paid job, with minor subsidiary jobs? For a poor country like India, the administration was already too costly, and with the introduction of the 'reforms,' it is being made more expensive still.

There is another thing to be said in relation to the creation of the new portfolio. Commerce and Industry cannot be promoted without facilities of communication. And it is superfluous to add that Labour cannot do without commerce and industry and commerce and industry cannot do without Labour. So commerce, industry, labour, and Communications are interrelated. If Communications, and Commerce and Industry are placed under the charge of independent authorities, the man in charge of Communications (that is, of Railways, Posts and Telegraphs, Aviation, Roads, Ports, and Broadcasting) can so work his department as to help or hinder the work of the department of commerce and industry. The work of the department of Commerce and Industry should be to promote the commercial and industrial activities of Indians—though we know in actual practice an Indian commerce member has to promote British interests. Similarly the department of communications ought to be administered in Indian interests—though it may be safely assumed that it will be worked primarily in British interests.

The placing of an Indian man in charge of the Commerce and Industries department and a British man in charge of the Communications department may have this inner significance that, if the Indian man be a bit of a patriot at heart, he will be indirectly controlled by the British man. For the Indian man cannot adequately encourage his countrymen's commercial and industrial enterprises without the cordial co-operation of the British man in charge of communications. And it would be always practicable for the British man to thwart the Indian man. But the division of work has been so cleverly made that the Indian man can scarcely thwart the British man.

It would be a temporary and precarious palliative if both the high officers were Indians and patriotic, too. But the real and radical remedy lies in the attainment of full Swaraj.

An Indian Professor to Attend International Congresses

LUCKNOW, APRIL 15.

Dr. Radha Kamal Mukerjee, Professor of Economics and Sociology, Lucknow University, is leaving for Europe today being invited to attend the International Congress of Population, the International Conference of the Social Sciences and the International Congress of Sociology at Paris.

The University of Cambridge has also invited him to deliver lectures on some aspects of population theory in May, and he is also giving lectures at the Institute of Sociology, London.

Dr. Radha Kamal has also received invitations from the University of Amsterdam, Berlin, Rome, Geneva and other centres, and several universities in the U. S. A. where he is participating in the Summer School programme.

The first volume of the symposium on Economic Problems of Modern India, which comprises contributions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

about a dozen distinguished economists and officials, which he is editing is expected to be published long from London.

Dr. Radha Kamal Mukerjee is the first Indian to be erred this honour. He sails from Bombay on Saturday 17.—*A. P. I.*

hy the Philanthropic British Won't ave India

Mr. Edwyn Bevan writes in *The Times* of ndon:

LONDON, APRIL 17.

"Anyone who knows the present temper of the British ple and who considers the actions of our country in recent years knows that it is quite absurd to suppose, Mr. Gandhi still seems to suppose, that our people unwilling to relinquish control to another people y for the pleasure or price of exercising dominion. have withdrawn from Egypt. We withdrew from Irak hastily, it has been proved, since the withdrawl has followed by the massacre of the Assyrians to whom were under an obligation.

"It is quite true that our people are not willing to draw at once from India. That is not because ans are inferior in character, intelligence or culture the Egyptians or Mesopotamians, far from it, but ause no country aspiring to be a single country is so ded by antagonisms of race, creed and caste as ia."—*Reuter.*

It is not our intention just now to investi- e the causes or degree of Britain's "with- wal" from Egypt or Iraq. Mr. Bevan says t it is absurd to suppose that the British ple are unwilling to relinquish control over ia simply for the pleasure or price of exercis- dominion. Let us leave aside "the pleasure," ch may be an elusive subjective condition. us consider the "price" obtained by inion. Do not Britishers get from India e sums in the shape of salaries, allowances, sions, etc.? Are they willing to forgo these? t they make huge profits by trading in with India and from their concessions in ia and what are practically their monopolies? not imperial preference by means of the awa Pact and similar devices a means adopted safeguard these profits? Is not the chapter on rimination in the Constitution Act meant safeguard Britishers' huge commercial, indus- l and professional profiteering in India? not the best paid civil and military jobs serves for Britishers? Does not British ship- s make huge profits by carrying goods and ngers to and from India? And is not that reason why every effort has been made all g to prevent Indian ships having a foot- even in coastal traffic, which is a national opoly in a good many progressive countries? Mr. Bevan honestly say that all the erial advantages mentioned above are not a reason for Britain's keeping control over India?

Did not Britain acquire her vast empire largely by using Indian money and India's man-power, and is not the possession of India still indispensably necessary for maintaining Britain's position among nations?

Mr. Bevan says Britain does not leave India because India is divided by antagonisms of race, creed and caste. If Britain were really philanthropic, as Mr. Bevan claims she is, then Britishers would have done their best to root out these antagonisms. We ask Mr. Bevan to point out the provisions in the Government of India Act of 1935 which make for the eradication of any antagonism, real or supposed. There is not a single provision of that kind. Great efforts have been made to keep up and strengthen distinctions of race, creed, caste, language, etc.

It is not necessary to discuss here what antagonisms existed before British rule and what have arisen and grown during the last century and a half.

The Home Member of the Government of India said some time ago that during the last 25 years there have been greater racial and communal dissensions, conflicts and bitterness than ever before. It may be that our cussedness has baffled the best endeavours of the philanthropic British people to stamp out our antagonisms. Why not then give up a hopeless job and leave us to our fate?

Proposed Military College at Aligarh

The director, publicity bureau, Aligarh University, writes:

In a signed article in this week's issue of the Muslim University Gazette, Dr. Ziauddin Ahmad, Vice-Chancellor, has given a comprehensive programme of work that lies before the Muslim University and has indicated the lines on which the work has been done so far under each head. The first place in this programme is that of the establishment of a military college at the Muslim University, for which a scheme has already been drafted and presented to the court of the Muslim University. This scheme, he says, is not a new one and was first contemplated by Nawab Mohsin-ul-Mulk and emphasized later by his successors in office. The changed conditions in the country and *the establishment of the military college by the sister community* has brought the need for it to the fore, and we cannot afford to defer it any longer. This college when established will first train young men on the lines of the Prince of Wales Military College and will later arrange their training for careers in aviation, navigation and other technical military requirements. On the completion of the course, students will be free to join either the military or the police force and, failing both, they may return to usual academic studies for university degrees. The college will be run under expert military officers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

So, Dr. B. S. Moonje can claim credit not only for establishing a military school but also for giving a fillip to Moslem military education!

Political Prisoners

The Bombay ministry have promised to release political prisoners. Bengal's chief minister made a similar promise when he had not yet been elected. These promises may or may not be fulfilled. The provincial ministers may not have the power to do what they have promised to do. But cannot they do an easier thing? Cannot they ensure civilized and humane treatment for political prisoners in jails and detention camps? Cannot they provide the families of the detenus with the bare necessaries of life?

Bengal Civil Liberties Union

The Bengal Civil Liberties Union has been doing much to enlighten the public as to the actual condition of many detenus and their families. Many of the details published by it are harrowing. Funds are urgently needed for carrying on the work of publicity and for giving relief to the families of some of the detenus.

The Bengal ministers can justify their existence by making it unnecessary to a great extent for the Civil Liberties Union to carry on its work.

Poet's Warning to Sind United Party against Acceptance of Office

KARACHI, APRIL 25.

"Office acceptance is only the outward temptation and not the real need, particularly of the Hindus, who must realize that that is not the time for hankering after offices," says the Poet Rabindranath Tagore in a message to Sind just released by the Secretary of the United Party. The message adds: "We are today living under strange circumstances and it is sad that Sind is betraying the country. Sind may have Hindu-Muslim friction, but you must realize you are being duped into the glitter that is being shown to you. Office is the show to entangle us and we must rise above this. The urgency of time requires that we should rise above this, otherwise it will be a betrayal to the country. If we succumbed, every Indian should be aware of the present political situation so that he is not duped into temptation of office and won over. Sind will play into the hands of the powers, inasmuch as every M. L. A. appears to hanker after job. Evidently right people are not there."

Date of Independence for Philippines Advanced

WASHINGTON, MARCH 19.

President Quezon and the United States officials have agreed to the terms of the proposal to advance the date of complete independence of the Philippines from 1946 to 1938-39.

A committee of experts will be appointed to work out the details of revision of the independence programme.—*Reuter.*

There is a famous song by Tagore of which one line runs:

"দিন আগত ঐ, ভারত তবু কই,"

"Yonder is the Day come; yet where is Bharata?"

Bengal's Next Governor

With reference to the appointment of Lord Brabourne, Bombay's present governor, to the governorship of Bengal, *The Indian Social Reformer* writes:

His experience of Bombay will not only be of no use but will be a positive handicap in his new sphere.

Our contemporary then proceeds to point out the differences between Bengal and Bombay:

There are no two provinces which differ more from each other in every respect, social, economic and political than Bombay and Bengal. This difference extends to the temper of the two peoples. The Bengalee is an idealist. He believes in ideas which the average Bombay man despises and is prepared to go any length in seeking expression for his emotions. That is why Bengal has produced the greatest reformers, poets and artists of our time and also the violent revolutionaries, the desperate devotees of the bomb and the pistol, boys and girls who faced certain death or imprisonment with or without trial for long years, with a smile on their faces and flowers in their hair. Bengal has also given British India great legislators and administrators.

A description follows of how the Bombay Governor and his wife have to spend much of their time:

With the separation of Sind and Aden and the early transfer of Western India States to the Central Government, Bombay Presidency is now a shadow of her former proud self. Much of the time and activities of the Governor and his devoted wife are nowadays taken up by catering to the constant stream of tourists. There might have been some justification for adding to the gubernatorial functions that of a glorified inkeeper in the days when Bombay had no hotels. But now it is a kind of unfair competition with private trade for Government House to receive guests who should go to hotels. It is hardly a reason that it affords a few men and their wives the gratification of reading their names in the morning paper as having had the honour of being invited to dine with His Excellency. The nuisance may not be so great in Calcutta as in the Gateway of India.

The Bombay weekly then refers again to Bengal and Bengalis.

Bengal is a greater charge and for a Governor who can sympathise with ideas, a land of great opportunities. Bengalees, too, are highly responsive to gestures, as when they crowded in their thousands round the carriage of the late King George when he ordered his escort to fall back and let the people approach him on the great maidan. And this during the days of the bitter partition agitation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whatever might have been the behaviour of the crowd in those days, "gestures" will not do now.

Our contemporary dwells on Lord Brabourne's personal qualities in the course of the following sentences:

> Lord Brabourne's career in Bombay admitted only of a personal success which he has amply achieved. The financial position of the once wealthy Presidency and Ministers of whom the best thing to say is to say nothing, left him but little scope for constructive statesmanship. In Bengal, too, he has the legacy of five years' resolute rule of Sir John Anderson to liquidate. It is high time that a man with a different training and outlook tried his hand at the task of bringing peace to the province. Lord Brabourne has many of the qualities needed for it, and we have every hope that Bengal wll find in him the pacificator whom she sorely needs.

But though Bengal may not fail to *duly* appreciate the personal qualities of a Governor, these cannot improve the situation. A system of Government and a policy very different from those hitherto prevalent and financial justice to Bengal are indispensably necessary to satisfy this province. "Resolute rule" must fail even in Bengal, however despised this province may be. A "strong" ruler, armed with ample autocratic powers, may be able to crush a generation or even a few generations—though that is doubtful, but ideals and aspirations persist and human babies of the future are sure to imbibe them somehow and, when grown-up, begin inevitably to act under their influence.

Horrors of the Spanish War

The horrors of the Spanish war continue unabated, whole towns being reduced to ruins. Women and children are not spared.

Jute Mills Strikes

Workers in Bengal jute mills numbering more than two hundred thousand are now on strike, and the number of strikers is increasing daily. The member of the Bengal ministry in charge of labour delivered a speech before a meeting of the strikers telling them that strikes were no longer necessary and that hereafter all grievances of the workers would be listened to and remedied by the Government. After that he has gone to the cool and humid heights of the Himalayas at Darjeeling, leaving section 144 and the police to do their work. Arrests and shooting have already taken place.

The situation is very serious. On the one hand there are the poor and hungry workers, on the other the capitalists, mostly the kith and kin of the rulers. Considering this fact, the labour minister should not have made the speech that he did. He should have been satisfied with drawing his salary. The public should give the strikers all possible material and moral support.

Languages Recognized by All-India Oriental Conference

The next session of the All-India Oriental Conference will be held at Trivandrum in December this year. It has been notified that the following languages will be recognized by and at the Conference: English, Sanskrit, Persian, Arabic, Hindi, Urdu, Tamil and Malayalam. If any delegate wishes to use any other language, he will have to obtain the permission of the authorities.

As the conference will be held in Travancore, the audience will perhaps have a majority of men and women whose mother-tongue is Tamil or Malayalam. So the recognition of these two vernaculars is only natural. Sanskrit, Persian and Arabic have been recognized as classical languages. English is the cultural lingua franca of the intelligentsia, and hence has deserved recognition. The Indian National Congress wants to make Hindi and Urdu the common inter-provincial language of India. It has been recognized for that reason. For the number of Hindustani-speakers at Trivandrum cannot be large. Though Hindustani is used for purposes of ordinary daily talk or trade by a larger number of men than, say, Marathi, Gujarati or Bengali, as a cultural medium it is not yet superior to any of the latter. As the percentage of literacy among the speakers of Hindustani (*i.e.*, among the inhabitants of the U. P., Bihar and C. P.) is rather low, it is not used for cultural purposes by a larger number or proportion of men than, say, Bengali. We do not, therefore, see any reason why a *cultural* body like the conference should not of its own accord recognize some other advanced vernaculars of India. Bengali, for example, is understood, not only by Bengalis, but also by large numbers of educated non-Bengalis in Orissa, Assam, Manipur, Chota-Nagpur, Bihar and the United Provinces.

Governor-General, "Due Place Among Dominions," and Permanent Settlement

The Instrument of Instructions to the Governor-General contained in the Letters Patent published in a *Gazette of India Extraordinary* includes the following directions:

> The Governor-General should so exercise the Trust reposed in him that the partnership between India and the United Kingdom within the empire may be furthered

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the end that India may attain its due place among the Dominions.

PERMANENT SETTLEMENT

Among the classes of Bills which the Governor-General shall not assent to but shall reserve for signification, is specified any Bill passed by the provincial legislatures and reserved for his consideration which would alter the character of the Permanent Settlement.

Before the passing of the Government of India Act of 1935, Dominion Status had been promised to India by British sovereigns and Viceroys of India, members of the British cabinet and other British statesmen. But during the debate on the Government of India Bill it was said authoritatively, without any contradiction, both in the house of commons and in the house of lords that all the promises and pledges holding out hopes of Dominion Status were *ultra vires* and that no one, not even the British sovereign, except the British Parliament had the power to make such a promise—Parliament not being bound by anybody else's promise. Moreover, in the Government of India Act of 1935, there is nowhere any mention of Dominion Status or even the remotest hint that it is India's political goal towards which the chief executive officer of the British Crown in India should work. So let not the Instrument of Instructions to the Governor-General delude any gullible Indian into the fond belief or hope that it has made an effective promise of Dominion Status.

Moreover, the clever wording of the first sentence quoted above should be noted. The Governor-General is to so exercise his trust that "India may attain its due place among the Dominions."—not that India may itself become a Dominion. Helots had their due place among the citizens of ancient Greece—they were not citizens themselves. Similarly, India has its place among the Dominions as a subject country which Dominion citizens may garrison as soldiers and military officer, may govern as I. C. S. men, may exploit as men of business or professional men, and so forth, without Indians having similar full rights in the Dominions.

The first sentence uses the word *Trust*. All Indian nationalists and all impartial foreigners deny that India is Britain's trust, that Britain is or has acted as India's trustee. As regards "partnership" between India and the United Kingdom, how shall we describe the reality behind these words? Perhaps we need not make the attempt.

One word about the Permanent Settlement. We are neither landholders nor tenants. But as publicists we note that Indian socialists and members of the U. P. Kishan party and Bengal Praja party and similar parties elsewhere will have to reckon with this mandate to the Governor-General not to assent to any Bill passed by the provincial legislatures which would alter the character of the Permanent Settlement.

"*Education in India in 1934-35*"

The Educational Commissioner with the Government of India annually publishes a report on education in India. We dare not call it a belated annual performance. For, in India aeroplanes are meant for N.-W. Frontier operations and for carrying Imperial mails. All other civil, *i.e.*, non-police and non-military, activities of the Government may preferably have the leisurely speed of the bullock cart. Hence it is nothing unusual that the report on "Education in India in 1934-35" has been published on the 24th April, 1937. It is emphatically not a piece of antiquarian research.

"*What is Wrong with Education*" *in India*

The comment with which the officiating educational commissioner with the Government of India practically begins his report on education in India in 1934-35 is as follows:

"Commissions and Reports there have been in plenty, from the Calcutta University Commission to the Hartog Committee. What is wrong with education has been pointed out time and again and the necessary steps to put it right indicated, but these steps are not taken. No provincial ministry since Education became a transferred subject has had the courage to tackle the evils fundamentally. They could not reorganize and readjust in the higher stages of the educational system as there are too many vested interests to antagonize, while in the lower stages they are helpless to stem waste and extravagance."

Pace the officiating Educational Commissioner with the Government of India, there were educational commissions, committees and reports before the Calcutta University Commission and the Hartog Committee.

He blames the provincial ministries since education became a transferred subject for not tackling the evils fundamentally. But provincial ministries are almost things of yesterday, whereas British rule began about two centuries ago. May we ask, what the heaven-born white men in charge of education had been doing before provincial ministries ever came into existence? Did not these evils originate when white men held charge and could do what they liked? Why did they not tackle the evils?

We hold no brief for the provincial ministers. If and when they did not make good

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of their powers, if they had any final powers anything, they were certainly to blame. But they were mere underlings of the provincial governors and, having little power, were afraid even of their I. C. S. secretaries and their Directors of public instruction (usually white men), who had the ear of the governors.

Moreover, they were not given sufficient money for education. The reserved-subject-people took as much money as they required and left some crumbs for the so-called nation-building departments.

As for waste and extravagance, it is only charlatans and purveyors of falsehood who can say that in India expenditure on education from public funds is extravagant compared with the needs of India and with educational expenditure in civilized foreign countries. We have exposed such brazen falsehoods before and may do so again.

As for waste, if a project is not proceeded with sufficiently far, the initial expenditure must necessarily mean waste. If one lays only the foundations of a house but does not build the walls, or, if having erected the walls, he does not build the roof, the money spent on the foundations or the walls must be considered as having been thrown away.

Those pupils, boys and girls, who join the lowest class of a primary school, should be enabled to proceed up to the highest class. The State should see to it that the material condition of the parents does not stand in the way of their children finishing their primary course. This is indispensably necessary in a poor country like India. Those who have finished the primary course should be enabled to proceed to the secondary course, and so on. This may not be practicable in a large number of cases. There may be vocational, technical, industrial, or arts and crafts courses and classes for such pupils. In any case, those who have become literate should not be allowed to lapse back into illiteracy. There is no reason why the State, the District, Local and Union Boards and Municipalities should not provide or help in providing free libraries and reading rooms for adults and children even in small villages.

If the State be really and sincerely interested in the spread and improvement of education, there is no obstacle, real or fancied, which cannot be overcome. But if educational officers make it their business to find out excuses for standing pat or going backwards, why waste money even on drawing up and publishing reports? And the previous question is, why have educational directors and other officers at all? Education-detractors are not educational directors.

"The New Phase in India" According to Winston Churchill

Mr. Winston Churchill has contributed to *The Evening Standard* an article with the above heading, in which he dwells upon the situation created by the Congress victory in the elections and the refusal of Congressmen to accept office without assurances from the Governors of non-interference with the constitutional activities of the Congress ministries. Some Englishmen and some others, Mr. Churchill says, are appealing to England to give Congressmen the assurances they want. He interprets the reasons for these appeals in his own way in the following sentences, and then indulges in some sabre-rattling to frighten "the Indian political classes," as he calls them :

> The Congress, it is said, gained their majority by making large promises to the electors.
>
> To fulfil these promises would split their party. To refuse to take office and throw the blame for all disappointed hopes upon the wicked English and their "bogus Constitution," keeps the party united and their electorate behind them, and thus builds up the forces which will be required in the impending struggle.
>
> To frustrate these schemes, it is said, the remedy is to force the Congress men, as they are now called, to assume the responsibility of office. The Constitution therefore must be so interpreted that the reserve powers, on which Parliament, even in its most facile mood, insisted, should be allowed to lapse.
>
> But it is to a different England or Britain that these appeals are now directed.
>
> Here is an England which feels in all conscience that it has done its best for the Indian political classes. It will stand by its word in spirit and in letter; but it will go no further. It will enter upon no new slippery slope. Britain has done her best. Others now must make their sincere contribution.
>
> Besides all this, we are in a different climate of opinion. The dangerous slothfulness of two or three years ago has passed. The mood of pacifism is gone.
>
> Britain is arming on a gigantic scale. The gravity of the European situation presses upon men's minds. There is sterner temper in the air.

But why does Mr. Winston Churchill ignore the fact that Congress has not built any expectations upon England's pacifism? Congressmen know and have had experience upon their own and their brethren's and sisters' persons the material strength of England. The struggle of Congress is a non-violent struggle, and therefore it does not matter to Congress whether England is armed cap-à-pie or to any lesser extent.

Mr. Churchill refers to the gravity of the European situation to explain why "there is a sterner temper in the air" in England and to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suggest that Indians must beware of this sterner temper. All this is similar to the reference to the "tiger qualities" of the British race in certain Anglo-Indian papers during some past periods of agitation in India, in order to frighten the Indian agitators.

The reference to the European situation does not frighten Congressmen or other Indians. The European situation ought rather to lead Britishers to consider whether they can afford to alienate Indians still further by hectoring and autocracy—Britain has not too many friends.

In conclusion, in order to still further frighten the "Indian political classes" Mr. Churchill refers to "the storm of Pathan inroad and foray" on the N.-W. Frontier.

> Meanwhile, as if to strike a note of realism to Pandits, Mahatmas and those who now claim to speak for the helpless Indian masses, the Frontier is astir; and British officers and soldiers are giving their lives to hold back from the cities and peace-time wealth of India the storm of Pathan inroad and foray.

Mr. Churchill and men of his type may ask themselves who are responsible for this "storm" and for making "the Indian masses" helpless. The Frontier non-Pathans were not helpless in the days of Hari Singh Nalua. And now, left to themselves, the Mahatmas and the Pandits would be quite capable of coming to a friendly understanding with the Pathans.

British officers and soldiers—and more than they, Indian officers and soldiers—are giving their lives primarily in defence of British rule in India. Indians are being kidnapped in spite of the might of British arms. That, of course, is a matter of secondary importance to the British.

What ought to make the British anxious is the probability, if not certainty, of there being others behind the Pathans to back them.

"Calcutta Municipal Gazette" Health Number

The annual health number of the *Calcutta Municipal Gazette*, recently published, is beautifully got-up and as full of useful contents as its predecessors. The Calcutta Corporation has been rendering a distinct service to the community by enabling the editor of the Gazette to issue these sumptuous and valuable special numbers.

Mr. S. M. Bose Appointed Member of Public Service Commission

Mr. Sudhansu Mohan Bose, M.A., LL.B. (CANTAB), BARRISTER-AT-LAW, eldest son of the late Mr. Ananda Mohan Bose, has been appointed a member of the Public Service Commission, Bengal. We understand that the appointment has received public approbation. He was member of the first reformed Council in Bengal in 1919 and again a member of the Bengal Legislative Council from 1929 till its dissolution last March. He was a member of the select committee on the Calcutta Municipal Bill, 1923, and member of all the important select committees of the Bengal Council during his connection with it. He was chairman of the South Dum Dum Municipality for 10 years. He was also a member of the Provincial Franchise Committee and of the Provincial Delimitation Committee. A sound lawyer, he is a well-known authority on constitutional law and usage, and author of the "Working Constitution in India," of which a second edition, dealing with the Government of India Act of 1935, will be shortly published by the Oxford University Press. He has been prominently connected with the women's education movement, and with education in general. He is a Liberal in politics.

Congress Working Committee Insists on Governor's Assurance

At its Allahabad sittings the Congress Working Committee adopted the following resolution *re* the impending constitutional deadlock after 28 hours' deliberation on the 26th, 27th and 28th April:

> "The Working Committee approves of and endorses the action that leaders of Congress Parliamentary Parties in the provinces took in pursuance of the resolution of the All-India Congress Committee of March 18, on being invited by the Governors in their respective provinces to help them in the formation of Ministries.
>
> "In view of the fact that it is contended by British Ministers that it is not competent for Governors, without an amendment of the Act, to give the assurances required by the Congress for enabling Congress leaders to form Ministries, the Committee wishes to make it clear that the resolution of the All-India Congress Committee did not contemplate any amendment of the Act for the purpose of the required assurances.
>
> "The Working Committee moreover is advised by eminent jurists that such assurances can be given strictly within the Constitution.
>
> "The Working Committee considers that the pronouncements of the policy of the British Government made by the Marquess of Zetland and Mr. R. A. Butler are utterly inadequate to meet the requirements of the Congress, are misleading and misinterpret the Congress attitude. Further the manner and setting in which such pronouncements have been made are discourteous to the Congress.
>
> "The past record of the British Government as well as its present attitude show that without specific assurances as required by the Congress, popular Ministries will be unable to function properly and without irritating interference. The assurances do not contemplate an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gation of the right of the Governor to dismiss the ministry or dissolve the Provincial Assembly when serious differences of opinion arise between the Governor and his Ministers. But this Committee has grave objection to the Ministers having to submit to interference by the Governor with the alternative of themselves having to resign their office instead of the Governors taking the responsibility of dismissing them."—(*A. P. & U. P.*)

The dignified tone of this resolution is quite in keeping with the position of the Congress.

Lord Zetland had, in his long speech in relation to the demand of the Congress for Governor's assurance of non-interference and the Governors' refusal to give the same, supported the Governors. He could not do less, as the latter had simply carried out his mandate. He had adopted in his speech a high and mighty tone and told the Congress in effect to take the lot or leave it. He had also said that if, on pointing out their mistake, Mr. Gandhi or some other Congress leader wanted to see the Viceroy, the latter would approach the request and consider it. That sort of speech did not please even some British lords and commoners and some British newspapers. Even Indian Liberals like Sir T. B. Sapru found it disappointing. As for Lord Zetland's suggestion that Congress leaders should penitently petition the Viceroy to grant them an interview, Mahatma Gandhi and some other leaders have said with due dignity that if Government wanted a conference the initiative must come from the Government, and that the proper person to be invited was the Congress President. Mahatmaji has said that he has no status.

LONDON, APRIL 26.

In the House of Commons Mr. Butler replying to Mr. Thomas Williams said that the proposal for an administration tribunal had been considered by the Government. 'They are unable to accept the suggestion, that it is for such tribunal to decide whether the Governor can or cannot consistently with the Act and his instructions divest himself of the duties imposed upon him in specific terms by Parliament through those documents.'

Congress Working Committee and Zanzibar Indians

The Congress Working Committee has in its recent Allahabad sittings passed the following resolution on the anti-Indian Draft Bills published by the Zanzibar Government :

The Working Committee feels deeply concerned over the publication of recent draft Bills by the Zanzibar Government perpetuating the complete internal and external monopoly of dealing in cloves in the hands of a clove Corporation, practically excluding the Indians therefrom and depriving them of all means of recovering their just and legitimate due from the clove-growers and inflicting a deathblow upon the vital economic interests of the Indian people in Zanzibar. The passing of these decrees is sure to create a grave situation in Zanzibar and this committee is informed that the exasperated Indian community may have to resort to passive resistance for the restoration and preservation of their legitimate rights.

In the opinion of this Committee these measures are in direct violation of the past rights of the Indians and of Zanzibar treaties of 1886 and 1898, which guarantee the security of property for Indians and prohibit the establishment of a clove monopoly.

It is the further considered opinion of this Committee that this legislation, though ostensibly designed to benefit Arab clove-growers, is really intended to assist British capitalists, denying the just claims of Indians who have raised Zanzibar to its present prosperous and stable agricultural position.

This Committee assures our countrymen overseas in Zanzibar of its sympathy in their present situation, extends its support in their struggle and is of opinion that retaliatory measures should be taken forthwith by the Indian Government.

Congress Working Committee on Italian Savagery and Tyranny in Abyssinia

The Congress Working Committee has in its recent sittings in Allahabad passed the following resolutions on the massacre of peaceful masses of Ethiopians by the Italian intruders and Italy's forcible closing of the Mahomed Ali Stores in Abyssinia :

The Working Committee expresses its abhorrence at the brutal massacre of peaceful masses of Ethiopians by the Italian intruders and offers its sympathy to the victims of Fascist Imperialism.

The Working Committee takes a strong exception to the closing of the Mahomed Ali Stores in Abyssinia and regards this as an act of grave injustice The Committee is of opinion that the Italian Government should withdraw this ban and grant adequate compensation to the owners of the stores.

Popularity of Subhas Chandra Bose

In spite of his shattered health and though advised by eminent physicians to take complete rest for months, for which he has left Calcutta for Dalhousie, he will have to accept a reception at Batala and address a public meeting at Lahore. The students of Allahabad adopted a novel method for getting him to be present at a public meeting so that they might see him.

ALLAHABAD, APRIL 28.

A forceful case for intervention by the Congress President in regard to the conduct of Sj. Subhas Chandra Bose, who has been persistently refusing, of course on grounds of health, to attend any of the public meetings organised here during the last three days, thereby depriving a vast number of people of this city and suburbs of having his 'darsan,' was made out in a resolution containing the signatures of over 2000 persons, which was handed over to Pandit Jawaharlal Nehru at Anand Bhawan this morning. Panditji took official notice of this requisition and requested Sj. Bose to yield to this overwhelming demand by attending to-night's public meeting at Purshottamdas Park. Sj. Bose, it is understood, has agreed to obey the President's command. Thus, by resorting to this novel device, the students of Allahabad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have gained their objective while all their personal entreaties and representations to Sj. Bose proved abortive.—(*United Press*)

The popularity of Mr. Bose is not inexplicable or undeserved. Quite the contrary. But it must be said that the students of Allahabad—and others elsewhere who want him to resume his public activities before he is physically fit to do so—love him only too well but not wisely.

Indian Delegates to Tokyo World Education Conference

BOMBAY, APRIL 28.

Miss Kapila Khandwalla (Leader), Prof. Seshadri, Mrs. Lila Khandwala, Miss Naju Wadia, Mrs. Lilawati, Dr. Miss Jyoti Master, Mrs. Yodh, Miss Mistry, Mrs. Chari (members) of the Indian delegation to the 7th World Educational Conference to be held in Japan from the 1st to the 7th of August next sailed today for Japan by S. S. "Conte Biacamana." The Conference will be presided over by Dr. Munro of the Columbia University and Mr. Nagata of the Tokio University is the Chairman of the Reception Committee.—*United Press.*

Professor Kalidas Nag is expected to represent Bengal at this Conference. The preponderance of ladies in the Indian delegation is noteworthy.

Maithili asks for Independent Recognition

The claim of Maithili to be recognized as an independent language was admitted by the Calcutta University years ago. Candidates can pass the M.A. examination of this University in Maithili. Those whose mother-tongue it is have been trying to get recognition for it in their home province.

MAITHILI SAHITYA PARISHAD

A special session of the Maithili Sahitya Parishad was held on March 28 at village Sarisab near Manigachi station (B. N. W. Ry.) under the presidentship of Pandit Girindra Mohan Mishra, M.A., B.L., Kavyateerth, assistant chief Manager, Raj Durbhanga. Almost all men of light and leading of Mithila were present.

At the very outset the president took the opportunity of clearing away certain misconceptions which were still prevailing in the opposition camp. Continuing, he said that 20 years back the Maithils had demanded that Maithili should be made the medium of instruction in primary schools instead of Hindi, but he moved a resolution contradicting that demand from the pulpit of the 4th session of the All-India Hindi Sahitya Sammelan, Bhagalpur. By gradual experience and later studies, the president said, he had learnt that Maithili was not a part of Hindi and its recognition was very urgent and necessary. Dealing at some length with the origin and development of Maithili, he considered the question of recognition from various points of view and proved its propriety beyond doubt.

MAITHILI AND PATNA UNIVERSITY: DR. GANGANATH JHA'S PLEA FOR ITS RECOGNITION

Then Dr. Ganganatha Jha, moving the resolution on the recognition of Maithili by the Patna University, said that the speakers of Maithili wanted for their mother-tongue at least the same place that had recently been given to Santhali even. Continuing, the learned doctor said that neither was their number less than those of Santhals nor was their literature so poor as theirs, nor were the Maithils less civilized than the Santhals. How then could the Patna University, asked the distinguished speaker, deny that place to Maithili and defend itself in frustrating the just demand of Maithili for the last 15 or 20 years. In these days, however, he added, when things were decided by a majority of votes, the demand of Maithilis must remain a cry in the wilderness at least as long as the Government themselves did not take the matter in their own hands as they had recently done in the case of Santhali or the Maithils were adequately represented in the various bodies of the university.

The resolution, being supported by Kumar Gayanand Singh, M.A., was unanimously passed.

Two other important resolutions were passed the one relating to the recognition of Maithili by the Sanskrit Association of Bihar which had recently appointed a sub-committee to consider and report about the propriety of recognition within June next and requesting the members of the said sub-committee to expedite the matter and the other congratulating the Bihar Provincial Hindi Sahitya Sammelan upon its resolution passed at Begusarai expressing sympathy with the Parishad.

What is the Chief Mother-tongue of the Panjab?

Recently a distinguished Mussalman gentleman of the Panjab has said—not having his speech before us we are unable to quote his exact words—that neither Hindi nor Urdu but Panjabi is the mother-tongue of the Panjab. Judging by the figures given in the census report for 1931, his pronouncement is not literally but substantially correct. According to the Census of India, 1931, Vol. I, p. 373, in the Panjab, the number per 10,000 of the total population who speak

Panjabi	is ..	5,095;
Lahnda or Western Panjabi	is ..	2,590;
Western Hindi	is ..	1,400;
Western Pahari	is ..	593;
Rajasthani	is ..	215; and
other languages	..	107

Outside perhaps the Panjab, the people of India have very little knowledge of the literature which Panjabi possesses, though some form of it or other is spoken by 7,685 persons in every 10,000 of the population of that province.

Why are Japanese not Asiatics?

Because they can use the mailed fist better than most European nations and as well as any, and because in commercial and industrial enterprise they are equal to any people.

When the name Asiatic ceases to be despised, there may be clamour from many peoples,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ures and civilizations to have their origin in ia recognized.

Meanwhile—

CAPETOWN, APRIL 7.

A comprehensive definition of "Asiatic"—a definition ch expressly excludes the Japanese—is contained in new Bill aimed at restricting the employment of white men by Asiatics.

The new Bill has been produced by the Select committee to which was referred the earlier Bill empower- provincial Councils to prohibit the employment of opeans by "certain non-Europeans." The earlier Bill ch made no reference to Asiatics caused considerable roversy during March and led to a minor crisis in Cabinet.

According to the definition in the Bill an Asiatic ns "any person belonging to a race or tribe whose onal or ethnological home is in Asia other than a son belonging to the Jewish or Syrian race or tribe to the class of persons known as Cape Malays."

This definition does not apply to "a Japanese national le there is in force an agreement between the ernment of the Union and the Government of Japan to ulate the trade between the Union and Japan."

The Bill is intended to restrict the employment of opean females by or under the control of Asiatics or rolled by Asiatics.

Self-degrading Undertaking

The Bill referred to in the foregoing note been withdrawn on the South African ian Congress giving an undertaking that the d of employment of European women which Bill wanted to prevent will be prevented the Congress itself. We do not know the ation and circumstances which led the gress in South Africa to give this under- ing, but it appears to us to involve a self- ding admission that Indians are racially *morally* inferior to the white employers of te women.

German Scholarship for Indians

The scholarship annually placed by the "Allianz und garter Life Insurance Bank Limited" at the disposal dia Institute of the Deutsche Akademie, Munich, in nection with the Deutsche Akademische Austausch- st, Berlin, will be awarded to an Indian post- ate student for the academic year of 1937-38, who s to come to Germany for higher studies in economics. scholarship consists of 500.-Marks (payable in ten thly instalments of 50.-Marks each) tenable for one demic year. Applications should reach India Institute e June 1st, 1937 and ought to be accompanied by the original certificates the student possesses. lications should be sent to: Dr. Franz Thierfelder, Secretary, India, Institute, Deutsche Akademie, milianeum, Munchen 8.

dia's Poverty Admitted in Unexpected Quarters

The Statesman of Calcutta has criticized d Zetland's speech in the house of lords on Congress demand for assurance, from the point of view of British merchants, industrialists and men of business in general. It writes:

> To put it on its lowest plane, for Great Britain as a purely British business interest, the problem is to raise the standard of living and convert into serious consumers 350 millions of people. The prosperity of India would mean the prosperity of the whole Empire. India's present poverty is unbearable. Her land system an effete legacy of the past, is now one of the major iniquities of this planet.

Dadabhai Naoroji repeated during decades of his long active life the argument that, if the buying power of the Indian masses were increased by the removal of their poverty, they would buy more British goods than ever and thus Britain would be able to obtain more wealth from India. But so far as the ruling and the mercantile classes of Britain were concerned, his words fell on deaf ears and were like a cry in the wilderness.

British propagandists of various kinds have all along been saying that India has been prospering under British rule. They did not notice or ignore the fact that India's poverty had been officially admitted. In the Report on Constitutional Reforms, popularly known as the Montagu-Chelmsford Report, the signatories, the then Secretary of State for India and then Governor-General of India, stated that "the immense masses of the people (of India) are poor, ignorant, and helpless far beyond the standard of Europe." (Section 132) Again, it is stated in the Report of the Joint Parliamentary Committee on Indian Constitutional Reform (Session 1933-34), Volume I, part I, page 2, Section 2, that in India "the average standard of living is low and can scarcely be compared even with that of the more backward countries of Europe."

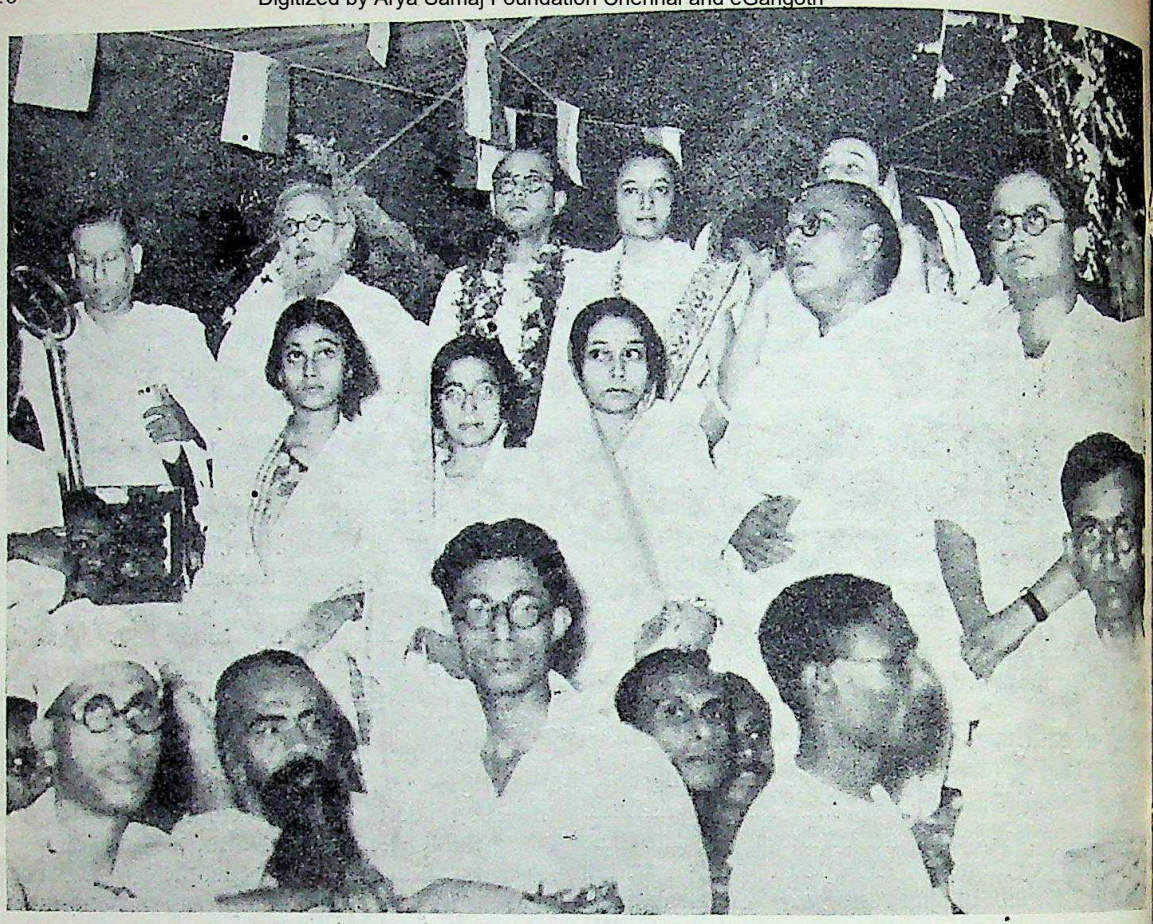
And now a leading organ of the British commercial and industrial exploiters of India declares that India's poverty is unbearable. As to the causes of this poverty its opinion will not be the same in all respects as that of Indian nationalists. It will not admit that a, if not the, main cause is the ruin of India's indigenous trade and industries during the British period of India's history. It mentions India's land system perhaps as the main cause. It must have noticed that the Instrument of Instructions for the Governor-General makes the Permanent Settlement sacrosanct. What will the Chowringhee paper say to that?

Greetings to Subhas C. Bose on His Release

On his unconditional release after detention for five years and a half without charge or trial,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Reception of Mr. Subhas Chandra Bose at Sraddhananda Park, Calcutta. Mr. Bose is seen garlanded.

Mr. Subhas Chandra Bose received a welcome from his fellow countrymen in Calcutta which was almost unique and unprecedented. It has been estimated that some 50,000 men and women attended the meeting at Sraddhananda Park. All the footpaths, branches of trees, house-tops and verandahs adjoining the park were also occupied by eager crowds. Rabindranath Tagore sent a message from Santiniketan joining in the nation's welcome to Mr. Bose. Two resolutions were placed before the meeting by Mr. Ramananda Chatterjee, the president. One condemned the Government's policy of detention of men and women for indefinite periods without charge and trial and demanded the unconditional release of all detenus, and the repeal or withdrawal of all laws and regulations by virtue of which such detention can be resorted to. It also sent the meeting's sympathy and greeting to all who were bearing their loss of liberty and consequent sufferings heroically in the cause of the country's freedom. The other resolution voiced the alarm and anxiety of the people at the suicide of several detenus. It expressed the opinion that the cases of suic showed that the condition in which the deten lived were unbearable. It also demanded a open inquiry into these cases of suicide and th condition in which these detenus lived. Finall it expressed profound sympathy with the sorrow stricken families of these detenus. In placing these resolutions before the meeting, the pre sident said he knew that they all whol heartedly supported them and that though th resolutions were very mildly worded they he much stronger opinions on the subjects.

Before and after reading the address pre sented to Mr. Bose, the president ma brief speeches. Some 600 associations se garlands for Mr. Bose. They were kept in heap before him. He replied to the addre with great feeling and deliberation. He wou take time to place before the country h detailed programme. In the mean time, he sa an anti-imperialist united front was required Bengal and in the whole country. For th purpose members of the Congress in Beng should and must give up their party squabb

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

quarrels. Mr. Bose said that he would give ch of his time and energy to All-India work, would not confine his activities to Bengal. hat is a right resolve. Bengal cannot be what wishes and ought to be without co-operating th and receiving the co-operation of the rest India and doing its duty to India, and India, cannot be what it wishes and ought to be hout the co-operation of Bengal and doing duty to Bengal and co-operating with it. Bose said that if his fellow Congressmen Bengal wanted his services they should e. That is a legitimate demand. All gressmen, whether leaders or followers, ld be free from political as well as com- al and sub-communal party-spirit.

Regarding the anti-imperialist front, we k that there are nationalists outside the ks of the Congress who also are against erialism. Congressmen in Bengal ought how to secure their co-operation, too. It ertainly true that the sacrifices and suffer- s of Congressmen in the cause of freedom e been very great. But it is not true that ry Congressman is a greater patriot than ry non-Congressite.

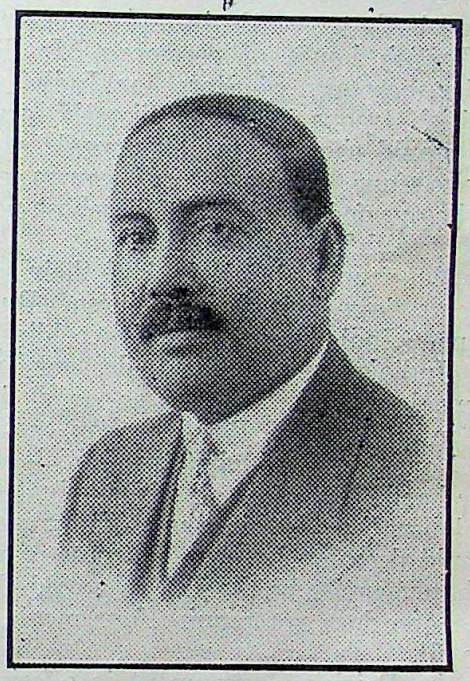
We recognise the value of a united front. do not know the secrets of party formation leadership. But if an outsider may ven- to express an opinion, we should think in- ion should be resorted to to a greater extent exclusion, and individual friendly discus- , remonstrance and exhortation should be n a full trial before disciplinary action is n. We have all along avoided reading the ements and counter-statements of men be- ing to different Congress cliques in Bengal so will not pronounce any personal opinion any disciplinary action taken against any- . We will only say that in political affairs good to bear in mind the dictum of the ldly-wise that it is prudent to behave with nds as if they were possible enemies or ends and with opponents or enemies as if were possible friends.

Before his detention Mr. Subhas Chandra was the leader of a party of Congressmen Bengal, and was not entirely free from rianism. He has now become formally leader of all Congressmen in the province, will have to act as such sincerely and ally. He is the only man among leading gressites in Bengal who can devote all his and energy to public work. This fact, d to his intellectual equipment, experience erdom movements abroad, organizing ability and capacity for sacrifice, marks him out as Bengal's Congress leader *par excellence*.

Bengal expects him to a prominent All-India leader also.

Dr. S. C. Roy

The late Dr. S. C. Roy, Director-in-charge of the Calcutta branch of the Bharat Insurance Co., Ltd., for which he succeeded in getting influential support during his incumbency of the office for less than a year, was a self-made man. He was for years a medical practitioner in Upper



Dr. S. C. Roy

India. Later he took to life insurance business as his profession, becoming successively connected with some prominent companies. He was a man of ideas as well as a practical man in the sphere of business which he had made his own. He endeavoured to give young men facilities in different ways to learn insurance business. He conducted a Bengali and an English monthly dealing mainly with insurance and other business topics. In politics he was a zealous nationalist. His journalistic enterprise and talents led to his election as a vice-president of the Indian Journalists' Association. His enthusiasm for cultural co-operation was evidenced by the fact that the convening of the Calcutta session of the Prabasi Banga-Sahitya Sammelan (All-India Bengali Cultural Conference) was due entirely to his initiative. That it was a success was due greatly to his organizing ability and capacity for hard work. He was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the author of a book in English dealing with his life and times. He was a very sociable and kind-hearted man.

Tommy Wants Five Meals a Day in India

Oliver Twist, the poor boy hero of Dickens' novel of that name, starved, beaten, abused, but honest, has become proverbial for those who always want a little more. It was not hitherto known that Tommy Atkins in India was Oliver Twist writ large. But he really is, though he does not look like a starveling.

The reason why one must come to such a conclusion is that recently in reply to a question in the British house of commons Mr. Butler, the under-secretary of State for India, stated that British troops in India, like the army in Britain, would shortly have five meals a day—they have four at present, of course at the cost of the overfed people of India whose poverty (or is it wealth?) is unbearable.

Let the people of Britain feed their soldiers ten times a day—it is their business. But why should poor India pay for British soldiers' five meals? India's own soldiers do not eat so many meals a day, yet are as good fighters as any in the world. Besides, they cost India per head one-fourth of what the British soldiers cost per head; so that if all white privates were replaced here by Sipahis, the military expenditure would decrease by some 8 crores of rupees.

Whatever may be the case in a cold climate, in India one does not require four meals a day to keep fit.

As the British Government is offering five meals a day in order to get more recruits for India, it ought to bear the extra cost. As for the people of India, they would not want a single British soldier to remain in India even if he cost only as much as or even less than a Sipahi. The presence of British troops in India is a humiliating symbol of India's subjection.

Raja Rampal Singh

Raja Sir Rampal Singh, K.C.I.E., of Kurri Sudauli, Rae Bareli, U. P., died last month at the age of 70 after a protracted illness of a year and a half.

The Raja was a prominent politician and educationist and was connected with business. He was a member of the provincial council 1909-1916, of the Imperial Council 1916-1920 and of the Council of State 1920-1935, resigning due to illness. He twice presided over the Hindu Mahasabha, and had the rare distinction of being four times the president of the British Indian Association. He was chairman of the reception committee of the last All-India Liberal Federation held at Lucknow. He was the only Indian director of the Allahabad Bank.

He was not satisfied with the new constitution and thought it was a set-back on the Montagu-Chelmsford reforms. He, however, believed in working it.

He was one of the early Congressmen. He was the mover of the resolution on volunteering at the second Congress. He was elected president of the second U. P. Social Conference held in Lucknow in 1908 and of the All-India Social Conference in 1910. He was chairman of the Hindu Religious and Charitable Endowments Committee appointed by the U. P. Government. He published pamphlets on questions relating to *taluqdars* and contributed to the press on social, political and religious subjects. He was a leading member of the Liberal Party in U. P.

He was an enlightened taluqdar and a man of great public spirit, and exercised great moral influence over his fellow-landholders. With reference to the airs of superiority which many high Government officers gave themselves he said that the country would not tolerate any more of domination.

Mr. J. C. Banerjee

The untimely death last month of Mr. J. C. Banerjee at the age of 54, removes from the country a prominent engineer, builder, industrialist and business magnate. He was also a public man and was returned to the Bengal Council of State at the last election. He served the Calcutta Corporation for three years as a councillor representing the Port Commissioners.

He began his career as an engineering contractor in 1907. He built many large and imposing edifices in and outside Calcutta, his first large achievement being the Baker Laboratory of the Presidency College, Calcutta. Some of the other buildings are the Calcutta University Science College, the Calcutta University Institute, the Calcutta Stock Exchange Building, the Hongkong and Shanghai Banking Corporation's offices, the Prince of Wales Hospital attached to the Calcutta Medical College, the Lady Dufferin Hospital, and Sir John Anderson Casualty Ward Block of the Calcutta Medical College. Of the buildings outside Calcutta which Mr. Banerjee constructed the Lucknow Central Railway Station may be mentioned as a notable one.

He started the Bengal Bridge Bolts and Nuts Limited, and was connected with many tea gardens, lac factories, engineering works and electric companies. He was Vice-president of the Bengal National Chamber of Commerce and a commissioner for the Port of Calcutta.

Calcutta's New Mayor and Deputy Mayor

We congratulate Mr. Sanat Kumar Raychaudhuri and Mr. A. K. M. Zakaria on their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lection to the mayoralty and deputy mayoralty of Calcutta respectively. They have both rendered meritorious service to the Calcutta Corporation as councillors.

Subhas Chandra Bose Congress Fund

It has been proposed to raise a minimum amount of Rupees one lakh and call it the Subhas Chandra Bose Congress Fund. The Fund is proposed to be devoted to the construction of a Congress house with a hall for public meetings, a library and office rooms and to keeping apart Rs. 50,000 for carrying on the work of the Congress. The Congress house with hall, library and office rooms is an urgently felt need. It will facilitate and regularize and stabilize Congress work in Bengal. No library exists in Calcutta containing standard and current literature on politics, economics, industries, labour problems, transport, communications, administration, etc. Without such a library publicists cannot do their work properly, to do which they should be equipped with up-to-date knowledge of all problems facing the modern world. To our knowledge the best library in India of the kind needed is that at the Servant of India Society's home at Poona.

A fund from the proceeds of which Congress work can be regularly carried on is also indispensably necessary.

Rs. 1,00,000 is a bare minimum and perhaps insufficient for the purposes referred to. But it will be a good nucleus.

President of the Bengal Upper Chamber

We congratulate the Upper Chamber of the new Bengal legislature on their election of Mr. Satyendra Chandra Mitra as their president. Mr. Mitra is a very able parliamentarian with many years' experience of legislative work. In the Assembly of the central legislature he acted with courage and discretion on many occasions as the spokesman of Bengal who gave voice to those who bore the brunt of the repressive policy of the Government in Bengal.

The Upper Chamber is not a mere revising Chamber. It can be used for purposes of initiative also. We hope it will set an example in both these lines of activity under the able guidance and control of Mr. Mitra.

Congress Working Committee on Interim Ministries and on Congress Programme

At its last sittings the Congress Working Committee passed the following resolution on the formation of interim ministries, on the ministers themselves and on the programme of work to be followed and carried out by Congressmen :

Owing to the deadlock created by the refusal of Governors to give the assurances asked for on behalf of the legislatures, various questions have been addressed to the Working Committee by Congress leaders in the Provinces. As to the attitude Congressmen should adopt towards the so-called ministries formed by the Governors in the provinces concerned, the Working Committee is of opinion that the formation of these ministries by the Governors is unconstitutional, repugnant to the conception of autonomy and in total defiance of the overwhelming public opinion in each of these provinces.

The Working Committee is further of opinion that those who have accepted ministerships in these circumstances have by their unpatriotic conduct rendered a disservice to the country. The Committee advised that public meetings be held denouncing the action of these so-called ministers and challenging them to face the legislatures and justify their conducts. But the Committee is of opinion that hostile black-flag demonstrations and the like should be avoided.

The Committee holds that Congressmen should realise that parliamentary work is but a minor part of the national programme, and that the great objective, complete independence, can only be secured by sustained efforts by every Congressman and Congresswoman in carrying out the programme outside the legislatures as laid down from time to time in furtherance of these objectives. Members of the legislatures should establish a living touch with the electors in their respective constituencies and carry the message of the Congress and commend to them the constructive programme including the use of Khaddar to the exclusion of mill cloth, local production of Khaddar in villages by hand-spinning and hand-weaving, creating of public opinion in favour of total prohibition, promotion of communal unity by collective and individual effort and the eradication of the evil of untouchability in every form.—*United Press.*

Congress Working Committee on Jute Mills Strike

The Congress Working Committee has passed the following resolution on the jute mills strike in Bengal :

"The Working Committee views with alarm and concern the grave situation of the jute workers of Calcutta who have been conducting a heroic struggle for the last twelve weeks for recognition of their legitimate grievances. The jute workers' struggle has assumed a great national importance. The strike has made rapid strides and today something like two hundred thousand workers are involved in it.

"The Committee offers its heartfelt sympathy to the strikers and expresses its admiration for the determined and peaceful manner in which they are struggling against the combined forces of the employers and the Government.

"The Committee puts on record its sense of disappointment at the attitude of the employers who by refusing to satisfy the reasonble demands of workers are prolonging the strike and deepening the misery of the strikers.

"The Committee is of the opinion that it is the imperative duty of the Government to intervene in the conflict and secure a speedy settlement of the dispute on

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the basis of recognition of the workers' right and satisfaction of their just demands.

"The Committee, however, notes with regret that the Government are taking the side of the employers in this dispute and places on record its strong condemnation of the repressive policy of the Government and the promulgation of prohibitory orders under section 144 Cr. P. C. arrest of labour leaders and workers and various acts of police and military violence. The Committee in particular records its strongest protest at the reported entry of the police and military into the workers' quarters, assault on one of the labour members of the Bengal Legislative Assembly, prohibition of these members from entering their constituencies, including the president of the T. U. C., and firing on unarmed workers including little boys."

Tagore's Appeal in Behalf of Jute Mills Workers

Dr. Rabindranath Tagore has issued the following appeal through the United Press of India in connection with the jute mills strike in Bengal:

"It has deeply grieved me to learn of the suffering of hundreds of thousands of jute workers who have struck work since February last. This is causing misery not only to the workers themselves but also to their women and children. The demands for higher wages and for more humane conditions of work are just and reasonable. In every democratic country of the West the Government looks after the welfare of the people. May we not expect that the Ministers under the new Constitution would take up this question affecting the lives of hundreds of thousands of workers and their families immediately and see that justice is done to them? Humanity demands that those who bear the burden of the society should be protected and looked after by the society itself. To give this strike a communal turn by stirring up ugly communal passions should be condemned by every right-thinking man.

"I appeal to my countrymen to help the jute workers and their helpless women and children in this period of their suffering and distress."

Indian Jute Mills Association's Statement

The Indian Jute Mills Association, of whom the members are mostly British capitalists, has issued a statement to prove "the prosperity of the jute labour force" and to show that the strike has been brought about by political agitators and communists. In order to show that the mill workers are prosperous, the statement gives the following official figures for the past five years of the remittances by money order made from the Post Offices serving the Calcutta Jute Mills:

Years.	Rs.
1932	1,39,02,627
1933	1,40,04,591
1934	1,46,34,342
1935	1,47,02,860
1936	1,55,39,610

The statement does not say whether these remittances were made exclusively by the jute labourers, or they were made also partly by other inhabitants of the jute areas. There must have been some such remittances also. But let us assume that it was only the jute workers who sent the money. The statement does not mention the total number of the labourers. We understand it is 2,63,000.

Now dividing the highest figure, that for 1936, namely, Rs. 1,55,39,610, by 2,63,000, we get Rs. 59. Rs. 59 per annum is equal to less than Rs. 5 per mensem. So what the Association's statement proves is that on an average each labourer sent for his family less than five rupees a month. In all civilized countries labourers desire and in most such countries get a living wage. The masses of the people in India are very poor, no doubt. But even for such people less than five rupees per family per month cannot be said to be an adequate subsistence allowance—far less an indication of prosperity.

In 1932 the remittances amounted to Rs. 1,39,02,627, rising in 1936 to Rs. 1,55,39,610. This increase may be plausibly argued to be an indication of greater prosperity. But in 1932 there was a smaller number of workers than in 1936. Perhaps in 1936 there were 10,000 more workers than in 1932, and they would naturally make a larger remittance—the statement does not contain any figures on this point. Moreover, the statement does not take into account the prices of commodities in 1932 and 1936. If prices have risen, the larger amount would not necessarily indicate greater prosperity. The workers would stint themselves to send a few annas more each to their families.

As for the strikes being due to the sinister influence of political agitators and communists, let us see what, according to the statement, the labourers want:

"(1) Permanent Post; (2) Lowest salary to be Rs. 30 per month; (3) Free quarters; (4) Provision for old age (Provident Fund and Gratuity); (5) Leave with pay for a month and one months' sick leave yearly; (6) Free medical help; (7) Unemployment Relief; (8) Doles during unemployment; (9) Jobs for relatives; (10) Free education for the children of the labourers."

Assuming that this list is correct, we do not find any item here which smacks of politics—and of course no modern man can admit that politics are necessarily bad. Except "jobs for relatives" we do not find in the list any item which is not a legitimate demand. In fact labourers in many countries have these amenities. The jute magnates think Rs. 59 per annum a big remittance. What are their own bank balances and cigarette bills?

As for communism, if the jute workers had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

demanded profit-sharing, management-sharing and the like, it might have been said that they were driving or drifting towards communism. But their demands are not of that description. Simply to call people dupes of political agitators and communists does not prove that their cause is not just. If 2,25,000 persons had no real grievance, it would require superhuman power and influence on the part of a few political agitators and communists to persuade so many men to go on strike and run the risk of starvation and of being shot down. If political agitators and communists be really so influential, the sooner the mill-owners come to terms with them the better. They are by no means worse people than the jute magnates.

Mr. Amiya C. Chakravarty Wins Oxford Doctorate

We are glad Mr. Amiya C. Chakravarty, known in India as the Poet Tagore's literary secretary, has won a doctorate in Oxford. He deserves nothing less.

After taking his Calcutta M.A. degree, he joined Santiniketan and was for several years a professor in the English Department of Visvabharati. He also worked at the same time as literary secretary to Dr. Rabindranath Tagore.

He was elected Fellow of Woodbrooke, Selly Oak Colleges, Birmingham, and worked there for the year 1930-31; and also delivered lectures at different centres in England and the Continent on literary and cultural subjects. Returning Visvabharati in 1931, he travelled widely with Dr. Tagore in India and abroad, in Europe, America, Persia and Iraq; and later on, in course of two visits to Europe, did much lecturing, and original research work on English literature.

The degree of Doctor of Philosophy has recently been conferred on him by the Oxford University. His book on English Poetry will soon be published. This is the first time that any work on contemporary English poets has been accepted for higher research work by the University of Oxford: his book has been warmly welcomed by some of the highest authorities in England.

Professors Edmund Blunden, D. Nichol Smith, Lascelles Abercrombie, C. S. Lewis, Nevill K. Coghill, Gilbert Murray, and Sir Michael Sadler speak of him in very high terms. Sir Michael says he "has quite exceptional and outstanding qualifications for a chair in the Department of English Literature in a University."

Dr. Chakravarty has, besides, won the praise and friendship of some of the best intellectuals in Europe.

On his return home to India, we hope the Calcutta University or some other university will give him the opportunity for laying his scholarly knowledge and wide experience of literature at the altar of the Motherland. This purpose will be also served by the Education Department placing him in charge of Modern English literature, in the Presidency College, or in some other college of the same standing.

Unauthorized Alterations in Sir B. N. Seal's Address

The April number of *Prabuddha Bharata* contains Sir Brajendra Nath Seal's address as General President of the Sri Ramakrishna Centenary Parliament of Religions. We also published the same address in our last (April) number, taking an authorized copy from Dr. Seal of what was actually written, and read at the Parliament of Religions. We have noticed a few differences—there may or may not be more—between our authorized version and the version published in *Prabuddha Bharata*.

According to *Prabuddha Bharata*:

"He took on himself a vow to abjure lust and gold (Kama and Kanchana)."

According to the authorized version:

"He took on himself a vow to abjure woman and gold (*Kamini and Kanchana*)."

According to *Prabuddha Bharata*:

"A youthful and beautiful woman initiated him into Tantric practices (Sadhana). Lying on her lap he meditated on Kali. She was a Brahmacharini, using wine and flesh in the rituals of worship."

According to the authorized version:

"Now came to him a youthful and beautiful woman who initiated him into Tantric Practices (Sadhana). Lying on her lap he meditated on Kali. She was a Bamacharini, using wine and flesh in the rituals of worship."

It should be noted that the phrase used by Hindu ascetics is "Kámini and Kánchana" (Woman and Gold), and that Brahmachárini and Bámácháriní differ in meaning. Their practices also differ.

Oriental Government Security Life Assurance Co., Ltd.

It is encouraging to find that the amount of new life assurance business written by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oriental Government Security Life Assurance Co., Limited, last year was, 56,311 policies assuring Rs. 10,26,95,496 as compared with 48,858 policies assuring Rs. 8,89,89,149 in 1935 —an increase of 7,453 policies assuring Rs. 1,37,06,347 over the previous year's business and constituting a fresh record for the Company. Through this result it still maintains its place within the first ten life assurance companies in the British Empire as regards the aggregate amount of ordinary new assurance placed on the books during the year. So far as published records show, in point of number of new ordinary policies issued, it stands fifth among the companies of the British Empire.

Bengal Government on Waning of Revolutionary Activity

According to the Government report on the administration of Bengal for 1935-36,

"Steady and unremitting pressure by the Government against the revolutionary parties was continued with success during the year, and was reflected in a marked waning of activity among them."

"The year 1936, like its predecessor, saw no major outrage and indeed almost passed without any overt action at all by revolutionaries."

The single exception was a mail train robbery in April committed by a young Bengali at the point of a revolver on the Eastern Bengal Railway near Kurigram in Rangpur district.

The report adds :

"But though revolutionary parties have been thoroughly disorganized, it is clear that the urge to violence has not yet been abandoned. During the year unlicensed firearms were discovered on a number of occasions, ..."

The giving up of the urge to violence by individuals, as well as by governments, is greatly to be desired. But is it only revolutionaries who act under that urge? Do not ordinary robbers and other criminals act under that urge? Did they not do so before Bengal revolutionaries appeared in the scene?

The Bengal Government have come to the usual conclusion :

"There is still therefore sufficient revolutionary mentality in existence to preclude either the possibility or desirability of relaxing any of the efforts which are being made to counteract it, and it follows from this that the policy of detention under the Bengal Criminal Law Amendment Act or Regulation III of 1818 of persons considered dangerous had to be continued."

It is added :

"Nevertheless the year 1936 has seen a considerable improvement in the situation, largely as a result of the policy of Government directed towards the protection of the youth of Bengal from contact with revolutionary infection."

There will be more improvement if all babies, children and young men and women are kept in detention camps.

President's Address at Bengal and Assam Lawyers' Conference

Mr. N. K. Basu, Advocate, Calcutta High Court, presided over the annual session of the Bengal and Assam Lawyers' Conference held at Dacca in March last. He laid stress on the desirability of having one Bar in India and the removal of all monopolies and distinctions among various classes of lawyers. Said he :

It was one of the most extraordinary things that the legal practitioners in this country should be divided into so many compartments, all more or less water-tight. Whatever might have been the reason for these subdivisions in earlier days, there was no doubt that it was high time that these distinctions should now cease to exist.

The monopolies granted to barristers had no defensible right to continue, nor was there any excuse for the continued maintenance of an inferior grade of practitioners styled the mukhtears. The sooner all these classes were merged into one, the better for the country as well as for the administration of justice.

This question of one Bar had been before the public for a long time. The Indian Bar Committee more than 12 years ago suggested that it was an ideal to be kept prominently in view but, unfortunately, it had not only not been kept in view, but completely lost sight of.

Mr. Basu commented on the dual system in the original side of the High Court in Calcutta.

He asked whether there was any reason for the continuance of the dual system in the original side of the Calcutta High Court. That system, he said, might have its origin in England in hoary antiquity but there was no reason for its continuance in Calcutta except that of increasing litigation costs.

He also dealt with the subject of the overcrowding of the Bar.

Mr. Basu said that the Bar was overcrowded at this moment. The total number of pleaders in Bengal today was 9,817 not counting the High Court advocates practising in the district courts.

Mr. Basu was firmly of opinion that the question of the number of recruits and of their professional apprenticeship must be tackled. No longer must a mere university degree, backed by nominal attendance in court for a year, do. The entrance to the Bar must be in the hands of the profession itself and not left to any outside body, not even the High Court itself. There must be a Bar Council consisting not of High Court practitioners alone but of lawyers; and this body must be the one and only authority not only to regulate admission to the profession, but all questions of professional etiquette and decorum as well.

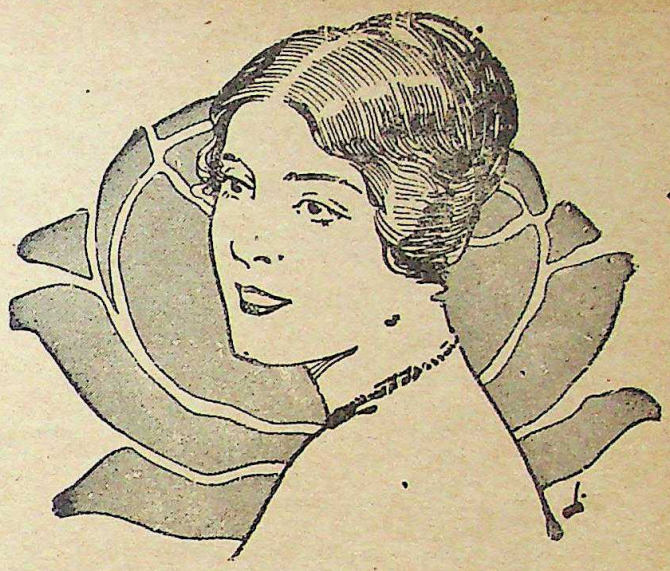
PRINTED AND PUBLISHED BY MANIK CHANDRA DAS, PRABASI PRESS, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sist on Calso products.

Nature's Beauty in
Blooming Rose
Your Beauty in **CALSO'S**
EEYA—a lovely trim
Soap, Snow & Cream.



CALCUTTA SOAP WORKS

PROGRESS!

FINER WORK IN .....
PROGRESSIVE METHOD

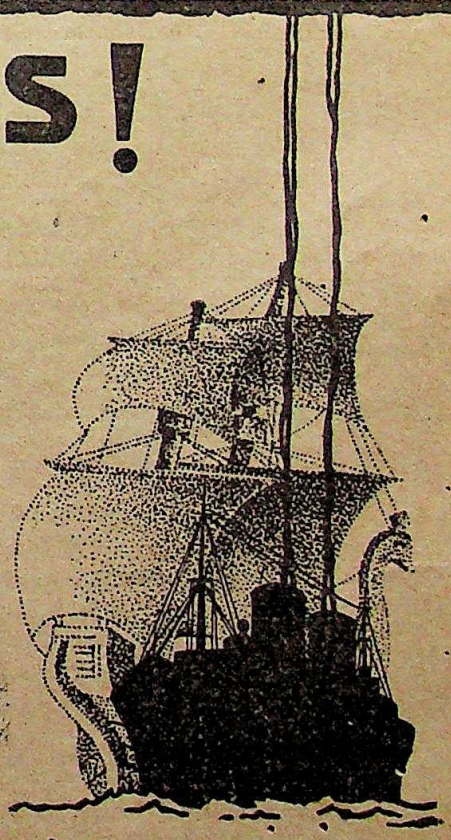
Having always fostered the Spirit of Progress we are able to combine high class work with speed of out put.

Particularly is this seen our production of Process Engraving Works.

Up-to-date plant and progressive ideas combine to produce finished results, the quality of which is unchallengeable.

Ring up 3793 B.B.

Specialist in Tri-colour reproduction and makers of line, Half-tone Blocks & Fine Art Printers.



BENGAL AUTOTYPE Co
213, CORNWALLIS STREET = CALCUTTA

Digitized by Arya Samaj Foundation Chennai and eGangotri

A NEW BOOK by Dr. J. T. SUNDERLAND

Evolution and Religion

Prabuddha Bharata writes:

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious-minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity. The author has shown too that although there is a class of evolutionists who find no necessity of a God or the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover, he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

Also highly praised by INDIAN MESSENGER, THE HINDUSTHAN TIMES, THE D. A.-V. COLLEGE UNION MAGAZINE, THE TRIBUNE, THE HINDU, THE GUARDIAN, THE SUBODHA PATRIKA, THE BOMBAY CHRONICLE UNITED INDIA AND THE INDIAN STATES and others

Price Rs. 2. Postage extra.

Dr. Rajanikanta Das, M.A., M.Sc., Ph.D.

Special Economist, International Labour Office, League of Nations: Formerly Lecturer in Economics, New York University: Some time Special Agent, Department of Labour, United States Government

PLANTATION LABOUR IN INDIA

Price Rs 3. Postage extra.

The Times of India, May 26, 1931:—

".....it is the first systematic attempt to bring together all the available information on the subject of plantation labour and as such this book ought to find a place on the shelf of every serious student of the Indian labour problem."

MUSSOLINI AND THE CULT OF ITALIAN YOUTH

An exposition based on the speeches of Benito Mussolini

By P. N. ROY, M.A., *Lecturer in Italian at the University of Calcutta*

Prof. Roy is a fine scholar and has interpreted the Italian Superman from a study of original material. *The Mysore Economic Journal says*:

"A study of Mussolini, the sabre rattling exponent of Fascism is attempted by Mr. Roy on the basis on the dictator's numerous speeches. Whatever Mussolini's failures may be, he rejuvenated Italy which was crumbling to pieces after the agony of a prolonged war. His new cult infused confidence and gained the allegiance of Italian patriots who were keen on saving the glory of *Italia* from the dust of imminent and destructive civil warfare. This book gives Mussolini's own interpretations of Fascism which the author has carefully compiled and edited for the benefit of Indian readers who are anxious to learn something about the masterful matter of the Italy of to-day. The book is well illustrated with appropriate pictures of the many-sided activities of the *Duce* in his native country."

Profusely Illustrated. Cloth Gilt with Jacket, Price Rs. 3-8

To be had of—

The Modern Review Office, 120-2, Upper Circular Road, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HOROSCOPE

detailed, for 1 year (in English) by the Malayalee Astrologer, recipient of the **Title of Professor** from the late **Maha Raja of Cochin,** Rs. 2, Full Life Reading Rs. 10, Five questions about your future Re. 1. **Malayalee Mantras** for success in Life and Love, Grade I in silver locket for 7 months Rs. 2-8, Grade II in silver lockets more potent, for 17 months Rs. 5, Grade III in heart-shaped gold locket super potent, for 7 years Rs. 25. Postage Extra. Specify, profession, time, place and date of birth; if not known, time of writing.

Prof. KOCHUPARET C.,
P. O. Kottyam, - - - - - - Travancore

PRACTICAL PSYCHIC INSTRUCTION

Hypnotism, Mesmerism, Mind-Reading, etc., etc. are practically taught by post and also by class tuition. Success guaranteed in ten weeks. Various diseases of body and mind are treated. Hundreds cured, corrected and benefited. For particulars, please send 5 pice stamp. **Prof. R. N. Rudra,** 10-5, Surendranath Banerjee Road, Calcutta.

FREE

378 JEWELLERY DESIGNS
64 PAGES CATALOGUE
P. GOPALASWAMI NAIDU & SONS
SAINT THOMAS' MOUNT P. O.

PREDICTIONS
FREE

Two questions solved free. Send birth-date or palm-impression with Annas Eight in stamps for postage and clerical expenses.

DAIBABAL ASRAM, (M)
(Biggest Occult House in India)
P. O. Hatkhola, Calcutta

IN THE FIELD OF
HOMŒOPATHY

ROY & CO. has stood the test of time and trial for half-a-century. Insure your interests by buying your requirements from

ROY & CO., Homœopaths,
BOMBAY 2.
Sole Agents for Bombay Presidency, for
BOERICKE & TAFEL OF PHILADELPHIA, U. S. A.

MOTHER INDIA
By Anilbaran Ray

Every devotee and lover of the Mother ought to have a copy.

"A great nation which has had that vision can never again be placed under the feet of the conqueror."—*Sri Aurobindo.*

"This is an exceedingly fascinating book.....The author hopes that "the Soul of India is ready to enter into the fulness of her heritage and the hour of an unparalleled greatness is approaching when from her soil shall go forth the call and the leading to the highest destinies of the race."—*Amrita Bazar Patrika.*

"I have now read the book several times and am profoundly impressed .....Your purpose was to awaken the slumbering soul of India.....in this you have eminently succeeded."—*Dr. R. C. Majumder, M.A., Ph.D., Vice-Chancellor, Dacca University.*

Excellent get-up. Price eight annas only. To be had of all important book-sellers and

GITA PRACHAR KARYALAYA
108-11, Monoharpooker Road, Kalighat, Calcutta

?
Prabasi Press

120-2, Upper Circular Road, CALCUTTA

Improve Your Earning Power

by enrolling in the

POSTAL TUITION DEPARTMENT

of

THE
CHAMPION METROPOLITAN COLLEGE OF COMMERCE
MYSORE (S. India)

Estd. 1917

Principal: **Mr. P. SUBBARAYA SASTRY, M.A. (Calcutta), M.A. (Mysore), C.E.T.D. (London), P. C. T. (London), etc.**

Students found all over India, Ceylon and Overseas. Illustrated Prospectus sent free on receipt of As. 2 in postage stamps.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In Praise of

THE CAGE OF GOLD

By SITA DEVI

Translated by Principal A. E. BROWN

Rs. 2-8

Swarajya, Madras, says :

"……From every point of view it must be declared a decided success……

The Book is translated into excellent English by Mr. A. E. Brown."

The Civil and Military Gazette, Lahore, says :

"……Its plot is good and the incidents are well told……"

The Vedic Magazine, Lahore, says :

"……The interest of the story is kept up to the end. The get-up of the book is beautiful and the printing neat and correct."

Stri-Dharma, Madras says :

"We hope she will write many ; for they will find a ready mart. ...her books are always salutary.

There must be many girls in India, whose fate is mirrored in the unfolded story of Urmila, and it will hearten them up to read of her struggle and her triumph."

The Bombay Chronicle says :

"...The story is interesting from the first page to the last."

The Rangoon Times says :

"It is charmingly written and is of absorbing interest, holding the reader's attention from the first to the last page."

The Young Men of India :

"……The characters are clearly drawn, with many a touch of humour……The interest of the story is well sustained."

The Hindustan Review says :

Principal Brown of the Wesleyan College has rendered the English translation admirably……

The prattle of children is delightful to the ears. The tender manner in which Urmila finally over-rides her scruples which gripped her is singularly charming……"

The Quarterly Journal of the Mythic Society says :

"The plot of the novel is very interesting and laid partly in Bihar and partly in Calcutta……"

The Rangoon Mail says :

"... To read a book of this type is an education of the heart……"

Public Opinion says :

"……There are touches of beauty scattered all over her two hundred pages……"

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

THIS maiden Novel by the greatest Novelist of the 19th century was published serially in the "Indian Field" in 1864 in English. Then it disappeared from the public eye. It has at last been rediscovered and is ready for the admirers of Bankim and the readers of fiction. It will show how great was the master in his craft even in a foreign language.

Sir Jadunath Sarkar, M.A., D.Litt. :

"..his characters are already living entities and not mere dummies. Above all, his gift of gentle raillery peeps through in this very first fiction. The reader's attention is here held captivated and he is led to the very end of the volume without a break,—as in the master's most mature work." (The *Amrita Bazar Patrika*, 15 Dec., 1935).

The Bombay Chronicle :—"The novel deals with village life in Bengal ; the love, romance, intrigue, jealousy and superstition of the Indian villagers are all faithfully portrayed in a story that is as human as it is full of incident. The vividness with which he describes Indian scenes—be it the village maidens at the well or the verdant fields or the atmosphere within the zenana—is incomparable. The novel is a glorious addition to Indian fiction. (29. 12. 35)

The Indian Review :—"The plot is skilfully interwoven...The story abounds in piquant situations, brilliant dialogues and clever character-sketches. (April 1936).

BEAUTIFULLY PRINTED AND BOUND.

PRICE RE. 1/8/- ONLY. Postage -/6/- (Annas Six) only.

The Modern Review Office, 120-2, UPPER CIRCULAR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

GOLDEN BOOK OF TAGORE

A Unique Document of International Fellowship

Some of the Contributors: Mahatma Gandhi, Romain Rolland, J. C. Bose, Albert Einstein, Jane Addams, Ramananda Chatterjee, Johan Bojer, Thomas Mann, John Masefield, Theodore Dreiser, Maurice Materlinck, W. B. Yeats, Selma Lagerlof etc., etc.

Only a Limited Number of this Rare First Edition with 30 valuable reproductions in colour and monochrome, including some unique portrait studies of the Poet are available. **Price Rs. 20. Post Free.**

Apply to **"MODERN REVIEW" OFFICE, 120-2, Upper Circular Road, Calcutta, India.**

IMPORTANT FOR THE CULTURED

The Renaissance of Indian Art has now become an accomplished fact. Even the Western World of Art has given recognition to it.

Special Offer

CHATTERJEE'S PICTURE ALBUMS form a series of Seventeen numbers, each containing 16 coloured reproductions. *Of these Nos. 1 and 9 are out of print.* The other Fifteen numbers—*which are all independent*—are priced at Rs. 2 each, postage As. 6. The usual price for these Fifteen numbers is Rs. 30 *plus* postage Rs. 2.

A small number of these sets of 15 are yet available. *So long they are available*, our readers are given the following offer:

The Full Set of Fifteen for	**Rs. 18-8.**	**Post free in India**
Any Ten Numbers for	**Rs. 13-4.**	**" " " "**
Any Five Numbers for	**Rs. 7-0.**	**" " " "**

12½ per cent of the above values should accompany V. P. P. orders in stamps. Rebate to the same extent will be given for delivery taken by hand.

Only A Few Sets Left

CHATTERJEE'S Albums are of Great Value—Historical and Artistic.

THE ARTISTS REPRESENTED IN THIS SERIES INCLUDE

Abanindranath Tagore—The Master
Nandalal Bose—Acharya, Kalabhawan, Santiniketan
Sukhalata Rao—The famous painter-authoress
Gaganendranath Tagore—The Master and creator of a School
Asit Haldar—Principal, Lucknow School of Arts
Mamini Prakash Ganguli—Late Vice-Principal, Calcutta School of Arts
Sailendra Nath De—Vice-Principal, Jeypore Art School
Abdur Rahman Chughtai—The foremost Musalman Painter
Samarendranath Gupta—Principal, Mayo School of Art, Lahore
Sarada Ukil—The famous painter of Delhi
Mukul De—Principal, Govt. School of Art, Calcutta
M. V. Dhurandhar—Vice-Principal, School of Art, Bombay
Molaram—(Old Master)

Surendranath Kar—Teacher, Kalabhawan, Santiniketan
Pratima Devi—The Gifted daughter-in-law of the Poet
Bireswar Sen—School of Arts, Lucknow
Deviprasad Ray Chowdhury—Principal, Govt. School of Arts, Madras
Khsitindranath Majumdar—Indian Society of Oriental Art
Mahabir Prasad Varma—Maharaja Burdwan's Court Painter
Dhirendra Kumar Dev-Varma, Ranada Charan Ukil, Sudhangsu Chowdhuri — Painters of the India House, London
Manindrabhusan Gupta—Instructor, Govt. School of Art, Calcutta
Ramen Chakravarty—Head Master, Govt. School of Art, Calcutta
Late Suren Ganguli
Late Upendra Kishore Ray Chowdhuri

The Modern Review Office, 120-2, Upper Circular Road, Calcutta.

Digitized by Arya Samaj Foundation Chennai and eGangotri
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HISTORY OF ORISSA

BY R. D. BANERJI

In two volumes of Royal 8vo. format. Printed on the finest antique paper and illustrated by numerous plates

Both Vols. I and II OUT **Price Rs. 20 per Vol.**

Half-Morocco Binding, Rs. 25 Per Volume

This book, which was written by the late MR. R. D. BANERJI just before his death, is the finest history of Orissa yet published. The illustrations are all specially engraved on two-hundred screen plates.

From **The Servant of India** :—

"The second volume of this posthumous work fully maintains the standard of the first. The difficult task of arranging and presenting in a readable form the sordid and disjointed history of a land during its decadence and painful death, has been attempted with considerable success, though the author has had to digress very often to state and explain unused, forgotten or discovered original sources, on which that presentation is based.

"The chapters on Maratha and British administrations afford much food for reflection to the administrators and citizens of India today. Marathas, Oriyas and Bengalis, Indians and Europeans in India, Hindus of different denominations and Muslims, have all poignant lessons to learn, mistakes to avoid, wrongs done to atone for. Appendix V shows the archaeologist Mr. Banerji to have been an impartial student of modern history as well, and he has rightly drawn attention to the failings of the people of Bengal from the days of Clive to those of Macaulay."

Just Out CANONS OF *Just Out*

ORISSAN ARCHITECTURE

By NIRMAL KUMAR BOSE

Fully Illustrated with 46 Plates.

A scientific study of the forms and engineering methods used by the architects of ancient and mediæval Orissa. Seven rare palm leaf manuscripts have been used in this work. Original texts, English translations and notes.

PRICE Rs. 10. POSTAGE EXTRA.

Opinion of Mr. E. J. Rapson :—

As the author explains in his Introduction, Indian architecture has hitherto been studied chiefly from personal observation and by means of comparison with the forms of Western architecture. In recent years, however, the importance has been more fully recognised of bringing to bear on the subject the information embodied in the Sanskrit *Silpa-Sastras* and the traditional lore which has been handed down from generation in the families of Indian craftsmen.

The object of the author has been to illustrate the existing monuments of Orissa and to describe their characteristic features with the aid of all these three sources of knowledge—observation, technical literature and tradition. He has produced a valuable work of reference. The usefulness of which is enhanced by a Dictionary of architectural terms.

All lovers of history and literature should order their copies straightaway from

THE MODERN REVIEW OFFICE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OPEN LETTER TO Mr. SOMEBODY AND HIS SON.

Dear Sir,—The natural desire of most parents is to give their children a fair chance in life in the form of a good College Training, also there are many young men who would like to GO TO COLLEGE but for some reason are not able to do so. Let us tell you here and now, you can get a Complete College Training without having to GO anywhere, and at a reasonable monthly fee for tuition. For well over 30 years we have been training students for all the key positions, by post, in all parts of the world. Distance is nothing when you are studying by your own fireside. The nature of our business makes us keep in touch with employment requirements, therefore we specialise in preparing students for the good positions which we know exist, and for all the worth-while examinations. Write to us for free particulars of any subject which interests you, or if your career is not decided, write and tell us of your likes and dislikes, and we will give you practical advice as to the possibilities of a vocation and how to succeed in it. You will be under no obligation whatever; it is our pleasure to help.

J. H. Bennett

THE MOST SUCCESSFUL AND MOST PROGRESSIVE COLLEGE IN THE WORLD.

DO ANY OF THESE SUBJECTS INTEREST YOU?

Accountancy Examinations
Advertising and Sales Management
A.M.I. Fire E. Examination
Applied Mechanics
Army Certificates
Auctioneers and Estate Agents
Aviation Engineering
Banking
Boilers
Book-keeping, Accountancy and Modern Business Methods
B.Sc. (Eng.)
B.Sc. (Estate Management)
Building, Architecture and Clerk of Works
Cambridge Senior School Certificate
Civil Engineering
Civil Service
All Commercial Subjects
Commercial Art
Concrete and Structural Engineering
Draughtsmanship. All branches
Engineering. All branches, subjects and examinations
General Education
G.P.O. Eng. Dept.
Heating and Ventilating
Industrial Chemistry
Insurance
Mathematics
Matriculation
Metallurgy
Mining, all subjects
Mining, Electrical Engineering
Motor Engineering
Motor Trade
Municipal & County Engineers
Naval Architecture
Pattern Making
Police, Special Course
Preceptors, College of
Pumps and Pumping Machinery
Radio Service Engineering
Radio Communication
Road-Making and Maintenance
Salesmanship, I.S.M.A.
Sanitation
Secretarial Examinations
Shipbuilding
Shorthand (Pitman's)
Structural Engineering
Surveying
Teachers of Handicrafts
Telephony and Telegraphy
Transport Inst. Exams.
Weights and Measures Inspector
Welding
Wireless Telegraphy and Telephony
Works Managers

If you do not see your own requirements above, write to us on any subject.

A qualification gained through a British College is an asset in seeking and keeping the Best Appointments.

STUDENTS IN INDIA

can secure immediately on enrolment a good supply of lessons, and **therefore** start at once. You do the papers in their order and dispatch direct to Sheffield for examination and correction. They are then sent back with more work, and in this way a **continuous stream of work** is always in transit. **Distance makes no difference.**

WRITE DELHI TO-DAY. FULL PARTICULARS. BY RETURN. BEGIN WORK AT ONCE.

Write to Dept. 191, The Bennett College Agency, Alipore Road, Delhi,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NO MORE DRINKING WATER TROUBLE

For supplying PURE DRINKING WATER to Mines, Tea Gardens, Factories, Institutions and Small Villages

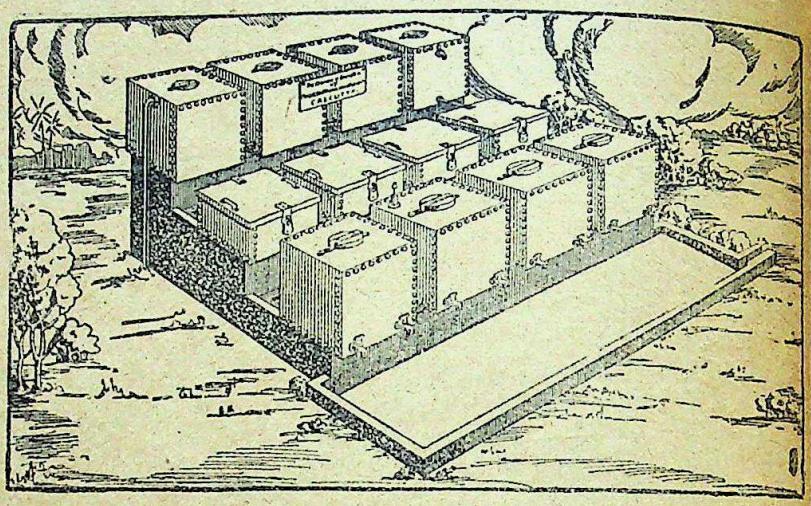
INSTALL OUR PATENTED

Hygienic Rural Filter

THE ONLY WAY TO SOLVE DRINKING WATER PROBLEM

Already installed several of 2,000 gallon output per day under Union Boards of Manikganj, Lakhipur, Sandip, Chaumuhani, etc.

Approved by the Director of Public Health, Bengal, and the Sanitary Board, Bengal.



Hygienic Household Filter Co.,

60, Shikdar Bagan Street, CALCUTTA.

HIGH IN QUALITY
LOW IN PRICE
BEST IN SERVICE

H.M.P.&V.S. LTD.
HINDUSTHAN PRODUCTS
MADE IN INDIA

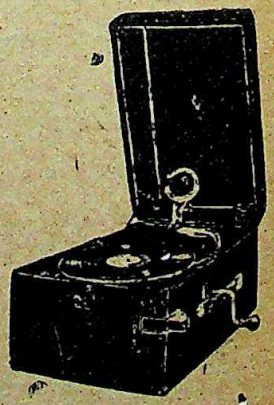
ORIGINAL IN DESIGN

HINDUSTHAN

GRAMOPHONE

HERE IS ONE FOR YOU

Model No. Double Spring 110 Seasoned Teakwood Cabinet, Walnut Polish, Best English Make WORM Drive GARRARD Motor, All up-to-date fittings and Complete with Hindusthan SENIOR Sound Box.



Price Rs. 70

In Coloured Rexin Rs. 72-8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THAT GREAT MARKETING BOOK

Industry Year Book & Directory 1937

COUNTRY'S COMMERCIAL FACTS & TRADE LISTS BROUGHT TOGETHER FOR EVERYDAY USE & PROFIT

Put at your disposal thousands of facts, classified, indexed for immediate use, that will supply all details required and answer all queries that arise in your day's work—in your every day marketing and business life.

THE RIGHT BOOK AT THE RIGHT MOMENT.

Packed with facts essential for successful marketing, selling and purchasing—all over the country. Every market place described, every gathering and fair indicated, every commodity of trade mentioned, every item of marketing collected, sifted and checked, every fact sorted out, classified and indexed for your special benefit.

A practical book for your daily personal use—pages crammed with ten-thousand-and-one Business and marketing points, details that you are always wanting in your every-day work, and with the up-to-date on-the-spot Trader's Lists that you have never before been able to find and that you need just now more than ever.

READ THE CONTENTS AT A GLANCE.

First.—General Information Section:—Includes Indian Customs Tariff, Income Tax Act, Stamp Duties and latest rules about Post and Telegraph.

Second.—Railway Information Section.

Third.—Shipping Information Section.

Fourth.—The Monetary Section.

Fifth.—Weights and Measures Section.

Sixth.—Labour and Commercial Laws: Indian Factories Act, Indian Companies Amendment Act. Indian Mines Act, Payment of Wages Act, Indian Tea Cess (Amendment) Act, New Petroleum Rules, Indian Coffee Cess Rules, etc., etc.

Seventh.—Commercial Associations.

Eighth.—Indian Trade Terms, Business Abbreviations, Glossary of Leather Trade Terms. Glossary of Artificial Silk Trade Terms.

Ninth.—Review of Indian Trade and Industries 1935-36: Surveys the position of the chief industries of India, and of the foreign trade during 1935.

Tenth.—Annual Produce Reviews:—Statistics for agricultural products, area under cultivation, crops obtained, the exports and imports, etc. All Sections brought up-to-date.

Eleventh.—Mineral Production: Coal, Petroleum, etc.

Twelfth.—Civil Stations all over the country describing Districts, Subdivisions, Taluks, Towns, etc.

Thirteenth.—The Market Places of India. Besides a thoroughly revised commercial and geographical description of all the market places of the country, the commodities passing through them, industries pursued and gatherings and fairs held, described district by district, and copious provincial notes. detailed accounts of trade in the chief port towns are incorporated. Reports rendered up-to-date and many new facts added.

Fourteenth.—Lists of Industrial, Agricultural, Cattle and Religious Fairs.

Fifteenth.—Directory of Technical Institutions. A list of Technical Institutes in India with details re: qualifications for admission, fees, etc.

Sixteenth.—**Classified Traders' Directory.** Itself a big book containing addresses of big and small industrial establishments, rice mills, tea gardens, rubber and other plantations, and an elaborate well-arranged list of thousands of traders and manufacturers throughout the country, (nearly 20,000 entries all independently gathered).

Seventeenth.—Directory of Newspapers, Periodicals, etc.

Eighteenth.—The elaborate Indexing which alone would be a cyclopedia of industrial and commercial facts and arranged with innumerable references by which you can spot out any industry, and handicraft and marketable commodity and agricultural produce, etc., at a moment's notice and know all about it.

PRICE Rs. 5, POSTAGE As. 15.

PROBASHI BOOK STALL.

21. OLD COURT HOUSE STREET. CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MONEY-EARNING BOOKS

INDIAN PERFUMES, ESSENCES AND HAIR OILS

It deals elaborately with the possibility of perfumery industries, classification of materials, principles of manufactures of floral oils, extracts of flowers, essential oils, essences, ottos, snow, aromatic and toilet waters, hair oils, face cream, snow, taral alta, etc., together with manywell-tried recipes.

Price Re. 1/8/-.

INDIAN TOBACCO AND ITS PREPARATIONS.

Elaborate process and recipes for smoking preparations Hookha Tobacco, Khambiras, Snuff, Surti, Zarda, Dokta, Sukha will be found in this book with an exhaustive glossary of vernacular names. Possibilities of the industry is also described. Manufacture of Cigar and Biri is included.

Price Re. 1/8/-.

INDEPENDENT CAREERS FOR THE YOUNG

Do not hang on the office for service. Devote yourself to industry. The book will reveal to you the ways and means by which you will have plenty of earning occupations.

Price Re. 1/8/-.

INDIAN PICKLES, CHUTNEYS AND MORABBAS

You can manufacture every one of them at your home and carry a business in your market. The book contains details of ingredients, spices used, preserving medium, curing agent, methods of preservation, marketing possibility together with 80 well tried recipes.

Price Re. 1/8/-.

MANUFACTURE OF INK

The information contained in it is very plain, valuable, short and reliable. All processes for the manufacture of writing ink, different colours, fountain pen ink, marking ink, rubber stamp ink, metal stamping ink, drawing ink, luminous ink, ink for glass, leather marking etc., are given in the book.

Price Re. 1/8/-.

MILK & MILK PRODUCTS

WITH 12 ILLUSTRATIONS.

There is a wide field of possibility in India in the manufacture of milk products like ghee, butter, casein, evaporated milk, etc. Complete information on manufacturing all sorts of milk products including malted milk and milk sugar is given in the treatise. A mine of solid information.

Price Re. 1/8/-.

MANUFACTURE OF DISINFECTANTS AND ANTISEPTICS

By M. N. MITTER M. Sc.

The Book Covers: Classification of Disinfectants—Raw Materials—Carbolic Acid and Creosote—Liquid Disinfectants—Solid—Electrolytic Chlorine—Bleaching Powder—Sick Room Disinfectants—Insect Powders, both household and Agricultural—Insecticides—Antiseptic Preparations—Medicated Cottons and Gauges—etc., etc.

Price Re. 1/8/-.

UTILISATION OF COMMON PRODUCTS

Common products are abundant in our country but are wasted for want of proper handling. You will be able to make a profit from many things, even from ashes, Orange peel, Cork waste, Tobacco waste, Rice dust etc. Manufacture Citrus Products, Lemon Oil, Orange Oil, Orange Flower Oil, Preserved Fruits, Jelly Making, Jam Making, Marmalades Making, Utilisation of Fruit Stones, Manufacture of Attar, Essential Oils, Tinctures, Satti (Indian Arrowroot) Starch, Banana Products, Palmyra Sugar, Egg Products etc., are also included in it.

Price Re. 1/8/-.

MANUFACTURE OF SOAP

The book will greatly help you with various processes of manufacture, both cold and hot. It elaborately deals in laundry soaps, Toilet soap, Textile and Dyer's Soap, Floating Soaps, Soap Powder, Medicated Soap, or other Soaps of every kind. Over 200 pages.

Price Re. 1/8/-.

COTTON DYEING & PRINTING

Process of dyeing and printing cotton and cotton goods will be found in minute detail in it. Indigenous and modern methods are both treated. Chemicals of all variety, colours and dyestuff will also be found printed there.

Price Re. 1/8/-.

HOME INDUSTRIES

Many practical ideas for the Manufacture of Bakery, Biscuit, Cakes, Vinegar, Fruit Juices, Vermilion, Shellac, Lac Bangle, Catechu, Fire Works will be found in the book.

Price Re. 1/8/-.

PROSPECTIVE INDUSTRIES

Discusses Manufacture of Boot Polishes—Manufacture of Depilatories—Tambul Bilas—Hair Dyes—Dental Preparations—Toilet Preparations—Cements and Glass, Rubber, etc. —Metal Polish—Incense Sticks—Crayons—Medical Preparations etc.

Price Re. 1/8/-.

DENTAL PREPARATIONS

A comprehensive guide for those who intend to take up the manufacture of tooth powders, tooth pastes, tooth creams, mouth washes, medicinal preparations for the teeth, etc. The modern methods of manipulation have been incorporated in the book.

Price Re. 1/8/-.

MANUFACTURE OF SYRUP

This handy book describes how you can manufacture Fruit Syrup, Medicinal Syrup, Artificial Syrup, Indian Ice Cream, Syrup Powder from various natural fruits and chemicals. Manufacture in your home this delicious Syrup, drink and sell in the market to earn a decent income.

Price Re. 1/8/-.

Insurance Books at Reduced Price to help the public in understanding the import of the Insurance bill now before the legislature.

জীবনবীমা তত্ত্ব।

অধ্যাপক যোগেশ চন্দ্র মিত্র, এফ, এস, এস, (লণ্ডন), এফ, আর, ই, এস (ইংলণ্ড) প্রণীত। ১৬৬ পৃষ্ঠায় সম্পূর্ণ। সমস্ত সংবাদ পত্রে বিশেষভাবে প্রশংসিত। বাঙ্গালা ভাষায় লাইফ ইন্‌সিওরেন্স বিষয়ে একমাত্র পুস্তক। মৃত্যুহারের অভিজ্ঞতা এবং চক্রবৃদ্ধিহারে সুদের উপর উচ্চ গণিত শাস্ত্রের কিরূপ কৌশলপূর্ণ প্রয়োগে জীবনবীমার উৎপত্তি লাভ হইয়াছে, উচ্চ গণিতের বিনা সাহায্যেই তাহা এই পুস্তকে প্রদর্শিত হইয়াছে। ফলতঃ ইহা পাঠ করিলে এই জীবানবীমা বিজ্ঞান বিষয়ে বিশেষ কিছুই অজ্ঞাত থাকিবে না। মূল্য ॥০ আনা মাত্র।

THEORY & PRACTICE OF LIFE ASSURANCE.

By PROF. J. C. MITRA, F.S.S. (LOND.), F.R.E.S.

A short treatise in English, explaining briefly the principle of Life Assurance from a scientific point of view and giving a description of the way in which its has been put to practice. A very interesting and useful book containing a mass of informations about annuity and insurance.

Reduced Price As. 6 only.

PROBASHI BOOK STALL.

21, OLD COURT HOUSE STREET.

CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Master English

this easy way

and make sure of Success

IN every field of endeavour the outstanding men are those who speak and write with clarity and force. They may be known as silent men but when they *must* talk they *can* do so! Their words then bite like chisels into the brains of other people *and their will is carried out.*

WHY MOST PERSONS MAKE MISTAKES

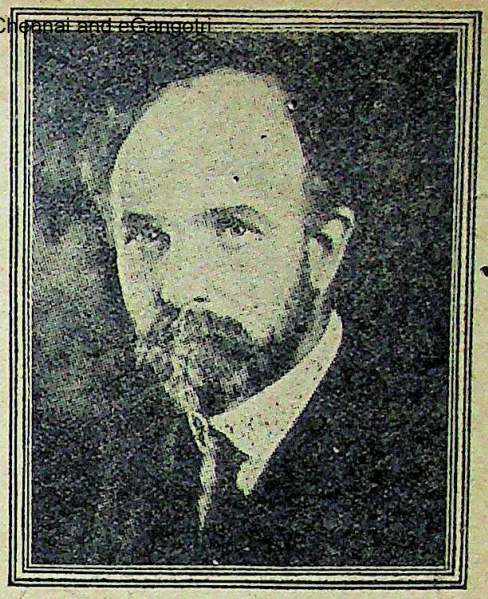
What is the reason so many persons are deficient in the use of English and find their careers stunted in consequence? It was discovered by Sherwin Cody's scientific tests. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

WHAT SHERWIN CODY HAS DONE

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so. It is usually found in teaching English though that wrong methods are adopted. By means of unique exercises it has been overwhelmingly proved that *Mr. Cody's pupils have learnt more in five weeks from his system than similar pupils have learnt in two years, by other dry-as-dust methods.*

THE SELF-CORRECTING METHOD AND PERSONAL SERVICE

The basic principle of Mr. Cody's New Method is habit-forming. Anyone can learn to write and speak fluently by constantly using the correct forms, but how is one to know in each case what is correct. Mr. Cody solves this problem in a simple unique sensible way. There are no hard and fast rules to memorize and in a short time you will come to use the correct forms and the right words. A personal interest is also taken in each student and any difficulties that arise are dealt with carefully and promptly by a staff of qualified instructors.



SHERWIN CODY

WHAT STUDENTS SAY—GREAT BENEFITS

A RAIS states :—"The Course is the key for writing correct, concise, appropriate and forceful English. I was for a period of seven years at the Aitchison Chief's College, Lahore, under the tuition of European Professors and for about the same period in England yet I am glad to have studied your Course."

A MINISTER writes :—"Your Course has been of great help to me in both writing and speaking. I have learnt more from this Course in less than a year than in all my previous schooling, and all the books that I have read on the subject."

FREE—BOOK ON ENGLISH

Those who are interested can find a detailed description in a fascinating little book "How You Can Master Good English in 15 Minutes a Day." Unquestionably it tells you the most interesting story about education in English that has ever been written. If you are efficient in speech it will give you greater confidence; if you are deficient surely you want to know it. Write to-day.

POST THIS COUPON NOW

THE METROPOLITAN INSTITUTE

Alipore Road, Delhi, 2.

Branch : 102-2, Clive Street, Calcutta.

Please send me without any obligation on my part, your new free book "*How You Can Master Good English in 15 Minutes a Day.*"

Name.....

Address.....

.....

Age.....*Occupation*.....

ALL CORRESPONDENCE IS CONFIDENTIAL

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LEXIN

HAS RUINED THE PRESTIGE OF THE DEADLY

— AMERICAN SNAKES —

Excerpt from a PERSONAL Letter to P. BANERJI, MIHIJAM, (India)

THE NATIONAL CONGRESS
REPUBLIC OF ..... AMERICA

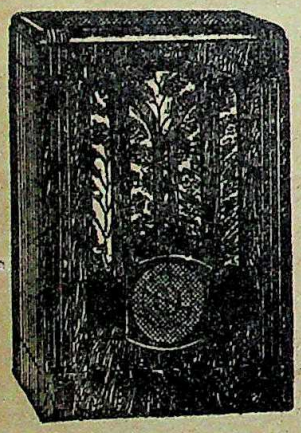
DEPARTMENT,
MEDICINE AND SURGERY

The 16th December, 1936.

"I had eventually the opportunity of knowing and testing the product against the bite of serpents made by you and called 'LEXIN,' and I got magnificent results from two samples of that product which came by chance into my hands.

"Considering the valuable effects of the aforesaid product, I would like to introduce it into this country and Central America ..... I seize this opportunity of congratulating you very cordially for having composed such a valuable product and of expressing all my esteem ....."

(*Signed*) DR.....



"His Master's Voice"

American 6 VOLT CAR BATTERY OPERATED RADIO

for SHORT and MEDIUM WAVES.

Ideal for Moffusil

Model B. T. 6-5.

Price without Battery ... Rs. 275. 6 volt Battery 37-8.

At last a RADIO SET to work in a place, where there is no Electric current. No high tension battery required only a 6 volt car battery will bring SHORT WAVE and MEDIUM WAVE STATIONS. (From 16 to 540 meters) in your rural home.

Write for Illustrated List.

DISTRIBUTORS: **M. L. Shaw Ltd.,** 5-1, Dharamtala Street, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just Out!

EIGHT PORTRAITS

ADVANCE *says:—*

It is part of a well-devised educational system in every country to train the younger generation into the necessity of revering the memory of the national leaders of a country—leaders who have left a deep and abiding impress on the thought and culture of the country. We therefore congratulate the Bharat Phototype Studio of Calcutta on their decision to bring out in an artistic manner a series of the national portraits of the leaders of India accompanied in each case with a short review of the chief and characteristic elements that have gone into the composition of the character of each. The first of the series entitled "Eight Portraits" has just reached our hands. It is a sumptuous issue consisting of portraits of the late Upendrakishore Ray-Chaudhuri, Dr. Rabindranath Tagore, Sj. Ramananda Chatterjee, Sir J. C. Bose, Pandit Madan Mohan Malaviya, Dr. Abanindranath Tagore, Acharya P. C. Roy, and Mahatma Gandhi. Each portrait is executed in a manner that does credit to the celebrated firm of the Bharat Phototype Studio—which is saying a good deal—and is accompanied in each case by a short biographical sketch. The price of rupees two for the issue is practically a give-away price; and we hope that the volume will find a ready and immediate reception.

PRICE RUPEES TWO: POSTAGE EXTRA

BOOK YOUR ORDER IMMEDIATELY

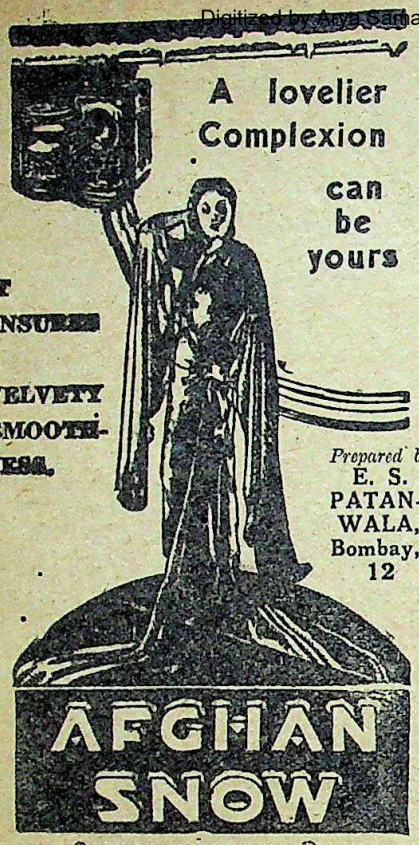
BHARAT PHOTOTYPE STUDIO

Photo Engravers, Designers, Art Printers and Presentation Card Manufacturers

Phone: B. B. 3962 72/1, COLLEGE STREET, CALCUTTA Gram: Mezzotint

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sole Agents: PATANWALA Ltd., Bombay, 3.
Branch: 71, Canning Street Calcutta.

A NEW PUBLICATION ON INDIAN CULTURE

THE ADHAR MOOKHERJEE LECTURES, 1929.

Medieval Mysticism of India

by

Prof. Kshitimohan Sen, Sastri, M.A.

With a Foreword by

Rabindranath Tagore

[Pages Demy 8vo. xxxii+241. Price Rs. 4-8, Foreign 10 shillings.]

In the Foreword Tagore writes:

"The long course, which the stream of India's cherished ideal has followed through the ages, has been traced in these lectures in all its major and minor branches by my esteemed colleague and friend, Professor Kshitimohan Sen. We have seen how deeply is this stream and how essentially it is India's own. The natural genius for *sadhana* which is latent in the Indian people has been discovered in these lectures by Prof. Sen."

Luzac & Co.,
46, Great Russell St., London.

Sole Distributors for India and Ceylon:

The Calcutta Oriental Book Agency,
9, Panchanan Ghose Lane,
Calcutta.

AN

IDEAL PROTECTION

WITH

IMMENSE VALUE IN RETURN

HINDUSTHAN'S UNIQUE SCHEME OF PROGRESSIVE BENEFIT POLICY OFFERS MAXIMUM COVER AT MINIMUM COST, EASY CONVERTIBILITY FROM "LIFE" TO "ENDOWMENT" WITHOUT THE SERIOUS DRAWBACK OF HEAVY LUMPSUM PAYMENT, AT THE OPTION OF THE POLICYHOLDERS.

JUST **THE POLICY** FOR THOSE WHO ARE ON THE THRESHOLD OF THEIR CAREER: SOLVE YOUR INSURANCE PROBLEM BY EFFECTING A POLICY OF P. B. A. POLICY.

BONUS

PER THOUSAND PER YEAR:

ON ENDOWMENT	Rs. 23
ON WHOLE LIFE	Rs. 20

BUSINESS POSITION

Policies in Force	(over)	1,200 Lakhs
Life Fund	(over)	1,98 "
Total Assets	(over)	2,21 "
Claims Paid	(over)	1,25 "
Premium Income	(over)	52 "

HINDUSTHAN

CO-OPERATIVE INSURANCE SOCIETY, LIMITED

HINDUSTHAN BUILDINGS, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DUCKBACK WATERPROOFS

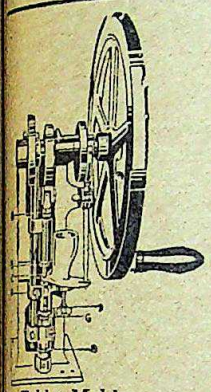
ALSO RUBBER GOODS, HOSPITAL SHEETINGS, HOT WATER BOTTLES, ICE BAGS, SURGEONS GLOVES, FINGER STALLS, TEATS, RUBBER SHOES AND CONTRACEPTIVES, ETC.

FOR EFFICIENT SERVICE USE FRESHLY MADE RUBBER GOODS

DUCKBACK IS THE ONLY SWADESHI WATERPROOF MANUFACTURED IN INDIA.

BENGAL WATERPROOF WORKS LTD.

Factory No. 1 :—2, NAZARALI LANE, BALLYGUNGE, CALCUTTA.
Factory No. 2 :—PANIHATI, 24-PARGANAS.
Show Rooms :—12, Chowringhee, Calcutta, 86, College Street, Calcutta.
Bombay Branch :—377, Hornby Road, Fort, Bombay.



Tablet-Making Machine

PHARMACEUTICAL MACHINES

Suitable for manufacturing medicines of every system, whether European, Ayurvedic or Unani.

WE SUPPLY FROM STOCK OR INDENT

1. Tablet-making machine. 2. Pill-making machine. 3. Grinding machine for dry and wet material, hand or power drive. 4. Paste mixing and grinding machine, whether soft, tough or sticky. 5. Granulating and sieving machine. 6. Tincture Press of various capacities. 7. Distilling apparatus, plain or vacuum. 8. Sugar-coating machine. 9. Powder mixing machine. 10. Machines for Suppositories. 11. Machines for filling collapsible tubes and ampoules. 12. Printed and lacquered collapsible tubes. 13. Steam jacketted, enamelled plain or vacuum evaporators.

INDUSTRIAL MACHINERY CO.

12, Clive Street, P. O. Box No. 2181, CALCUTTA
Telegraphic Address—"UNCUT" Telephone—1990, CALCUTTA

BENGAL BANK LIMITED.

Estd. 1926.

2, CLIVE ROW, CALCUTTA.

INCREASE YOUR FIXED DEPOSITS TO FALL BACK UPON IN TIMES OF NECESSITY.

RATES

2 YEARS	5%
1 YEAR	4%
6 MONTHS	3%

Telegram : Bank, Cal.

Telephone : 2073, Cal.

Tele: SIMILICURE, Cal. Post BOX 643, Cal.

HOMŒOPATHIC MEDICINES

and other requisites fresh from their Home of origin.

BIOCHEMIC TRIT. & TAB: OUR MACHINE MADE:

M. BHATTACHARYYA & CO

ECONOMIC PHARMACY, 84, CLIVE ST., CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Phone : B. B. 2198.

IF IT IS JEWELLERY—
IT WOULD PAY YOU TO CONSULT:—

T. C. ADDY & Co.,

— FOR —

QUALITY—
Diamonds,
Precious Stones,
Gems for Planets,
Birthday Stones

Latest Diamond Articles of distinction, Gold Articles, Original Designs, Sketches, & Estimates for remounting your own stones.

A Staff of Expert Designers and Mounters are always at your Service.

SPECIALITY—
Platinum Mounting
Diamond Setting,
Enamelling,
Engraving.

22, Mohanbagan Lane, CALCUTTA.

WONDERFUL TALISMAN

IF NOT BENEFITED, MONEY REFUNDED.

LAKSHMI KAVACHA. It gives sound health, immense wealth, vast learning, son, high fame, good friends, respect everywhere, etc. Success in lottery, race, examinations, trade, business, recovery from fatal diseases. It has miraculous power in bringing all kinds of luck and prosperity. Rs. 4-9. Specially prepared and giving immediate effects, Rs. 22-12. MOHINI KAVACHA. It has wonderful power to subdue any man and woman without delay. Rs. 9-10. Special Rs. 38-4. OPINION: Mr. V. D. Jacob, Electrical Storekeeper, Power House, Achampet, Hyderabad (Deccan):—"One LAKSHMI KAVACHA I bought from you, within 6 months it worked wonder of wonders, it raised me in wealth like a rocket....."

N.B.—*We avoid unnecessary correspondences. Foreign orders will be booked with full advance.*

DAIBABAL ASRAM, (M) HATKHOLA, CALCUTTA.

PRINTING

is not only a thing of necessity but it has greater intrinsic aesthetic value also:

And for this reason you should equip your trade with the most up-to-date machines and materials.

Machines:—For News, Job and Art, Printing there are no rivals in the field to our—

PHŒNIX **RECORD** **VORWARTS**

Materials:—Our S. & G. Types & Borders give more than MILLION IMPRESSIONS without appreciable damage to the face. We always hold heavy stocks of Printing Machines, Types, Borders. Paper Cutting, Perforating and Stitching Machines, Roller Composition, Inks, etc., etc.

Please Apply to:—

INDO-SWISS TRADING CO.,

Phone : Cal. 4171 — 2, Church Lane, CALCUTTA — Tele : AROGYAM

WANTED AGENTS

to secure orders for our attractive Calendars, pictures, toilet & perfumery labels. Most charming & up-to-date designs of famous film stars. National, historical, religious & love pictures American, Indian & English scenes & beauties. Largest varieties. Highest work. Lowest quotations Rs. 50 can be easily earned monthly without investment or risk. Apply sharp for easy terms literature & beautiful sample books.

ORIENTAL CALENDAR MFG. CO.,
SECTION (22), P. B. No. 11422, CALCUTTA.

Dutton's 3 Day Shorthand

Only 6 rules and 29 characters. Practice quickly gives speed of 150-200 words per minute. The System is so simple, so practical, anyone can learn its basic principles in a few hours. For the first time in the history of shorthand development here is a System easy enough and so practical that it furnishes the answer to the tremendous waste and loss in teaching the conventional systems of shorthand.

Write now for free first lesson:—

THE DUTTON COLLEGE, London,
INDIAN HEADQUARTERS,
DELHI 4.

Digitized by Arya Samaj Foundation Chennai and eGangotri
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

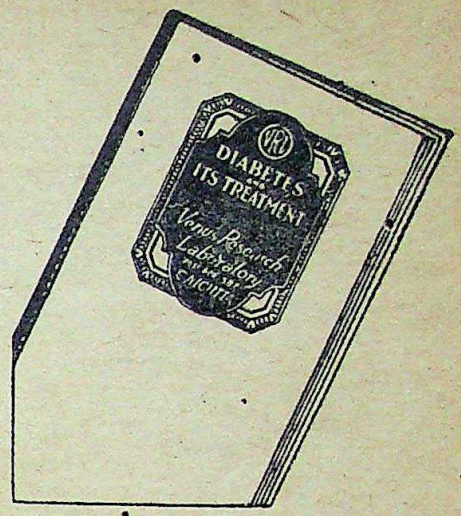
Digitized by Arya Samaj Foundation Chennai and eGangotri

5,000 DIABETICS

WILL SOON BE

ON THE ROAD TO RECOVERY!

If you are a Diabetic sufferer, why not be one of this number! For here is a definite assurance of recovery at a minimum of expense. The only condition attaching to it is the requirement that you Act At Once and apply for a valuable Treatise, which will be sent you FREE, as part of a big Curative Crusade that is being vigorously waged against this baneful disease. Testified to by thousands, the new drugless method of treatment described in the Treatise is so simple, convenient and easy to follow, that—



FREE!

—this priceless treatise on Diabetes and its Treatment, according to the new unique, drugless home-treatment way, is FREE to the first 5,000 Diabetics who apply for it on the subjoined Coupon. (Letter requests and applications from non-sufferers will not be responded to). Get your COPY NOW, and place yourself on the road to Recovery AT ONCE.

EDITION LIMITED TO 5,000 COPIES ONLY!

YOU TREAT YOURSELF ... AT HOME ...

—without the aid of physicians—without submitting to painful Injections, and the strength-sapping process of Fasting. The results will amaze you! Gradually you will feel the vital powers coming back, your body being built up anew, your health being restored once more. But, there is no time to consider, rather, it is the time to ACT!

TESTIMONY

Your medicine is very good for Diabetes —Dr. K. S., L. M. P., Patiala. Patient recently turned up a greatly changed man —Dr. R. C., B. A., L. M. S., Kendrapara. Unexpected results charmed me—Dr. S. D., Kalna. Already doing a lot of good—Dr. B. K. S., Post Marybong. All patients have derived great benefit—Dr. N. N. D., Khulna. Found it very efficacious—Dr. E. R. W., L. M. S., Trichur.

VENUS
RESEARCH LABORATORY,
P.O. BOX 587, CALCUTTA.

FILL IN—CUT OUT—POST TO-DAY!

To Venus Research Laboratory, P.O. 587, CALCUTTA.
Dept. M. R.
Date
Please Post at once the Valuable Book on DIABETES, which you are giving FREE to the first 5,000 Diabetics who apply for it.
NAME
ADDRESS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HINDI PUBLICATIONS OF VISVA-BHARATI

The Copyright of the Hindi translations of Rabindranath Tagore's Bengali works has been transferred to the Visva-Bharati by the author and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations from the Prabasi Office. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati.

The Publishing Department of the Visva-Bharati has arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

AUTHORISED TRANSLATIONS IN HINDI

		Rs.	As.	P.
GALPA GUCHHA (A Book of short stories)	...	1	8	0
SORASI (A Book of short stories)	...	2	0	0
KUMUDINI (A Novel)	...	3	0	0
RUSH-KI-CHITHI (Letters from Russia)	...	1	12	0
SIKSHA KAISA HAY (A collection of Essays on Education)		0	5	0

JUST PUBLISHED By VISVA-BHARATI

CHAR ADHYAYA : The latest novel of Rabindranath Tagore. Printed in Antique paper, neatly bound ... Rs. 1-8-0

Liberal Commission is allowed to Book-sellers

VISVA-BHARATI BOOK-SHOP

210, Cornwallis Street, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BOOKS OF THE WORLD

LATEST BOOKS ON

Biography, Essays, Drama, Economics, Politics, Poetry, Science, Mythology, Geography, Fiction, History, Play, Stories, Religion, Art

of all Great Authors are always available.

FICTION:

WAR AND PEACE—Complete in one vol.—by Count Leo Tolstoy. Tolstoy's greatest work and one of the greatest fictions of all times. Rs. 4/8/-.

GUNNAR'S DAUGHTER—Latest Novel—by Sigrid Undset. A remarkable portrayal of the stern romantic life of the Vikings by the famous international writer. Rs. 3/12/-.

THEY WALK IN THE CITY by J. B. Priestly. One of the latest masterpieces of Priestly. Rs. 6/6/-.

CHRIST LEGENDS by Selma Lagerlof. Rs. 5/10/-.

CO-OP by Upton Sinclair. Upton Sinclair needs no introduction to those who have come across his remarkable realistic presentation of the modern civilisation as portrayed in America. A great book after "Oil" and "The Jungle". Rs. 3/12/-.

BEDROOM EYES by Maurice Dekobra. Rs. 3/12/-.

STORIES OF THREE DECADES by Thomas Mann. Contains all the shorter fictions by Thomas Mann, the famous German author and Nobel Laureate. Rs. 7/14/-.

LANCER AT LARGE by Major Yeats Brown. Major Yeats Brown author of "Bengal Lancer" needs no introduction to Indian readers. Rs. 7/14/-.

THE WIND BLOWS OVER by Walter De La Mare. Contains selected eleven stories. Rs. 6/6/-.

LOVE'S CURSE—Latest Novel—by Joan Conquest. Rs. 3/12/-.

NO HERO THIS—Latest Novel—by Warwick Deeping. Rs. 3/12/-.

DEMI-WIDOW by Mary Pickford (The famous film star). Rs. 6/-.

STORIES AND SELECTIONS:

BEST STORIES by Guy De Maupassant. Edited and translated by Michael Monahan. Rs. 2/14/-.

SHORT STORIES by Anton Tchekov. A comprehensive collection. Rs. 2/14/-.

BEST TALES by Edgar Allan Poe. Rs. 2/14/-.

COMPLETE NOVELS by Jane Austen. Northanger Abbey, Sense & Sensibility, Pride & Prejudice, Mansfield Park, Persuasion & Emma; complete in one vol. Rs. 5/10/-.

BEST RUSSIAN SHORT STORIES Including "The Gentleman from San Francisco" by Bunin, Nobel Laureate, "The Seven That Were Hanged" by Andreyev, and stories by Dostoyevsky, Tolstoy, Tchekov, Gorky, Gogol, etc. Rs. 2/14/-.

GREAT GERMAN SHORT NOVELS AND STORIES Including Goethe's "Sorrows of Werther", Stefan Zweig's "Amok", Thomas Mann's "Death in Venice", and stories by Heine, Schiller, Hauptmann, Schnitzler, and others. Rs. 2/14/-.

IRISH FAIRY AND FOLK TALES by W. B. Yeats. Rs. 2/14/-.

COLLECTED POEMS AND PLAYS by Rabindra Nath Tagore. Rs. 9/6/-.

PLAYS:

ELEVEN FAMOUS PLAYS by Ibsen. Including "A Doll's House", "Ghosts", "The Wild Duck", etc. Rs 5-10

AS YOU DESIRE ME by Pirandello. Filmed by M. G. M. starring "Garbo". Rs. 7/8/-.

FIRST BLOOD by Allan Monkhouse. Rs. 1/14/-.

BOADICEA by Laurence Binyon. Rs. 1/14/-.

PLAYS AMD POEMS by Marlowe. Rs. 2/10/-.

MRS. FITZHERBERT by Shane Leslie. Rs. 1/14/-.

PROFESSOR BERNHARDI by Arthur Schnitzler. A play in three acts. Rs. 2/10/-.

BOOKS ON CURRENT TOPICS AND THOUGHTS:

THE CONDITION OF BRITAIN by G. D. H. & M. I. Cole. G. D. H. Cole, the famous English economist needs no introduction. His books on current politics have been widely appreciated. Rs. 5/10/-.

EUROPE IN ARMS by Liddell Hart. The most comprehensive, dealing with present-day Europe and her race for armaments. It includes a short account of the last Abyssinia War and its lessons for the future. "Would another War end civilisation ?" the author ends the book with the chapter. Rs. 9/6/-.

THE NAZI CONSPIRACY IN SPAIN Spain, home of old culture and civilisation has to-day become the theatre of interantional merceniarism. This book reveals how General Franco has become the instrument of the Nazis. It is translated from German by Emile Burns. Rs. 3/12/-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE ABDICATION OF EDWARD VIII by J. Lincoln White. Record of all published documents. Rs. 1/14/-.

MAN'S FATE by Andre Malraux. The book deals with the 1925-27 uprising in China; is more than a novel. Winner of the Goncourt Prize for 1933. Rs. 2/14/-.

SURREALISM Presented not as one more movement but as a fundamentally new attitude towards all aspects of life—expounded by Andre Breton, leader of the Surrealist movement in France, Hugh Davies, Paul Edward, and George Hugnet. 96 full-page illustrations representing artists drawn from many countries. Rs.. 9/6/-.

ESSAYS, PHILOSOPHY AND RELIGION.

THE VARIETIES OF RELIGIOUS EXPERIENCE It is a book as philosopher and experimental psycologist that the author approached the study of religious phenomena. The book has become a living force in religoius literature for both believer and non-believer alike. Rs. 2/14/-.

THE WORLD'S UNBORN SOUL by Sir S. Radhakrishan An inaugural lecture delivered before the University of Oxford on the 20th October 1936. Rs. 1/8/-.

CONTEMPORARY INDIAN PHILOSOPHY by Sir S. Radhakrishnan Rs. 12/-.

INTERPRETATION OF DREAMS by Prof. Sigmund Freud. Entirely new translation from the latest or eighth German edition. Thoroughly revised by the author. Rs. 13/8/-.

INHIBITIONS, SYMPTOMS and ANXIETY by Prof. Sigmund Freud. Latest book by Prof. Freud. Rs. 4/8/-.

HUMAN STUPIDITY by Walter P. Pitkin. The author says, "It is physically impossible for anybody to act stupidly." Stupidity can easily be cured after proper analysis, says the author. He analyses politics, science, psychology; he writes of genius, savage and average man, of Buddha and of Roosevelt. His style is graphic, trenchant, humorous, his facts accurate, extensive and interesting. Rs. 9/6/-.

SCIENTIFIC PROGRESS Sir Hally Stewart Lecture. Sir James Jeans, Sir Wm. Bragg, Prof. E. V. Appleton, Prof. E. Mellanby, Prof. J. B. S. Haldane, Prof. Julian Huxley—Their lectures compiled; illustrated. Rs. 5/10/-.

THE NILE by Emile Ludwig. A complete and historical picture of this greatest of all rivers; the nucleus of the most ancient culture and the source of Egypt's life—by the greatest modern historian. Rs. 12/-.

THE WAY OF A MAN WITH A MAID edited by Vernon Rendall. Illustrates how the art of wooing has evolved from the earliest ages down to the present day. All poets and authors who shed new light on this have been pressed into service in this valuable book. Rs.. 6/6/-.

MISCELLANEOUS:

THE WORLD IN MAPS by W. W. Jervis. A study in Map Evolution. Rs 5/10/-.

A HUNDRED YEARS OF MEDICINE by Wyndham Lloyd M.A. M.R.C.S. D.P.H. Technicalities have largely been avoided, interesting to both doctor, layman. Rs. 11/4/-.

VITAMINS IN THEORY AND PRACTICE by Leslie J. Harris Sc.D., Nutritional Laboratory, Medical Research Council, Cambridge. Special Chapter on "What to eat." Writter in easy, non-technical language; illustrations. Rs. 6/6/-.

KEEP YOUR YOUTH by Dr. Andre Brunel of L'Ecole du Mouvement (Paris). Posed by Madeleine Lallemand. Physical Culture for everyday. Every woman who loves health will love this book. 89 figures, printed in Thick Art Board Paper. Rs. 5/10/-

PRIMARY GYMNASTICS by Neils Bukh, Founder and Principal of the Gymnastic High School, Ollerup, Denmark. 62 illustrations and 12 tables for men, women & boys; 4th edition. Rs. 4/8/-.

HEALTH VIA FOOD by Wm. Howard, T.D. Edited and revised by Dr. Alasker, Health Director— Sun-Diet Health Foundation, New York. 12th edition. Rs. 7/8/-.

THEY'RE OFF edited by C. W. Miles. A journalistic record of athlectics, aviation, baseball, boxing, billiards, cricket, field sports, football, golf, hockey, tennis motor, cycling, motoring, racing, shooting, rowing, swimming, yachting, and women in sports; 31 art plates. Rs. 7/14/-.

CONTRACT BRIDGE COMPLETE by Ely Culbertson. Including the latest international law. Rs. 5/10/-.

JAWAHARLAL NEHRU'S AUTOBIOGRAPHY Rs. 7/-.

LIFE OF MARX Rs. 9/6/-.

OXFORD BOOK OF MODERN VERSE—edited by Yeats, Nobel Laureate. Rs.. 6/6/-.

FOR ANY BOOK—PLEASE WRITE TO US—WE SHALL SUPPLY.

BOOKS OF THE WORLD.

THIRTY GROSVENOR HOUSE, CAL. :: PHONE CALCUTTA 1837.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

JUST ARRIVED

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rare Books being cleared at bargain prices. This is an opportunity for Book-Lovers to acquire for their Libraries these valuable volumes at almost the price of new Books. Write for the list.

We are dealer in rare and out-of-print Books. We can secure any book for you, however rare it may be.

BERNARD SHAW'S LATEST—The Simpleton of the Unexpected Isles, The Six of Calais, The Millionariess (two full length plays, one Minor one, and two prefaces)—Complete in one volume Rs. 5/10/-.

AS I WAS SAYING—uniform with ALL THINGS CONSIDERED—The latest-book written *by G. K. Chesterton.* Rs. 4/8/-.

THE WORLD AS I SEE IT *by Albert Einstein.* In addition to being the most famous man of science of our time, Einstein has won almost equal fame in recent years as a champion and martyr of peace, internationalism and humanity. This book does equal justice to both sides of his work, Rs. 6/6/-.

LIFE & LETTERS OF JOHN GALSWORTHY. 'Invaluable to those who wishes to relate the novels and plays of Galsworthy to the life of the man who wrote them'—64 illustrations on art paper and a complete family tree *by H. V. Marrot* Rs. 15/12/-.

LIVES OF THE ROMAN EMPRESSES *by De Servicz.* Introduction *by Robert Graves,* author of "I, Claudius"—11 art plates. 834 pages and a chronological table. Rs. 10/8/-.

THE JOURNAL OF AARNOLD BENNETT: 1896-1928-1073 pages, Rs. 7/14/-.

MY LIFE AS AN EXPLORER *by Sven Hedin*—165 illustrations—544 pages Rs. 7/14/-.

QUESTIONS OF OUR DAY *by Havelock Ellis* Rs. 6/6/-.

THE ANATOMY OF FRUSTRATION (Mr. Wells has invented an imaginary American author, Wm. Steele, a Harvard man, who won some little distinction as a pioneer biochemist before achieving success in big business. Steele is supposed to have left behind him eleven well-printed volumes and a large number of stray Mss. From this mass of material Mr. Wells extracts, condenses, and expounds Steele's opinions on a great variety of subjects, ranging from sex to the immortality of the soul, from suicide to the seven deadly sins) *by H. G. Wells.* Rs. 5/10/-.

WHICH WAY TO PEACE (Contents: The imminent Danger of War, The Nature of the Next War, Isolationism, Collective Security, The Policy of Expendients, Alliances, Wars of Principle, Pacifism as a National Policy, some Warlike Fallacies, Conditions for Permanent Peace, Peace & Current Politics, Individual Pacifism) *by Bertrand Russell.* Rs. 5/10/-.

KARL MARX: MAN & FIGHTER (The latest biography of one of the greatest men; a great quantity of hitherto unpublished material from the private archives of Marx and Engels) *by Nicolaievsky & Maenchen-Helfen* Rs. 9/6/-.

SURREALISM (It is presented not as one more movement from abroad, but as a fundamentally new atitude towards, all aspects of life. The biological and psychological basis of the movement on the one hand, its international, political, and literary aspirations on the other, are expounded *by Andre Breton,* leader of the Surrealist movement in France, Hugh Davies, Paul Eluard, and George Hugnet. Contains 96 full-page plates illustrating paintings, drawings, sculpture, and objects representing artists drawn from many countries) *edited by Herbert Road.* Rs. 9/6/-.

THE NAZI CONSPIRACY IN SPAIN (In this anti-Fascist book the editor of "The Brown Book of the Hitler Terror" sets out to show that General Franco, the leader of the Spanish Nationalists, is no more than the instrument of the new German Imperialism, and that this new Imperialism is no more than a continuation of the old—translated from the German Manuscript *by Emile Burns.* Rs. 5/12/-.

THE ECONOMIC DEVELOPMENT OF INDIA—(Former editions of this book dealt with India's economic development until the eve of the world-wide depression which started in 1929. The new edition not only brings the next, statistical notes, diagrams up-to-date, but contains an additional chapter dealing specially with the new epoch and problems ushered in by the depression, and with the economic aspects of the new constitutional situation. The author shows that population and production, both agricultural and industrial, have continued to expand despite the depression, but that the latter has brought severe sufferings to the masses especlly to those engaged in agriculture) *by Vera Anstey, D.Sc.* Rs. 18/12/-.

GUIDE TO MODERN THOUGHT—This book is not another Outline of Knowledge or Compendium of All the Sciences in three hundred pages. It is a guide, for the ordinary intelligent reader, to modern thought that is to say it explains how the discoveries and theories of modern science are affecting our answers to what the author calls the fundamental questions—*by C.E.M. Joad.* Rs. 4/8/-.

EUROPE IN ARMS—Part I deals with the armies and air forces of the principal Powers in Europe, giving a valuable general impression of numbers and quality. Part II contains chapters on the problem of the tactical attack, on the capital ship, on the future of the Mediterranean, the role of the Britis Army, and the training and education of officer and man. Part III describes the changes that are taking place in the British armed forces, and advocates certain others. Part IV describes the stagnation of the late War, and derides the folly of mass warfare. There is a short account of the Abyssinian war and its lessons for the future and the volume ends with a chapter on "Would Another War End Civilization?"—*by Liddell Hart.* Rs. 9/6/-.

LOCARNO: A COLIECTION OF DOCUMENTS (A comprehensive record of international yonferences, Statements, speeches, & the like, Covering the history of the Locarno Treaty from the Preliminary negotiations to the recent British questions to the German Government) edited *by Dr. Fritz Berber:* with a reface *by J. Von Ribbentrop,* ambassdor of the German Reich. Rs. 9/6/-.

A HISTORY OF EUROPE (Originally published in three Volumes but now complete and unabridged in one Vol.) *by the Tt. Hon. H.A.L. Fisher.* Rs. 7/14/-.

OUR FREEDOM & ITS RESULTS by Five wome: Changes in Public Life *by Eleanor Rathbone:* Changes in law *by Etna Reiss:* Changes in E ployment *by Ray Strachey:* Changes in Sex Morality *by Alion Neilans:* Changes in social Life *by Mary Agnes Hamilton.* Rs. 6/6/-.

FAMOUS BANK FORGERIES ROBBERIES & SWINDLERS (For all bank officials it is not merely a luxury but a necessity) *by R. T. Hopkings.* Rs. 12/-.

THE DICTATOR RESIGNS *by C.E.M. Joad.* Rs. 2/10/-.

THE RISE OF UROPEAN LIBERALISM *by Harold J. Laski.* Rs. 5/10/-.

CONSPIRACY AT MEERUT *by Lester Hutchinson.* Rs. 3/12/-.

SCIENCE VERSUS CRIMES—(Our Criminal populatio is increasing at the rate of 9 Æa year; in Washington oalone, The Division of Investigation had on File 4000000 fingerprints & 3000000 photos of known criminals; the author herein presents the only way, as formulated by science, to combat and root out this dangerous population—The Science of New Criminology; 11 illus.) *by Henry Robinson.* Rs. 9/6/-.

IFDIA & THE WORLD *by Jawaharlal Nehru.* Rs. 3/12/-.

MAJOR MYSTERIES OF SCIENCE (64 pages of illustrations) *by H Garbedian.* Rs. 6/6/-.

GENETICS *by H. S. Jennings.* Rs. 11/4/-.

AVIATIOFF OF TO-DAY (321 illustrations and 45 diagrams *by Ower and Nayler.* Rs. 11/4/-.

THE NEW ILLUSTRATED NATURAL HISTORY OF THE WORLD (24 colour plates & over 300 Photographs) *edited by Ernest Protheroe.* Rs. 11/4/-.

FLYING & HOW TO DO IT—Numerous drawings & diagrams—

CLIMATES OF THE CONTINENTS—153 maps & diagrams *by W. G. Kendrew.* Rs. 15/12/-.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ELEMENTS OF PROBAB LITY *by H. Levy & L. Roth* Rs. 11/4/-.
THE REVOLUTION IN PHYSICS *by Ernest Zimmer Auto Sation by Max Planck* an translated from the German *by Stafford Hatfield.* With 58 diagrams and illustrations. Rs. 9/6/-.
SOVIET SCIENCE *by J. G. Crowther*—The book starts with a short Chapter on Dialectical Materialiam as scientific developments in the U. S. S. R. are incomprehensible without some knowledge of this philosophy and contains accounts of the organization and research in about thirty of the leading scientific institutes in the U. S. S. R. With 16 art plates. Rs. 9/6/-.

HOW WIRELESS CAME *by John Langdon Davies*—It takes particular care to give a very full, clear account of those basic facts about electricity which must be understood if a boys wireless set is not to remain a mere box of tricks. With 58 diagrams. Rs. 4/8/-.
A SHORT HISTORY OF IND A *by Sir Atul Chatterjee & W. Moreland* Rs. 9/6/-.

HINDU CIVILISATION (A study from the earliest times to the es. tablishment of the Maurya Empire) *by B. K. Mookerjee.* Rs. 11/4/-
B G HORSE'S FLIGHT (The trail of war in entral Asia ; innumerable photographs & maps) *by Dr. Sven Hedin.* Rs. 15/12/-.
THE MAKING OF MODERN TURKEY (From Byzantine to Angora) *by iir Harry Luke.* Rs. 7/14/-.
SCIENCE OF PUBLIC FINANCE (Two volumes revised & re-written) *by Prof. G. F. Shirras.* Rs. 31/8/-.
FUNDAMENTAL PRINCIPLES OF TEXATION in the light of modern development *by Sir Josiah Stamp.* Rs. 7/14/-.
HINDENBURGH ; the wooden Titan *by J. W. Wheeler-Bennet.* Rs. 15/12/-.

CONTEMPORARY INDIAN PHILOSOPHY (Contributors Gandhi, Tagore, Abhedananda, Coomarswamy, Das Gupta, Bhagavan Das, Radhakrishnan, Hiriyanna, K. C. Bhattacharyya, C. C. Chatterjee, Hiralal Haldar, Ranade, V. Subrahmanya Iyer, and A. R. Wadia) *edited by Radhakrishnan.* Rs. 12/-.
DISCOVERY (The narrative of the second Antartic Expedition

GAMES & PHYSICAL CULTURE

BOOKS by UNCLE BOB : Care of Hair, Care of Teeth, Care of Eyes, Strengthen Wrists & Fingers, Strengthen Nerves, Strengthen TheBack, Strengthen TheBackStrengthen The Lu gs, Strengthen Heart, Cure Stuttering and Stammering. Cure Constipation, Cure Indigestion, Develop The Arm, Develop The Leg, Insomnla and its Treatment, Varicose Velns and their Treatment, Keep Fit, Keep Liver Healthy, Put on Flesh, Reduce Weight, Physical Culture For Beginners Simple Diet, Improve Circulation, Everyday ailments and Accidents, Knock-knees and Bow-legs.
Each As. 9 only. For a simple book send As. 10 in postage stamps, Postage free for Four copies at a time.
MY SYSTEM (120 illus.) *by Muller.* Rs. 2/10/-.
Do for Ladies (160 illus.) *by Do.* Rs. 2/10/-.
DO FOR CHILDREN (74 illus.) *by Do.* Rs. 2/10/-.
DAILY 5 MINUTES (50 illus. and 4 charts) *by Muller.* Rs. 2/10/-.
ERRORS THAT LOST DECISIONS (for blunders of boxers : 14 illus.) *by C. Rose.* Rs. 1/2/-.
TRICKS OF SELF-DEFENCE (40 illus.) *by Colingride.* Rs. 1/2/-.
PARALLEL BAR (28 illus.) *by Staff-Sergt. Moss.* Rs. 1/2/-.
HORIZONTAL BAR (32 illus.) *by Do.* Rs. 1/2/-.
TEXT-BOOD ON SWIMMING (27 illus.) *by Jabez Wolffe.* Rs. 1/2/-.
COMPLETE SCIENCE OF WRESTLIFG (70 full-page photographs *by Hackenschmidt.* Rs. 2/10/-.
MUSCLE CONTROL (you will be thrilled to watch your muscles grow inch by inch from day to day, 54 full page photographs) *by Maxick.* Rs. 2/10/-.
KANT'S METAPHYSIC CEOF EXPERIEN *by H. J. Paton* "A work which no student of Kant can be without.... The work is written in charming literary style. Altogether it is a noble contribution to our national, philosophical literature—*Exposi toyr Times* Demy 8vo. Two vols. Rs. 22/8/-.

THE WORLD'S UNBORFF SOUL (Latest book) *by Sir S. Radhakrishnan.* Rs. 1/8/-.
ESSAYS IN EASTERN PHILOSOPHY *by C.E.N. Joad.* Rs. 5/10/-.
COUNTER ATTACK FROW THE EAST *by Do.* Rs. 5/10/-.
SELECT ON from KANT *edited by Prof. Greene.* Rs. 3/12/-.
Do. HUME *edited by Prof. Hendel.* Rs. 3/12/-.
Do. ARISTOTLE *edited by Prof. Ross.* Rs. 8/12/-.
THE DAWFF OF DAY *by Nietzsche.* Rs. 7/8/-.
THE GENEALOGYOF ORALS, PEOPLES & COUNTRIES *by Do.* Rs. 5/10/-.
TWILIGHT OF THE IDOLS *by Do.* Rs. 5/10/-.
THE CASE OF WEGNER *by Do.* Rs. 7/8/-.
PHILOSOPHY OF SPIFFOZA (3 in one vol ; On The Improvement of the Understanding. The thics & The Correspondence). Rs. 3/12/-.
WORLD'S LIVING RELIGIONS *by R. E. Hume, Ph.D.* Rs. 12/-.
NATURE OF INTELLIGENCE *by Prof. Thurstone.* Rs. 5/10/-.
JUDGMENT OF REASONING in the Child *by Prof. Piaget.* Rs. 7/14/-.
WIT & ITS RELATIOFF TO THE UNCONSCIOUS *by Freud.* Rs. 7/14/-.
PROBLEMS OF NEUROSIS (a book of case histories) *by Adller.* Rs. 9/6/-.
INDIVIDUAL PSYCHOLOGY *by Adler.* Rs. 6/6/-.
PSYCHOLOGICAL TYPES *by Jung.* Rs. 13/8/-.
MAN & HIS BECOMING (according to the Vedanta) *by Rene Guenon.* Rs. 18/12/-.
OUTLINEOF ABNORMALPSYCHOLOGY *byWm.Mcdugall.* Rs. 7/14/-.
ELEMENTS OFSCIENTIFICPSYCHOLOGY *byKnight Dunlap.* s.18/12/-.
MYSTICISM FREUDIANISM *by Do.* Rs. 10/8/-.
OLD & NEW VIEMOOINTS IN PSYCHOLOGY *by Do.* Rs. 9/6/-.
BEHAVIOURISM *by Watson.* Rs. 4/8/-.
THE POSITION OF WOMEN IN THE U. S. S. R. *by G. N. Serebrennikov.* Rs. 9/6/-.
COLLECTED SHORT STORIES OF STELLA BENSON. Rs. 5/10/-.
EASTERN ANTHOLOGY (Love literature—prose & poem—of India, Persia, Arabia, China, Japan, East Indies, etc.) collected & translated *by E. Powys Mathers*—4 Vols. Rs. 5/10/-.
PHOTOGRAPHY (An outline of photography ancient and modern, practice and theory ; of photography ancient and modern, practice and theory ; 63 plates of hich 3 is in colour) *by C. E. K. Mees,* Kodak Director of Research. Rs. 75/-.
CROQUET PLAYER—the latest thriller *by H. G. Wells.* Rs. 5/10/-.
THE OXFORD BOOK OF MODERN VERSE ; 1892—1935 *edited by W. B. Yeats.* Rs. 2/10/-.
TELVISION (For amateurs old & you g) *by Moseley & McKay.* Rs. 6/6/-.
THE ART & TECHNIQUE OF WIFE (contains things that every wine drinker, and certainly all who handle wine, ought to know ; illustrated) *edited by Stephen Gwynn.* Rs. 3/12/-.
LETTERS OF FANNY BRAWNE TO FANNY KEATS : 1820-24 *edited by Fred Edgcumbe.* Rs. 11/4/-.
THE TRADE CYCLE (If carries Mr. Keynes ! recent work on Money several stages farther) *by R. F. Harrod.* Rs. 7/14/-.
ANNE DOUGLAS SEDGWICK (a portrait in letters) *edited by Basil de Selincourt.* Rs. 7/8/-.
LETTERS TO AN ARTIST FROM VAN GOGH—an unpublished correspondence. Rs. 5/10/-.
ELLEN TERRY & SHAW (Letters). Rs. 10/8/-.
DICKEN'S LETTERS TO HIS WIFE. Rs. 15/12/-.
OBITER SCRIPTA—the latest novel *by George Santayana.* Rs. 7/8/-.
FROM ROUSSEAU TO PROUST (A comparative study) *by Havelock Ellis.* Rs. 7/8/-.
GARI-GARI (The call of the African wilderness ; 117 Motos) *by H. D. Bernatzik.* Rs. 9/6/-.
THE GARDEN OF KAMA (and other love lyrics from India ; 24 coloured plates *by Byam Shaw*) by *Laurence Hope.* Rs. 7/14/-.
WORLD'S BEST ESSAYS *edited by Pritchard.* Rs. 18/12/-.
WORLD'S BEST POEMS *edited by Doren & Lapolla.* Rs. 6/6/-.
ROOSEVELT & HIS AMERICA *by Benpard Fay.* Rs. 6/6/-.
FORSYTE SAGA *by John Galsworthy.* Rs. 7/14/-.
END OF THE CHAPTER *by Do.* Rs. 5/11/-.
COMPLETE PLAYS OF JOHN GALSWORTHY. Rs. 5/10/-.
Rs. 6/6/-.

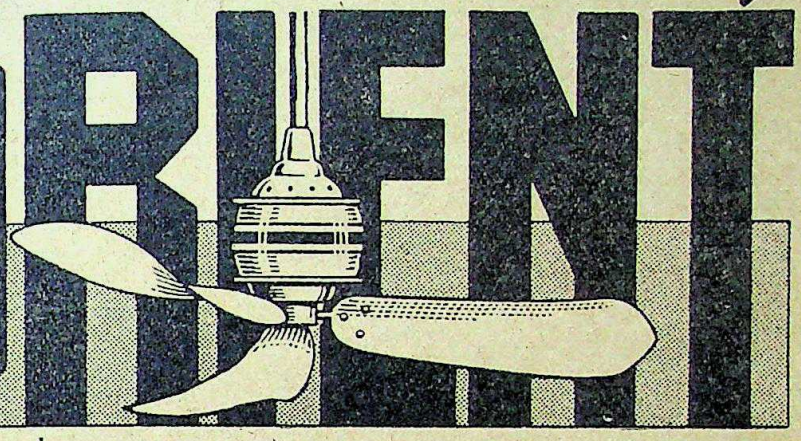
THE EASTERN BOOKMAN
21, Old Court House St., Calcutta.
'Phone : Cal. 3139.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cuts Your Electric Bill in Half

ORIENT



Do you know that the best Electric Fan is made in your own country? Try the **"ORIENT"** and you will know?

The Calcutta Electrical Manufacturing Co., Ltd.

4, LYON'S RANGE.

Phone :— CAL. 2205 — 2207.

Factory :—6, Ghore Bibi Lane, Narkeldanga.

INDIAN & BEST

WHITE LEPROSY AND LEUCODERMA

A few days' application of this medicine cures White Leprosy and Leucoderma radically. Get rid of these horrible diseases by application of this medicine inspite of failure by hundreds of Hakims, Doctors, Kavirajes and Advertisers. Rs. 500 rewarded if proved fallible. Price Rs. 2.

Vaidyaraj Akhil Kishore Ram,

No. 103, P.O. Katrisarai, (Gaya)

BISOMAK

Sure remedy for Dyspepsia, Acidity, Indigestion, Colic & Ulcers of Stomach.

Big Phial Re. 1-4, Small As. 11.

Obtainable everywhere.

Clinical & Pharmaceutical Works Ltd.

134, Harrison Road, Calcutta

NERVINUS

ENJOY ENERGY & MANHOOD. Dr. A. Naidu, Medical Officer :—Nervinus seems to be panacea of all diseases.

Dr. N. Massey, Ahmedabad :—Very efficacious where other remedies failed.

Dr. N. C. Dutt, Sanitary Inspector, Bengal :—Proved marvellous effect.

Dr. R. N. Ghosh, Mihijam :—Worst cases responded like a charm. Used with **EXTERNAL MUSK LINIMENT** will make you a **MAN. NERVINUS** for one month's use. Bot. Rs. 5. Liniment Rs. 2-8. Both Rs. 7. V. P. Charges extra.

BEHAR CHEMICAL WORKS, BHAGALPUR.

Agents : Gray & Co., Allahabad. British Pharmacy, Lucknow. Dr. Abdullah Bhai & Sons, Jubbulpore. Royal Pharmacy, Patna. Smith Stanistreet & Co., and O. N. Mookherjee & Sons, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Secure Your Careers NOW at

DAVAR'S COLLEGE OF COMMERCE

By selecting from the series of Careers in the Business World for which this oldest Indian College prepares most successfully being the first to introduce most of these in India.

SALESMANAGERSHIP (A. I. S. M. A) introduced by us in India, 1932.

CHARTERED INSURANCE EXPERTS (A.C.I.I.) introduced by us in India, 1925.

BANK OFFICERS (C.A.I.B.) introduced in India, 1915.

COMPANY SECRETARIES (F.I.S.A.) introduced by us in India, 1914.

GENERAL COMMERCE (D. Com., I. M. C.) introduced by preparation of scheme for the Chamber by us.

Also Specialised Accountancy (R.A., A.I.A.A), &c.

Tuition Personal or Through Post

Call or write for Prospectus: **30, Esplanade Road, BOMBAY.**

THE INDIAN STORY-TELLER

A monthly journal of Tales from Indian classical literature and stories of Modern Life. Annual subscription Rs. 2-4. Sample copy is sent on receipt of 2 as. stamp.

THE SRIMAD BHAGBATAM

Translated into English prose from the original Sanskrit text (Sloka by Sloka) of Krishna Dwaipayana Vyasa

By Mr. J M. SANYAL

Foreword: By **Dr. N. K. BRAHMA, M.A., P.R.S., Ph.D.,** *Professor of Philosophy, Presidency College, Calcutta*

The work will be completed in 5 bound Vols. First four volumes are out. Price for the complete 5 volumes is Rs. 15. Postage extra.

DATTA BOSE & Co., P. O DUM DUM (Bengal)

MIRRORING REALITIES OF AMERICAN LIFE IN MOTHER AMERICA

SUDHINDRA BOSE, Ph. D.

Lecturer in Political Science at the State University of Iowa, U.S.A.

This is an unusual book dealing with American ideals, religion, crime, politics, Negroes, newspapers, education and many other subjects which have special significance for India. It is written with the directness and simplicity of American journalism, and has many photographic illustrations. Every Indian, who wants to understand the United States, should read this authoritative volume.

The noted American friend of India, **Dr. J. T. Sunderland,** says: "I know of no other book that gives to the Indian people so much valuable information about America, American life and American institutions, as Dr. Sudhindra Bose's interesting and attractive work which bears the happy title of **Mother America.**"

The Unity Magazine (Chicago): "Dr. Bose is doing for America what Washington Irving did for England."

Prabuddha Bharata (Calcutta): "We recommend the book to all who want to have not only an impetus but many practical hints for building up India as a nation."

Amrita Bazar Patrika (Calcutta): "A perusal of this book will mean a healthy education in international fellowship and citizenship."

The Hindu (Madras): "The great features in American national life have been very graphically described by Dr. Bose, often through personal reminiscences."

The Leader (Allahabad): "It shows both sides of the medal and shows them in a sober and truthful manner."

Rs. 3 Per Copy.

THE MODERN REVIEW OFFICE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

JUST PUBLISHED !

SRI SUBRAHMANYA BHARATI'S

ENGLISH WORKS.

Agni and other Poems & Translations ... Re. 1-0-0
Essays and other Prose Fragments ... Re. 1-0-0
The Two Bound Together ... ... Re. 1-8-0

WITH A FOREWORD BY

M/s C. R. Reddi & K. S. Venkataramani.

Liberal Trade Discount.

Postage Extra.

BHARATI PRACHURALAYAM

567, High Road, Triplicane (Madras).

"MAHABHARATA: as it was, is and ever shall be" (A critical study)

By

Rai Promatha Nath Mullick Bahadur, *Bharat-Bani-Bhusan*

Highly Praised by Prof. E. J. Rapson (Cambridge), Dr. V. S. Sukthankar, Dr. D. R. Bhandarker, Dr. Ganganath Jha, Dr. B. Keith, Sir Daya Kissen Kaul.

Dr. Sir S. Radhakrishnan says :—I am impressed by its wealth of learning and devotion to Indian ideals, which it exhibits right through."

Price Rs. 4 ; *Available from the author at*

129, Cornwallis St., Shambazar, Calcutta and all principal Booksellers.

a book of the hour !

SUVARNADVIPA

A HISTORY OF THE FAR EAST

by !

DR. R. C. MAJUMDAR

M. A., Ph. D.

PRICE: RS. 10 ONLY

MODERN PUBLISHING SYNDICATE

40, MIRZAPUR STREET, CALCUTTA

White Leprosy

SURELY CURED IN ONE DAY

White spots are changed into natural colour on applying three times only by its quick marvellous effect. A guarantee may be given for returning the double price in case of failure. Price per tin Rs. 3 only.

Manager, Pdt. MAHABIR AUSHADHALAYA

No. 25, DARBHANGA

You can never find a sweetly-perfumed high class toilet soap which is at the same time highly antiseptic and germicidal until you use—

CALCHEMICO'S

MARGO

SOAP

The Ideal Soap for Hot weather.

Removes dirt, brightens complexion and prevents prickly heat and other skin troubles. It is delicately perfumed.

Prepared from neem oil with all its natural antiseptic properties retained.

Free from animal fat

CALCUTTA CHEMICAL

BALLYGUNGE, CALCUTTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Phone: B. B. 3281
Address: 120-2, Upper Circular Road

Digitized by Arya Samaj Foundation Chennai and eGangotri

Single Copy As. 12
Annual Subscription Rs. 8-8

THE MODERN REVIEW

Vol. LXI., No. 6 Whole No. 366

CONTENTS FOR JUNE, 1937

WESTERN PRESSURE AND EASTERN RESISTANCE — *Professor Dr. Masaharu Anesaki* 617
CORONATION MUSINGS — *Major D. Graham Pole* 619
WHY JAPAN'S RAILWAYS SAVE MILLIONS WHILE INDIAN RAILWAY COMPLAIN OF LOSS — *Chaman Lal* 623
WAR ON OPIUM-SMOKERS IN CHINA — *F. O. C.* 624
FOLK LITERATURE IN GUJARAT — *Diwan Bahadur Krishnalal Mohanlal Jhaveri* 626
PLANTING TREES — *P. Devakinandana Menon* 632
GLIMPSES OF JAPAN (*illust*) — *Santa Devi* 633
STIRRING THE STAGNANT POOLS OF HUMANITY (*illust*) — *S. R. Dutt* 637
THE TRUTH ABOUT MIAN FAZL-I-HUSAIN — *Prof. Dewan Chand Sharma* 640
INDIA AND THE IMPERIAL CONFERENCE — *Prem Narain Agrawal* 644
INDIAN STATES AND THE FEDERATION — *Sardar Ranbir Singh* 647
SOME NOTES ON JAIL PSYCHOLOGY — *P. Spratt* 649
GHALIB AND HIS THOUGHT — *A. G. Chagla* 655
NANDA LAL BOSE: AN APPRECIATION (*illust*) — *O. C. Gangoly* 657
HELIOTHERAPY (*illust*) — *Dr. Sudhindra Nath Sinha* 659
COMMENTS AND CRITICISM 663
THE WOMAN QUESTION IN BENGAL — *Miss Usha Biswas* 665
FORGING NEW CHAINS FOR INDIA? — *Chaman Lal* 670
OLD MORTALITY AMONG THE MUSICIANS — *Clement Antrobus Harris* 672
BOOK REVIEWS — *D., Dhurjati Prasad Mukerji, J. M. Datta, Chintaharan Chakravarti, Nirmal Kumar Bose, Pulinbihari Sen, S. C. Mitra, Sukumar Ranjan Das, Jitendra Nath Bose, Isanchandra Ray, B. Sunder Ram Rau, A. Narayanaswamy Aiyer, K. M. J.* 674

BOOKS ON ALL SUBJECTS AT REDUCED PRICES

(1) Batliboi's Advanced A/cs. Rs. 7-8. (2) Bagshaw's Practical Banking Rs. 2-8. (3) Chisholm's Handbook of Commercial Geography 25s. offered for Rs. 6. (4) Cropper's Book-keeping & A/cs. Rs. 2-8. (5) Heeb's Theory of Practice & Commerce, big Vol. Rs. 3. (6) Rasenau's Preventive Medicine & Hygiene 42s. for Rs. 15. (7) Harmsworth's Business Library, 10 Vols. Rs. 35. (8) Harmsworth's Popular Science, 7 Vols. Rs. 35. (9) Conybeare's Text-Book of Medicine Rs. 8. (10) Colyer's Dental Surgery 32s. for Rs. 13. (11) Whittaker's Modern Analysis Rs. 15. (12) Lamb's Hydrodynamics Rs. 15. (13) Christian's Encyclopædia of Diet, 5 Vols. Rs. 30. *Ask Catalogue at Reduced Prices on all Branches of Books* & also Madras & Andhra Intermediate & B.A. Text-Books for Sale. **M. HAMSWORTH & Co.**, Book-Sellers, P. T., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS---(Contd.)

THE HAND-SYMBOLS IN KATHAKALI	*Kuttikrishna Marar*	680
AT THE BIRTH OF NEW NATIONALIST POLITICS	*Bepin Chandra Pal*	686
INDIAN WOMANHOOD		690
BIRTHDAY (*Poem*)	*Rabindranath Tagore*	691
AMERICA'S MINERAL PRODUCTION AND POLICY	*V. S. Swaminathan*	693
FOREIGN PERIODICALS		701
THE PROBLEM OF THE MIDDLE SCHOOL IN INDIA		701
REORGANISATION OF SECONDARY EDUCATION IN GERMANY		701
CARNIVAL IN MUNICH		702
RUSSIA'S GREATEST VICTORY		702
THE FUTURE OF HANDICRAFTS IN INDIA		703
THE MIND OF ALDOUS HUXLEY		703
BACK TO HOME-MUSIC		704
FASCISM, COMMUNISM AND CAPITALISM		704

Entrust Your TRAINING in COMMERCE TO

BATLIBOI'S

ACCOUNTANCY TRAINING INSTITUTE

Founded in 1924 by Mr. J. R. BATLIBOI, F.S.A.A. (Hons.), R.A.

it offers High Grade Training in the following SPECIALISED COURSES :—

Banking (C.A.I.B., C.A.I.I.B.); Company Management & Secretarial Practice (F.F.C.S., F.C.C.S); Auditing (R.A.), Accounting (F.C.R.A); Insurance (A.C.I.I.); and General Commercial Courses (L.C.C., D. Com., I.M.C.); to suit.

GRADUATES, MATRICULATES and NON-MATRICULATES.

Splendid results every year in different Examinations.

OUR SOUND TRAINING ENSURES SUCCESS TO EVERY SERIOUS STUDENT.

ORAL or POSTAL TUITION

Apply for Complete Free Prospects at

Trafford House, Prescott Road, Fort, BOMBAY.

American Authorship—Practical & Scientific—May be completed within One Year—Whole Course £6 only—Payable by Instalments. **American Slangs**—Useful & Applicable—With Definitions & Illustrations—Printed in Dictionary Form—Each Copy Five Shillings Including Postage. **University Education**—Correspondence Courses Leading To Bachelor and Post-Graduate Degrees Through American University. Apply to **Registrar, University Extension Office, 7, Klyne Street, Kuala Lumpur, F.M.S.**

Salesmen having hold over market offered excellent terms for handling widely-advertised pharmaceutical products of quality. Reply: Post Box No. 587, Calcutta.

WHITE LEPROSY

SURELY CURED IN ONE DAY.

A guarantee may be given for returning the double price in case of failure. Price per Box Rs. 3, Dama Medicine price Rs. 5 and Swapana Dosa Fakiri Jari, price Rs. 7 only. Leprosy & Senilpalsy, price Rs. 7. **Vaidyaratna Pandit Mathura Pathak,** Proprietor, **Mithila Medical Hall,** No. 79, P. O. Darbhanga, (Behar).

SIDDHASAKTI ASRAM

The only Place for Human Salvation

P. O. MAHANGA, CUTTACK.

We venture to preach the *"Varnasram Dharma"* under the direction of the Divine Mother. For particulars please send Rs. 3, with your full name, address & Gotra.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Walford's

WALFORD TRANSPORT, LTD

SHOWROOMS: 71 PARK ST. & 57 PARK ST. WORKSHOPS: 117 PARK ST. & 5 HIDE RD. DEPOTS: 46-1A CHOWRINGHEE & 240 LOWER CIRCULAR RD.

ROLLS ROYCE - BENTLEY - HILLMAN - HUMBER - TALBOT - BUICK - CADILLAC
LASALLE - OLDSMOBILE - PONTIAC CARS G.M.C. - OLDSMOBILE & COMMER TRUCKS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS—(Contd.)

INDIAN PERIODICALS

Buddha and his Final Illumination 705
Buddhistic Nirvana 705
An Unpublished Letter of Sister Nivedita 706
The Glory of Ayurveda 706
Sex in Human Life 706
Industrial Development of India and Cottage Industries 707
Indo-British Trade Negotiations and Lancashire 708
The Transport Problem in India 708
The League of Nations and its Futility 709
To Africa 710

BRITAIN'S YOUTH HOSTELS 711

NOTES (*illust*) 713

A Sure Protection from Rains.

SWANBACK (Rubberless Coat)

Soft, Light, Odourless, no perspiration.

PROOFING GUARANTEED FOR 4 YEARS.

PALICAN (Rubberproofed Coat)

Cheap & Durable.

Holdalls, Umbrellas, Hat Covers.

Prices & samples on request.

Factory KALIGHAT.

Kamalalaya Ld

Phone: 642 B. B.

COLLEGE ST. MARKET, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE
MOST DEPENDABLE INVESTMENT

WHICH ENSURES A LIFE OF
EASE AND COMFORT

TO YOURSELF IN YOUR OLD AGE
OR TO YOUR WIFE AND CHILDREN

WHEN YOU THEIR BREADWINNER
ARE NO LONGER THERE TO PROVIDE
FOR THEIR DAILY NECESSITIES

IS

LIFE ASSURANCE

INVEST NOW IN AN "ORIENTAL"
POLICY

AND ENSURE

YOUR AND YOUR DEPENDENTS' FUTURE

Write for particulars to :—

THE ORIENTAL
GOVERNMENT SECURITY LIFE ASSURANCE CO., LTD.

Established 1874 *Head Office* : BOMBAY

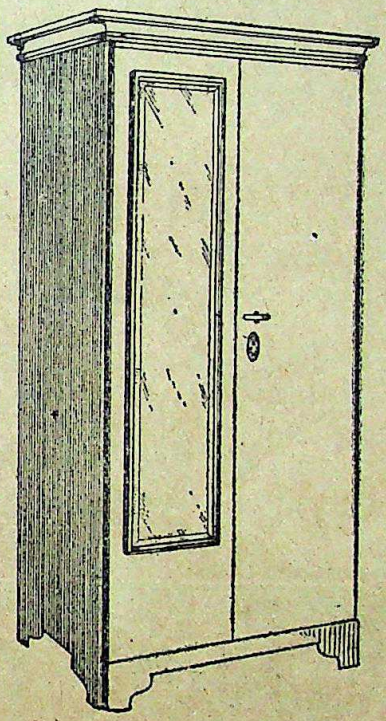
or to any of the Company's undermentioned offices :—
or the Oriental Life Office, 2, Clive Row, Calcutta

Agra	Jalgaon	Patna
Ajmer	Jalpaiguri	Peshawar
Ahmedabad	Jodhpur	Poona
Allahabad	Jubbulpore	Raipur
Ambala	Karachi	Rajshahi
Amritsar	Kuala Lumpur	Ranchi
Bangalore	Lahore	Rangoon
Bareilly	Lucknow	Rawalpindi
Bellary	Madras	Singapore
Calicut	Mandalay	Sukkur
Coimbatore	Madura	Trichinopoly
Colombo	Mercara	Trivandrum
Dacca	Mombasa	Vellore
Delhi	Multan	Vizagapatam
Gauhati	Mysore	
Guntur	Nagpur	

Calcutta Office Telephone No. Cal. 500

IT PAYS FOR ITSELF

What a shock you get when you find your favourite dresses and expensive clothes kept in wooden almirahs or ordinary steel cupboards, eaten up by moths, white-ants and other insects, or ruined by dust and flames of fire, and have to get new things at great unnecessary expense. You can cut out all this waste and worry.



GODREJ
Tripple-Patent
STEEL
ALMIRAH
with
"Channel Grip"
is an
IDEAL
WARDROBE.

It fully protects the nice and expensive dresses against the ravages of moths, white-ants and other insects, or loss through fire and burglars.

IT IS THE BEST INVESTMENT

The "CHANNEL GRIP" in the doors of Godrej Triple-Patent Steel Almirahs is so strong and secure that burglars cannot pull the doors open, nor can insects, dust or flames of fire pass inside. No other Almirahs or Cupboards have this "Channel Grip" in their doors. It is a PATENT GODREJ DEVICE,

GODREJ & BOYCE
MFG. CO., LTD.

Head Office & Works :—Lalbaug, Parel, BOMBAY.

CALCUTTA :—102, Clive Street.

DELHI :—168. Chandni Chowk.
MADRAS :—164, Broadway.
HYDERABAD (Dn.) :—1239, Abid Rd.

Agencies :—Ahmedabad, Karachi, Lucknow, Bangalore, Coimbatore, Trichinopoly and Rangoon.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MARQUESS OF ZETLAND,

Secretary of State for India, Graciously remarked while Governor of Bengal.

I visited the Sakti Oushadhalaya on July 17, 1920, I was astonished to find a factory at which the production of Medicines was carried on so great a scale * * * * MATHUR BABU seems to have brought the Productions of Medicines in accordance with the prescriptions of the ancient Shastra to a high pitch of efficiency.

CHYABANAPRASH Rs. 3 PER SEER } **ADHYAKSHA MATHUR BABU'S** { **MAKARADHWAJA Rs. 4 PER TOLA**

SAKTI OUSHADHALAYA-DACCA

ESTD. 1901

MRITASANJIBANI-SURA

The Best Ayurvedic Tonic Wine for Nervous Breakdown, Acidity, All sorts of Liver Troubles, etc. Most profitably used after Delivery and by the convalescents, after all diseases.

Rs. 2-8 pint, Rs. 4-8 quart a bottle.

Proprietors :—MATHURA MOHAN, LALMOHAN & PHANINDRA MOHAN MUKHAPADHAYAYA, CHAKRABARTY.

Branches :—7 in Calcutta and nearly 50 all over India and Burma, Catalogue Free on application.

Managing Proprietor—

MATHURAMOHAN MUKHOPADHYAYA, CHAKRAVORTY, B.A.,

Calcutta Head Office :—52-1, Beadon Street. Branch :—12, Chowringhee, Calcutta, Madras Branch: 411, Kalva Devi Road, Bombay.

Does Your BLOCK Pay ?

IT SHOULD

And if The Reproduction Syndicate makes it . . .

IT DOES

• Every day the Reproduction Syndicate comes face to face with the problem of selling by the printed picture and words. • We combine skilled craftsmanship with the best and most modern products of the Blockmaking art.

• For prompt, sales-minded handling of your next Designing and Blockmaking job, call The Reproduction Syndicate by merely ringing **Bara Bazar 601.**

BB 601

CALCUTTA
184A, Muktaram Babu Street

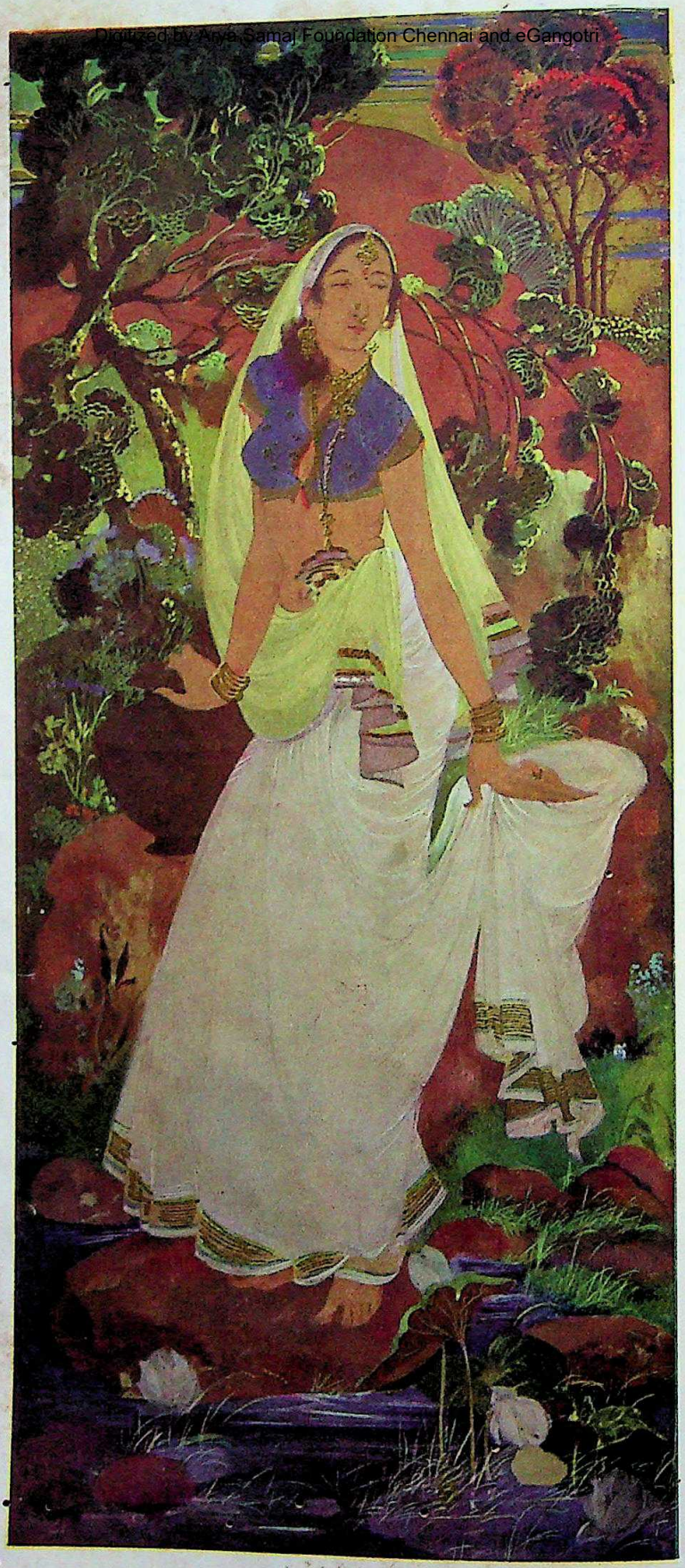
REPRODUCTION SYNDICATE

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



GOLD AND GREEN

By Debiprosad Ray Chaudhuri

Prabasi Press, Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7643

THE MODERN REVIEW

JUNE 1937

VOL. LXI., No. 6 WHOLE No. 366

WESTERN PRESSURE AND EASTERN RESISTANCE

BY PROFESSOR DR. MASAHARU ANESAKI,
Emeritus Professor, Imperial University of Tokyo, and Member, Imperial Academy of Sciences

ALL the institutions and instruments of modern Western civilization are undergoing a suicidal process.

There is an increasing resistance in the East against the political, economic and cultural pressures from Europe and America.

The problem of the East, as I see it, is how to derive from the deep source of our spiritual heritage a power which can not only overcome but enfold the vigour and thrill of Western civilization.

The cultures of the East and the West should have the same aim, that of overcoming the present conflict and crisis through a fuller realization of human nature in unison with cosmic life. Whether the two would meet in harmony or in antagonism is the greatest question in world history, and one destined to rule the whole future of mankind.

I discern two aspects in this reaction, the immediate issues of political and economic nature, and the issues of spiritual heritage, though the two are closely interwoven.

Consideration of either of these two categories can be approached from two angles, one of the East and the other of the West.

Though the pressure of the West had once been overwhelming, Asiatic culture was too strong to be entirely suppressed or eradicated, and the present resistance called forth by the immediate issues is essentially backed by the awakening to the spiritual heritage. For the power of the West in relation to the East is represented pre-eminently by its arms and industries, which are largely due to its scientific achievements re-enforced by the spirit of adventure and exploration.

On the other side there are in the East some phases of its spiritual heritage which would not admit a wholesale acceptance of scientific culture in its present form.

Though, on the one hand, modern science is progressing in its theoretical researches and technical inventions, its values and blessings cannot be exempted from grave challenges, because it has been, at the same time, instrumental in carrying out destructions and devastations. Similarly with industry and its vast organization, communication and transportation, trade and commerce.

In every case, the means of blessing can be, and have actually been, used for a sinister purpose. Not without reason it is asked whether the modern civilization of the West is not working for its own destruction.

Not only is this question being asked by the West itself but the reaction of the actual situation upon the East is certainly destined to play a more and more important role in the future.

The resistance raised against the European commodities and culture in general, as signalized by Gandhi, is now being followed by the grave doubt thrown upon the value and meaning of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the modern civilization and the consequent awakening from the unquestioning introduction of it, as expresesd in the nationalist movement in Japan, and, although perhaps in different form, in China.

The contact of different streams of culture is accompanied mostly by a certain amount of discord and a further process of combination.

The powerful force of the West on the East is machine industry.

Seen from the East the modern life of the West is now so dominated by the machine that the question might well be asked whether man is the master or the slave of the machine, and the thoughtful Easterner is naturally compelled to question the meaning of machine civilization.

It is a question whether or not economic pressure, political chaos, religious deterioration and other factors are not mutually enhanced by the effects of mechanistic ideas. Modern science has concentrated its interests one-sidedly on knowing the surroundings of human life instead of knowing human being itself.

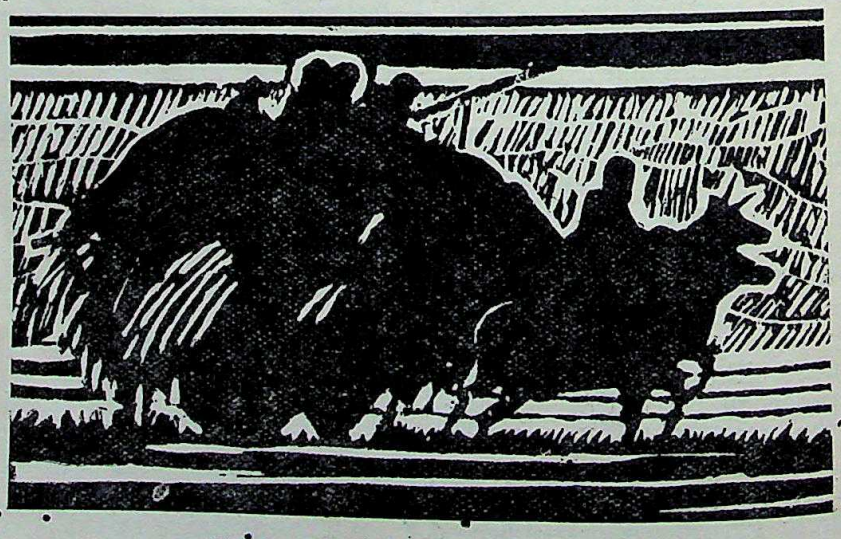
Contrast this with the culture of the Orient, by which I mean the stream of culture which originated in India, was combined with Chinese culture, and swept over the east and south-east of Asia, its fundamental idea being the basic unity of all existences.

Looking backward, the stagnancy of the Asiatic peoples is largely due to the lack of the spirit of adventure, which means self-contentedness in being immersed in the sense of continuity. However, the violent impact of the West has worked to break up the ease and slumber. Its disrupting forces have caused consternation, but at the same time are working as invigorating stimuli.

A period of re-examination of Western civilization and more or less of renewed resistance has set in.

This is taking the form of 'passive resistance,' with political bearings, in India; and even there it is not a merely negative one but implies an attitude of revaluation of the inherited culture together with a critical re-examination of the imported culture.

Taking in full balance both the merits and the demerits of either culture, the East would say to the West : 'We have forborne long enough with the fruits of our own indolence, but we are now stirred up and ready for a new life of vigour, thanks to your stimulation, as well as pressure. However, in stepping forward, we shall not simply follow your footsteps, because we see in your life and culture a decidedly one-sided exploitation of human nature, which our moral and spiritual heritage forbids us to adopt without questioning. The sense of continuity, of the one-ness of being, is too deeply imbedded in our soul to be eradicated.'



Woodcut By Manindra Bhusan Gupta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CORONATION MUSINGS

By Major D. GRAHAM POLE

The Coronation revels began last week when the King and Queen went by water to Greenwich to open the new Maritime Museum. The Museum is in "the Queen's House," which was built by Sir Christopher Wren for Henrietta Maria, the wife of Charles I. Greenwich, the sea, Wren, Charles I—what memories they evoke! In the midst of all the ballyhoo with which modern vulgarity seeks to exploit the Coronation, the flavour of this visit to Greenwich will remain. It is in accord with the stream of English history.

Two days later appeared the official Programme of the Coronation. It is memorable for two things: the Prayer for the King's Reign by the Poet Laureate, John Masefield, and an article on The King's majesty by the poet-dramatist who has just died, John Drinkwater. It is ironical, incidentally, that John Drinkwater should have been chosen for this task. Edward VIII lost his Throne because he wished to marry a divorced woman. Yet John Drinkwater married a divorced woman. So perhaps after all poets can hang about the English Court as well as archbishops! Which is as it should be. England is remarkable for her poets but not at all for her archbishops. Except perhaps for Archbsihop Cranmer, to whom we owe so many of the beauties of the book of Common Prayer.

The Prayer for the King's Reign is not specially good poetry but it has the virtue of being specially appropriate. Apart from such expected things as its prayer for the King and Queen—or for the Empire which it calls "the Britains far away"— it prays for the things which are uppermost in men's minds today. For brotherhood, for work, for peace between the nations.

The article on The King's Majesty is really excellent. It only runs into two short pages and yet it says all that needs to be said. How difficult it must be to simplify such a theme, to be clear and concise and yet worthy of such a subject. But all this John Drinkwater achieves. Indeed his article induces the irreverent reflection that it would be much more fun if our poets were made to teach us our constitutional history! Two things, anyway, will stand out from this article when the rest of it is forgotten. The Englsih, he says, are "a nation of John Bulls with poetry in the blood." And "In relation to his King," he says, "the citizen of the British Empire is a mystic."

I think this last assertion is worth pondering and remembering. The cheap and superficial psychologists have other explanations to offer of the extraordinary hold which the Monarchy has upon the common people. This so-called loyalty, they say, is nothing more than escapism: the people follow the movements of the Royal Family with such avidity because they find in such exalted living a substitute for their own dull lives. But there is more to it than that. If it were not so, the people would feel about the Monarchy in the same way as they feel about the Cinema. And they so obviously don't! No. John Drinkwater is right. In relation to the King the citizen is a mystic. As he points out, there *is* a difference in the feeling which a man has for an elected Head of the State and for an hereditary King. (This feeling, one might add, was amusingly illustrated in the Jubilee Film. Two men in a pub were discussing the Monarchy. "Other countries," said one of them, "get along without Kings." "Yes," said the other, "but look what they gets instead. . . . .").

But if there have been revels at Greenwich, there has been a slump in the City. And this slump has been caused by Mr. Neville Chamberlain, the City's favourite Chancellor of the Exchequer and Premier-Elect, by their own familiar friend whom they trusted! The new proposed tax on increased profits has indeed stirred up a hornet's nest for the Chancellor. And after months of reading of the reports of parliamentary debates in sycophantic Conservative newspapers it is indeed refreshing to read their reports now—to see how they try to make out how "reassuring" was a speech made by the Chancellor, and then have to report how speaker after speaker from the Government side got up and annihilated the Chancellor's proposals.

Poor Mr. Chamberlain! But the Labour Party could have told him that the City's love was only cupboard love. He remarked, with some bitterness, that perhaps he had relied too much on the support which he had hitherto

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

received. He should re-read his Machiavelli. Somewhere in that masterpiece of prince-craft Machiavelli remarks that you may kill a man's friends and relations but you must be careful not to touch his money. Like many over-statements it enshrines a truth which we conveniently deny when it is stated in lesser terms.

As for the rights and wrongs of the proposed tax, it is possibly right in intention but wrong in theory. It is right in intention because re-armament obviously has got to be paid for and it should be paid for by the people who believe in it—by the propertied classes who have voted for it and voted for it at conference after conference. The propertied classes moreover have been making large profits out of armaments. "Shell," it will be remembered, distributed a large bonus and paid a large unexpected dividend to its shareholders at the beginning of this year. But, unfortunately, the tax will not only take in those who are making increased profits out of re-armament. It will hit lots of estimable businesses who suffered badly in the Great Slump and were just beginning to climb out of the morass. While it leaves untouched those businesses which went on raking in the shekels all through the Great Slump.

The new proposed tax, in fact, is a good example of what happens when a wrong tax is put on for the right reasons. It is right that the increasingly-prosperous should be increasingly-taxed, right, that is, if a great expenditure has been voted and has got to be paid for. But there is no equitable way of picking out this class of the increasingly-prosperous *as a class*. The increasingly-prosperous may be far worse off than the always-prosperous! No, the Income Tax, which falls alike upon the just and the unjust, is the only sound way.

As for the poor City, it is no wonder that it glooms—no wonder if its behaviour is such as to persuade the Chancellor to overhaul his proposals almost to the point of abandoning them altogether. For as a City Editor succintly remarked in the *Star*, "Indeed, N. D. C., for the time being has denied the market one of its essential functions that of estimating prospects of earnings and dividends."

But how lucky the City is and how articulate. It has only to raise its voice in protest and then wait for the overwhelming majority of newspapers in the country to echo its cry. Not so is it with the workers. As soon as ever trouble arises, whenever a strike threatens or breaks, at once a cry goes up from these same newspapers that there is no real grievance at back of it all—that the trouble is all due to a handful of Communists who have managed to get themselves into key positions. It is a feature of present day conversation to make the "communists" the universal scapegoat. Listen to any business-men commenting over their newspapers in the train just now. A 'bus strike has broken out. It is not a strike about wages but about hours. The men are asking for a 7½hour day. If they are to carry on, to be fit and equal to their extremely anxious and responsible work, they must, they say, work shorter hours. (The radical newspapers, one might add, are full of letters from 'bus drivers' wives telling how the speed-up has made nervous wrecks of their husbands). But the business men in the train are telling each other that the strike has been precipitated by "Communists" bent on spoiling the Coronation.

Yet in other moods business-men themselves are saying now that when the London Passenger Transport Board took over from the former shareholders, far too generous terms were paid. If the Board cannot afford to reduce hours now, it is because it paid out too much then. Indeed it is their experience over the London Passenger Transport Board which has made the Government wary in their approach to a similar project —that of buying out coal-mining royalties. The owners asked for £150,000,000. But the Government has decided to pay only £66,450,000.

Whenever there is a boom, with its rise in the cost of living, wages questions inevitably come to the front. Since the subject then is sure to be canvassed this year, it is worth while remembering a few basic facts. *The* basic fact, perhaps, is to be found in an article published recently by Mr. Geoffrey Crowther. It is that 90 per cent of the people, which he says is roughly the working class, have only 55 per cent of its income. And this means that the average income of this 90 per cent is about 18 per week.

Then a word about the "dole." There are still well over a million unemployed. (Alas and alack we seem to have decided that a million unemployed is about "normal"). A man on the dole gets 17 a week and a woman gets 15. And a man and wife on the Means Test get 24. So, when you hear that the dole is demoralising, reflect on these pitiful figures . . . If indeed men and women, living somehow at such a poor rate, prefer their state to being in employment, it can only be that desolation has broken their spirit as well as their bodies. They must have got down to the depths plumbed by Shakespeare

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that terrible line: "Simply the thing I am shall make me live."

After all of which it is at least of use to remember that one large employer of labour—an employer of thirty years' experience—has examined the whole question in a book which he has called "The Human Needs of Labour." In that book the author, Mr. Seebohm Rowntree, concludes that for the urban worker there should be a minimum standard of 53 a week.

Figures mean so little to the average person. But one useful way of bringing them home is to find out, as can easily be done, how much for instance one spends a week on one's own food—how much on shepherding a baby perhaps week by week in the first exacting months. Then turn to the recent report on Malnutrition. In it you will see that Sir John Orr gives these dismaying figures: 13½ million people spend no more than 6 a week on food, and 4,000,000 no more than 4.

When the news was published that the Government had decided to take over the Coal Royalties—when so ended a controversy that had been going on for over forty years—the irrepressible democrats in this country hailed this as a triumph for democracy! Democracy, we told each other, gets there in the end. But what a long, long time it takes.

Closely related to democratic issues, indeed part of the whole conception of liberty, is the position of women. Women's questions also are coming to the fore at the present time—and unfortunately there seems to be such a lot of muddled thinking accompanying them, that they also may have to wait about forty years before they discover their goal.

To begin with the Government has muddied the waters with its new Pensions Bill. By the terms of this Bill—the Widows', Orphans' and Old Age Contributory Pensions Bill—men earning up to £400 a year come into the scheme but women are not allowed in if they earn more than £250. To rehearse the injustices of such a proposal would take a summer's day. For one thing women always earn far less than men and so are able to put by less for their old age. For another middle age begins far earlier for women than for men. Indeed the Government legislates along such reactionary lines at the very moment when unemployment amongst older women is becoming so serious that there has been founded an *Over Thirty* Association to look after the interests of these women—and Her Majesty Queen Mary herself is President of the Association! Along the same lines the National Spinsters' Association would like to see pensions at 55 for unmarried women who contribute to National Health Insurance.

But in the Over Thirty Association and in the National Spinsters' Association, I submit, there is evidence of muddled thinking. Women will never become free so long as they ask for exceptional treatment. It is a similar kind of muddle as the Chancellor of the Exchequer created when he tried to introduce the N. D. C.! Once again you are up against the eternal truth that solutions only come as a result of following principles which are of general application. Never legislate for a *class* (however much you (*a*) disapprove, or (*b*) pity them).

Women should not seek compassionate treatment because they are over thirty or because they are spinsters. They should seek equal treatment for all human souls. On the right lines, surely, is the Civil Service Clerical Association in setting up its Equal Pay Committee. If the principle of equal pay for equal work were at last conceded—if the right of married women to work followed with it—other women's questions would solve themselves. It is so strange that at this time of day these questions still have to be debated! How long must men take to discover that the cause of liberty is one and indivisible? You would have thought that the spectacle of Fascism in Germany, where liberty and the status of women fell down together, would have rubbed our noses in it . . .

Mention of Fascism and Germany brings to mind what may come to be known as the great tragedy of 1937—to Guernica. When Italy made undeclared war upon Abyssinia, just as five years previously Japan had made undeclared war upon China, we took note that this had come into our world. Gone are the days of ultimatums and open mobilisation. In future mobilisation, air mobilisation, will be swift and secret—and the descent will be sudden. War will not be declared. Indeed militarists will laugh to think that men were ever such fools so to give away so much of the game. And Guernica has brought two new moves into the devil's game. Open, defenceless towns will be bombed in particular. It is so obvious that this is the way to destroy morale! And when you do bomb defenceless towns, *you will be able to fly low and machine-gun the men, women, and children* in the streets. It cannot be too vividly realised that this is the new technique as demonstrated by German aeroplanes at Guernica. In the House of Commons this week the Duchess of Athol, following on Sir Archibald Sinclair,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was at pains to make quite clear what had happened at Guernica. Would the Foreign Secretary keep in mind, she said, that it is not merely the case of bombing towns in which the legitimate objective may be missed and someone hit, but a deliberate machine-gunning of the civilian population by aeroplanes?

This massacre at Guernica, incidentally, has made Fascism stink so in the nostrils of all decent men and women that at the moment of writing General Franco and Germany alike are disclaiming responsibility for it. A wonderful omen, this, for General Franco's rule in Spain! He cannot, if he is to be believed, even know what is being done in his name . . . But before they cease denying responsibility, they are at the same work again. A few days later they were repeating these tactics at Galdacano, which is ten miles east of Bilbao. At Galdacano 22 German bombers, accompanied by 6 chasers, raided the village of Galdacano and machine-gunned fugitives, including women and children.

In the House of Commons the Foreign Secretary, continuing his blind-eye defeatist policy, tried to blanket this wonderful and horrible thing which has come to pass—machine-gunning fugitives from low-flying aeroplanes—by deploring that atrocities are being committed on both sides. But Guernica is a new thing. It cannot be denied for any consideration whatsoever. The British Government is not even ingenuous when it protests that it has no "official information." How can it say that, take refuge that way, when the words of Senor Jose Aguirre, the President of the Basque Government, must be ringing in their ears :

"Before the tribunals of God and of history, where we must all be judged, I declare that for three and a half hours German planes bombarded with unparalleled ferocity the civil pouplation of the historic town of Guernica, reducing it to ashes, pursuing with machine-gun fire women and children, who perished in great numbers, leaving the rest to flee in panic.

"I ask the civilised world : Will it stand by and permit the extermination of a people who have always maintained as their most precious trust the defence of their liberty and the ancient democracy which Guernica, with its thousand-year-old oak, has symbolised through the centuries." (The oak has been the meeting-place and the symbol of Basque democracy down through the ages).

The really tragic thing about this terrible war in Spain is that, in the opinion of many versed in Spanish circumstances, it is not *in its origins* a Spanish war at all. The Government and the Basques no doubt are fighting for the independence of their country—but that fight has been forced upon them not by the rebels within their own borders but by the German and Italian Dictators. An article appeared last week on the subject. It revealed the real nature of this war—which is not a civil war but a war waged by Germany and Italy for the possession of Spain's raw materials. Italy and especially Germany are short of the raw materials which they need in the manufacture of armaments. Spain is rich in raw materials. An easy way to get at these raw materials—raw materials of *war*—was to set up their puppet, Franco, and turn Spain into a dependent Fascist State. Spain should be another Albania! And that this is no alarmist figment the writer proves conclusively from the sources and letters that he is able to quote. He shows how in the months preceding the outbreak of hostilities German Agents in Spain were engaged in gun-running. These Agents, employees of big mineral and oil interests in Spain, were selling their products to Germany—and these products were paid for not in cash or in kind, *but in guns*. And it is these Agents who drew up the maps which are coming in so usefully in the Fascists' campaign . . . The writer, it may be added, gives the actual names of these Agents he indicts.

In the words of the President of the Basque Government addressed to the civilised world : Will it stand by and permit the extermination of a people? Will the British Government, whose voice is still decisive in European affairs, stand by for ever? Evidence is growing in the country that the people are impatient and aghast at Britain's Pilate attitude. If there was much to be said for a policy of non-intervention, there is nothing whatever to be said for *keeping silent* when these terrible massacres are darkening Europe. As Lord Cecil is urging now, the Government should raise this matter at the earliest possible moment in the Council of the League of Nations.

Has the Government learned nothing from the outcry which followed on their attempted betrayal of Abyssinia in the Hoare-Laval Pact? Surely the recent by-elections should have some weight with them. In the past week there have been three by-elections and while Labour has increased its vote by 4,000, the Government vote has dropped by no less than 10,000.

LONDON, 4th May, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHY JAPAN'S RAILWAYS SAVE MILLIONS WHILE INDIAN RAILWAYS COMPLAIN OF LOSS

Free Tips to Government of India's Railway Member

By CHAMAN LAL

How is it that Japanese Government Railways make profits of millions every year, while the Indian Railways complain of losses?

The reasons are simple.

(1) *Most Economic Management*: Japan pays the most moderate salaries to high officials; even the prime minister receives only about Rs. 1000 per month and his whole luggage consisted of only one suit-case when he recently went to occupy his official residence. The lower staff are however paid quite reasonable salaries. Police constables start with Yen 50 (Rs. 40). Formerly it was Rs. 80, but the fall in the price of the Yen has brought it down to half its previous value. The salaries on the whole are satisfactory. The management is very economical. Smaller stations are generally managed by one or two young men, who are station masters, booking clerks, scavengers and everything else.

Huge sums are not wasted in raising half mile long platform as in India and by using steel telegraph poles. The forest wood is used for telegraph poles, as it is done in America. The pomp and show is not the chief objective, but service of the public is the aim.

(2) Foreigners drawing fabulous salaries are not forced on Railways as it is done in India. Japanese run the whole show, though the first Japanese train was started fifty years later than India, and yet the Japanese railways have the highest reputation for strictness of time to a second.

(3) All the railway trains and other requirements are manufactured in Japan as far as possible and billions are saved from going to England, which is not the case in India. Japan-made coaches are certainly not inferior to those of England.

(4) Service to the public is the motto of the Railway organisation. The third class passengers are not treated as sheep and goat. Third class compartments are furnished with *Velvet Seats, Pure Drinking Water, Washing Soap, Paper Towels, Train Scavengers* etc. These scavengers who are known as "Boy" also help passengers in keeping in and removing out baggages.

Sleeping in Third Class

(5) The third class passengers are also provided sleeping berths, pillows, and well heated rooms, all for Rupee One per night. Indian Railways can make large sums by introducing sleepers in third class and abolish inter class.

(6) The freight and parcel rates are ridiculously cheap compared to India. I can send facts and figures, if India's Railway Member does not have them, through his assistant who toured Japan last year.

(7) The waiting halls for third class passengers are very comfortable. Notice boards are provided for passengers who want to leave a message for a friend to follow, who may have missed the train.

(8) Third, second and first class passengers, all dine in the same hall in the train and the rates are four to five times cheaper than India, and service is run by properly trained girls who distribute menus four to five times a day. The officials in the train are very obliging to passengers. Once a railway guard sent a telegram to supply me with vegetables from the garden of a station master.

No Deaths on Train

(9) The trains are kept perfectly clean, by hourly cleaning. Spittoons are provided. Cooling and heating apparatus are provided in all trains and people never die of cold, as some die every year in North India.

(10) The lunches and dinners are sold in sanitary boxes (very cheap too) and railway station hotels give very satisfactory service.

(11) The problem of "Hindu and Muslim Water" is solved by storing iced water in every compartment and people don't have to shout for water or run after the "Paniwala" in the scorching sun.

(12) Special staffs are deputed at every

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

station to help passengers and if you just telephone you can get your third class ticket in your hotel. The Japan Tourist Bureau has an army of a thousand people ready to look after passengers. Numerous other societies help passengers and draw commissions from Railway and Shipping Companies (I will write their story in another article).

Free Trips for Children

Two more suggestions and I will finish this article.

(13) To encourage travel the Railways in Japan have announced free travel for children up to the age of 8 years. Here are some latest plans announced recently by Government Railways.

Free transportation of children under the primary school age, free service of yukata (sleeping gown) to passengers and lowering of the passenger fare in the neighborhood of large cities are the main items included in a new deal looking toward improvement of the government railway service, which have been put into effect from April last year.

According to the decision, children under the age of seven to eight will be eligible for free transportation, but the number of children to be accompanied by one adult will be limited to three. If one should bring together with him more than three children, he must pay a half of his (sic).

Will India's Railway member take some lesson from Japan's Railways?

Will our Railway Member Act?

(14) India and Japan are the two unfortunate countries where the smoker rules in Railway trains. In England, Europe and America the smokers are required to smoke in reserved compartments and non-smokers have perfect peace and freedom, but in Japan and India, railway compartments are "Smokers' Hell" and non-smokers are at the complete mercy of smokers. I am glad Japan has felt the injustice and a move is afoot to bring relief to non-smokers.

Members of the executive committee of the Japan Anti-Smoking League, headed by Dr. Michikazu Okada, called on the Railway Ministry and the Education Ministry recently and filed petitions covering the regulation of tobacco use. They asked that smoking cars be designated on Government railways "to protect women and children" and that school teachers be prohibited from smoking in front of their pupils.

The result of their representation is being keenly awaited. Why can't we start similar agitation in India? A properly organised demand should be accepted easily.

Tokyo

WAR ON OPIUM-SMOKERS IN CHINA

Death Penalty for Opium-Smokers

(F. O. C.)

While India is doing little to check the increasing drug menace and opium, sulpha, ganja, liquors, etc. continue to have their victims every year, China is busy putting an end to opium-smoking. Nearly one thousand anti-opium hospitals have been opened in the country and a nation-wide crusade against opium-smoking is now in full swing. Death penalty for smokers is proving very effective. Let the Indian Legislators take the lead from China. Mark the progress China has achieved in this behalf. I give the official story:

A detailed explanation of the drastic action against drug addicts and other anti-opium measures adopted by the Government, was given by Mr. Kan Nai-kwang, Director of the National Opium-Suppression Commission, to members of the Fourth Biennial Conference of the Chinese Medical Association.

After expressing his pleasure to be able to speak before such a distinguished gathering, Mr. Kan said, he would endeavour to narrow the question down to one point: the treatment of addicts. His address follows:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"The opium evil in China has a history of over 100 years, but it is unnecessary to dwell here upon the many phases through which it has passed. Suffice it to say that the Government has made, from the very beginning, many efforts to suppress the evil. In 1935, General Chiang Kai-shek was appointed to act concurrently as Director-General of Opium Suppression. Under his leadership suppression has made remarkable progress, and the Government now controls and regulates the production, transportation, sale, and consumption of opium and allied drugs.

Government's Policy

"Observers today often ask why the Government is taking vigorous action against opium addicts, while the drug is openly sold in the provinces under Government supervision? This question perhaps needs a little explanation. Formerly the Government followed the policy of 'absolute suppression', that is to say, the cultivation, transportation, sale, and use of opium were unconditionally prohibited, and offenders were summarily arrested and punished in accordance with the opium laws and regulations.

"The work of suppression was carried on in this way year after year but without making much progress. The reason for failure was that the habit of opium-smoking is a craving that, once contracted, is extremely difficult, if not impossible, to get rid of. At the same time, the punishment imposed on opium-smokers was not severe enough to act as a deterrent.

"The Government has now adopted a different policy, one of 'gradual suppression', which has been supported by the League of Nations. The Government plans to wipe out the evil in a period of six years, beginning from 1935 and ending in 1940, with complete suppression of the use of narcotic drugs in two years, and of opium in six. During this period a special arrangement is made whereby the aged and sick who, having long acquired the habit are unable to undergo a complete cure within a short time, are permitted to smoke for the time being by obtaining temporary smoker's permits, but opium-smoking so permitted must be gradually reduced and absolutely stopped within six years.

"Inasmuch as smoking is permitted in such cases, the necessary supply of opium must be provided, and hongs and retailers operating under special licences issued by the provincial and local authorities are permitted to sell the necessary opium. The number of these hongs and retailers will be gradually reduced in accordance with the periods scheduled for opium suppression.

The Death Penalty

"Another question that is often raised is, why should addicts be subjected to so drastic a penalty as death? This order has aroused a great deal of criticism from the humanitarian point of view, especially in foreign countries; but this is because the public does not realize the seriousness of the situation and does not understand the true sense of the law. The period for the prohibition of narcotic drugs expired at the end of 1936. Before then, only persons found to be engaged in the manufacture, transportation, or sale of narcotic drugs were liable to be executed, but from this year, 1937, even consumers must be dealt with in the same way. Narcotic addicts have had two years, since the promulgation of the law, to rid themselves of the habit, and it is only after expiration of this two-year term that narcotic addicts become liable to the extreme penalty. As to opium addicts, it is only those who have been cured twice and found offending a third time who are liable to the death penalty.

"One can say that the Government has entered upon a determined course of suppression with a view to stamping out the evil in its entirety, as is well evidenced by the strict laws and severe punishment, such as the death penalty. The truth is that addicts have been given many opportunities to correct their ways, and from experience it has been learned that only the most severe penalties in such cases can possibly exterminate an evil which is so deep-rooted in this country.

"While the Government has resorted to the application of strict laws with regard to opium and narcotic cases, it has not overlooked the importance of supplementing the policy of prohibition with that of curing addiction to opium and narcotics. As a matter of fact, the Government has given the utmost attention to providing addicts with means and facilities for curing themselves of the habit. In 1934, 597 anti-opium hospitals were in existence, including those assisting in the anti-opium work. By the end of last year, 1936, there were 970 anti-opium hospitals and stations, and 323 other hospitals offering anti-opium treatment.

"In order to ascertain the extent of opium addiction, the Government inaugurated a system of registration of all addicts. At the end of last year, the total number of registered smokers reported by the various provinces and municipalities was 3,786,368."

Wanted Action

How many billions are the people of India wasting on drugs and inviting national degeneration in health, wealth and morals?

Will Mahatma Gandhi use the new legislatures for this constructive work and put the sincerity of the Government to an acid test?

Let all provincial legislatures adopt the Chinese law against opium eating and smoking. Such urgent measures cannot be allowed to wait till complete independence is achieved. Let us act today.

C. L.

Tokyo.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FOLK LITERATURE IN GUJARAT

By Diwan Bahadur KRISHNALAL MOHANLAL JHAVERI

I

Folklore in Gujarat: General

Traditional learning of backward people: this is what folklore deals with. This traditional learning is composed of the beliefs and customs, stories and songs, art and ritual of early and uncultured people. As there are aboriginal and uncultured people all over the world each country has got its own folklore. In a vast country like India, each province has got its own folklore. But unfortunately very little has been done for tracing the origin of the various branches of the lore, and their resemblances with the lore of other provinces. There is no society in India like the Folklore Society of England nor a book of the calibre of the Golden Bough of Sir James Fraser.

Gujarat, including Kathiawad and Cutch, being a very ancient province does possess folklore, Kathiawad more than Gujarat. It is teeming with songs and stories. The essential features of a folksong are that it must originally have been sung by the peasantry and that it must have been passed down the years orally and not in written word. It must have been sung while the singers are at work or play. Incidentally one learns from it much about the old tendency of popular thought, customs, manners and traditions, as it is usually based on local legends or incidents of common life. Where deeds fade, legends remain and legends shape even new deeds.

The present state of Folklore Literature in Gujarat is hardly satisfactory, as there has been till now very little sustained effort made either towards research or preservation of what has been obtained by scattered work. There is a Folksong Society in England and it has recorded several thousand authentic folksongs. Though a few folktales—Gujarat and Kathiawad Deshni Varta, Kathiawadni Juni Vartao,—were collected and published several years ago, the fact remains that the work was not continued and it is only lately that a couple of researchworkers in Kathiawad have made it their business to explore that treasure-house of folktale and songs and give them a permanent form. Jhaverchand Meghani has specialised in it and recorded much which otherwise would have remained unrecorded and ultimately perished. Gokuldas Raichura, the other worker has made it his business during his numerous tours over the whole of Kathiawad to take down the legends from the mouths of Mers and other uncultured tribes and publish them. Gujarat proper is slowly taking to it.

The different provinces of India, however, claim a common heritage for a part of this ancient lore, and that heritage is Sanskrit Literature. Loka Katha (Popular Legends) in Sanskrit deals with folk stories or folktales, and the earliest of such collections made by Gunadhya is known as Brihat Katha, the great story. It is in Paishachi Prakrit. In the second century, a scholar from Sorath, Padliptacharya, made a collection in Sanskrit and called it Tarang Lola. Later collections such as Katha Sarit Sagar of Somadev (XI century), the Brihat Katha Manjari of Kshemendra, and books like Vaital Pachisi, Sinhasan Batrisi, which have been translated into the various old and modern Indian languages, Hindi, Marathi, Bengali, Gujarati and those of the South, evidence this common heritage. Jatak stories which depict previous lives of Buddha, are, it is said, in reality folktales current amongst people long before the coming of the Buddha.

However, that was in the past. In the present times every province has become active and scholars are systematically engaging themselves in the collection of folksongs etc. Ram Naresh Tripathi, the compiler of Kavita Kaumudi is a well known authority on Hindi folksong. Behari and Bhojpuri Gramgit (village songs) have also been collected and published. Prof. Devendra Satyarthi is collecting and publishing the folksongs sung by country women in the Punjab. Bengal, of course, does not lag behind. Thus there is a stir everywhere. In England folksongs spread through the agency of the wandering gypsy and the itinerant ballad singer. Here too it is the wandering beggar and the itinerant minstrel who carry the folktale in song from place to place, with or without the accompaniment of music.

The common types of folksongs, for instance, in England are love songs which tell a story at greater or shorter length. Folksongs also depict various aspects of country life. Folksongs of Gujarat and Kathiawad, in common with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rest of the country, possess these very features, in addition to others, which are peculiar to the domestic life of India, such as early marriage and its sequel—rough treatment of the newly wedded bride, mostly a child, by the sister-in-law and mother-in-law. Songs sung by women at weddings also accentuate this feature of the home life of the Hindu. These songs have been passing from mother to daughter, and nobody knows who has composed them. A good many wedding songs in Gujarat and Kathiawad are identical line by line, with those of the Punjab. That points to the course of migration of certain races which settled in Kathiawad. The legends of the loves of Radha and Krishna, furnish another common feature universally adopted over North, East, West and Central India.

The women of India from old days take certain vows and fulfil them. They are called Vrit. They take the vow with certain objects and pray to the relative gods and goddesses to grant them. These vows are taken in either or both stages of a woman's life, maiden and married. A large amount of folklore and tales has gathered round this practice, and fortunately also been published at least in Bengal and Gujarat.

English scholars have led the way in this matter, as in several others. Sir Richard Temple collected and published the Legends of the Punjab, and Mr. Enthoven, the Folklore notes of Gujarat compiled from notes collected by the late Mr. Jackson. In Gujarat Thakardas and Bhils, who are its oldest dwellers, when properly approached prove of great help in this matter. Ram Narayan Pathek and Umashanker Joshi are greatly interested in collecting materials from these communities, and the Bhil Seva Mandal which comes in intimate contact with them can rescue a lot. In addition to ordinary folklore, they possess a lore, which is of a mystical kind. The super-natural appeals to them. The workings of the super-natural forces, which they cannot account for and understand form the staple of their songs and also the powers of the Meladi Mata, an inauspicious goddess. The loves of Radha and Krishna also find favour with them. In north Gujarat the limits of Idar march with those of Mewad, Dungarpur, Vanswada and other Rajputana States. Here live numerous small Jagirdas who were independent rulers in old times. Civil wars were the order of the day resulting in chaos. The hills and hill fastnesses round about offered ideal places for ambushes and fights. Popular folksongs have commemorated many such incidents.

Grierson, the well known scholar of Indian languages had very early noted the absence of publication of this important side of Gujarati Literature: *viz.*, the corpus of bardic histories. Bards sing ballads in which story telling forms an important item. The martial life of the clans of Kathiawad and their chivalry have been versified since ages: these ballads consist of Duhas, couplets or Sorathas, longer stanzas. It is difficult to find out their author or authors.

Verses relating to the story of Halaman Jethwo and Sona Rani, of Ujali and Meha, of Ranakdevi and Siddharaj—both of them historical figures,—Odho Jam and Hothalde Padmani, Lakho and Fulande, are very interesting and typical of the life of the old Kathiawadi. Adventures of local heroes like Ebhal Vaoo, Jetho Valo, Ugo Valo, Kheta Makwani and of Robin Hoods like Jogidas Khuman and Bhima Jat, are perpetuated in stirring language. The folktale of Suhini Mehar is one out of many secured by Jhaverchand Meghani; hearing it recited from the lips of Meghani whets one's appetite for hearing many more such tales. Hearing Duhas recited by Gokuldas Raichura, is an unforgettable pleasant experience. Meghani's five volumes of Rasadhar and Raichura's Collections at present hold the field. In reciting them, they of course follow the method of the professional story teller.

So far as folksongs and folktales are concerned it is both the matter and the manner of reciting them that constitute their charms. Folksongs as said before are mostly Duhas or Sorathas, some are long poems. The former are generally sung by goatherds, shepherds, cowherds —*i.e.*, those living in jungles and forests in close communion with nature;—they divide themselves into opposite groups and then begin singing them. In the rainy season with a drizzle falling, when one party recites a couplet from one bank of a river intervening between the grazing grounds of two herds and is answered by the other from the opposite bank, in the particular lilt and drawling manner affected by these villagers, the incident is not easily forgotten by one who is fortunate enough to witness it. Similarly for the long poems recited by bards (ગાર ચારણ). The bards have their own way of telling a story and reciting a poem. The twang and the sing song practised by them cannot be transferred to a talk. A bard uses words which strikes more by their sound than their sense. A good deal of alliteration and very many mnemonic words, constitute the beauty of bardic recitations, so says one who sixty years ago, underwent the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

expense and trouble of getting these bards to recite to him in order to put their performance on paper. Brij is generally the bardic language, but the recitation is interlarded with poetical quotations in Gujarati. Their mnemonics consist of half obsolete and half dialectic words: they give to the recitation individuality and rough picturesqueness. Bardic Duha and long poems are also written in Marwadi more correctly called Rajasthani. Bardic lore has expressed itself in a peculiar dialect, a mixture of Sindhi, Rajasthani and Brij languages.

The same collector divides those who belong by birth to the profession of the story teller into Bhats, Charans, Ravalyas and Turee among Hindus and Mirs and Lunghas among Musalmans. Bhats and Charans are bards of the Rajput, Ravalyas of the Kathi princes and Ahirs of shepherd tribes and the Turees of the low castes like Dheds. Among Babi Musalmans there are besides Mirs and Lunghas, Dhadees who are specially their family bards and leeches.

They say that what the Babies earn, the Dhadees eat. But besides these professional story tellers there are others also who recite stories with the ease and accomplishment of *bona fide* professionals. One must have come across many such including women. Prof. B. K. Thakore has mentioned the instance of one Zakkalbai Bhavsaren, the wife of a neighbouring Dhobi at Rajkot, who used to come to his mother to help her pass her lonely nights, when she had to be by herself, his father being away, by reciting to them stories of Ebhal Valo, Jesal, Todi Rani, the Ras of Junaghad, Jethawas of Ghumli and Sumras of Cutch and Sind, with the assistance of Duhas and Sorathas. Indeed she told them so well that they all lost the count of time.

These story tellers have their own fashion of telling stories. Some tell them piecemeal. Some tell them with intervals for smoking Hookah and partaking of opium. Bard story tellers, if they know that you are going to make some use of their story demand a consideration, which may be reasonable or otherwise. Further there are so many versions of one and the same story and repetitions occur so often, that one has to prune the weed from the flower, and cut them out to make the story intelligible and continuous. Woman's "wiles" form a branch of this kind of folktale and it must be said to the credit of these reciters that one finds very little indecency or even vulgarity, in the way in which they present these "wiles." Men and women are made to talk in the genteel way, but all the same, nothing is sacrificed to the reality of the situation. A tiff, on womanly virtue between a barber and his wife, might border on the coarse but never on the indecent.

Folk dance and folk medicine are equally important branches of the Folklore of Gujarat. The use of milk to ward off diseases among cattle, preparations for transforming an old man into a youth or for inducing pregnancy in a woman, and other such instances of human credulity are found in the folk medicine of all old countries like Egypt and India.

Bhil dance is a very ancient institution. Some of the dances are danced by both men and women, the former with swords or sticks in hand. They do not dance in a circle, but their movements are like waves, advancing and receding. They must be seen to be appreciated.

Songs sung by women like lullabies, as well as spiritual or religious songs called Bhajans, are also parts of this lore. Bhajan Literature is very vast. These lyrics describe spiritual ecstacy. Balladic Bhajans narrate events relating to piety, renunciation etc.

The Supplement to the well known Persian History of Gujarat called the Mirat-i-Ahmadi is a storehouse of folklore. Legends relating to Mahommedan saints and their Durghas are found in very generous proportions in its pages: it will repay the labour of study.

II

Folklore of Gujarat: Tales

In the previous section I had spoken of the characteristics of the Folklore of Gujarat generally. In the present section those characteristics will be illustrated with tales.

Youthful love forms one of such characteristics. Here is a story illustrating that side of human nature.

Sindh, Cutch and Kathiawad in old times were very closely connected, and therefore the folk story of the loves of Suhini and Mehar, rescued by Jhaverchand Meghani and ably edited, may be taken as typifying this particular phase of folklore in the three provinces. The scene is laid on the banks of the Indus. Mehar meaning a buffalo-herd keeper, who tended the buffaloes and donkeys of one Tola, a potter of Sadapur on the Indus, was really a cultured youth from Bokhara, and the son of a millionaire. He was on his way to the Mogul Court and had put up at the serai of the place where Suhini's father sold earthen pots. He happened to go to Tola's place to purchase pots and saw Suhini.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he fell in love with her at once and abandoned he idea of going to Delhi, and entered into Tola's service as a herd keeper. He knew neither herd keeping nor milking and was therefore often rebuked by his master. Suhini, however, pitied him and always came to his rescue, though every now and then taunting him for his awkwardness and inefficiency. For these very shortcomings, however, she began to like him, though in the beginning she did not know who he really was. The liking ripened into friendship and later into love. They often met in the forest and Suhini's father felt scandalised by the rumours he heard of their secret meetings. He therefore dismissed Mehar, who left Sadapur and built himself a hut on the river bank opposite. He would catch a fish from the river, fry it, cross over every night, meet Suhini and they would partake of the meal together. Whatever the state of the weather, whether the waters of the Indus were quiet or stormy, Mehar would not miss a single night. One day it so happened that he could catch no fish. He, thereupon, cut off a slice of flesh from his thigh, fried it and took it to his beloved, who ate it with great relish and said that she had never eaten such a tasty fish in her life. During their talk she learned later what it was, and then she said that it was now her turn and that she would cross the river over, thereafter, to his bank. Her father, however, took steps to marry her off to an uncouth, ugly youth of his own caste, but Suhini did not acknowledge him as her husband and continued her nightly visits. She did not know swimming well, and the river was full of strong eddies and whirlpools which would suck down any mortal. She used to swim over with the support of a well-baked chatty: पाको घडो. Her persistence proved too much for her parents, and they therefore thought of doing away with her, and with that object, substituted a not well baked—Kacha—pot one night in place of her usual well baked—Pakaone. Half way, the unbaked earth of the pot proved treacherous and gave way. She, thus, lost the support and began to feel exhausted. She could have cried out and called on Mehar to come to her rescue, but she thought of the wound on his thigh, which had not yet healed and refrained, but when the last moment came involuntarily she cried out. Mehar heard her cries, and jumped into water to meet her. But before he could reach her she had gone down. Exertion reopened Mehar's wound and it began bleeding and he too succumbed. Next morning two dead bodies were thrown up by the Indus. They were buried together and the tomb built over them called Suhini's tomb is still standing at Sadapur. The whole pathetic story is embellished by stirring couplets in the dialect of the locality.

The legend of Mehar and Suhini is one of pure love. The story of Ranakdevi, the beautiful consort of Rakhengar of Junaghad and Siddharaj, the ruler of Gujarat, who had invaded Junagadh, is one of pure passion, met with spiritual courage. Junagadh was taken by Siddharaj through treachery of Rakhengar's nephew and after Rakhengar was killed Siddharaj desired to possess his widow and made her various tempting offers. She refused to yield to him and so he took her away forcibly. But coming near Wadhwan she became Sati and that too with the permission of Siddharaj, who was by then convinced that he would never be able to displace her love for Rakhengar. The verses attributed to her as having been recited at the time when she mounted the funeral pile are very pathetic and prophetic. She had a son, and she admonished him thus: Weep not my child, make not your eyelids wet, think not of your mother, when facing death, disgrace not your ancestors by showing weakness. When being taken forcibly away by Siddharaj, she bids adieu to Girnar, in these words: I descended the hill of Girnar and my body reached its foot. I will never again see Damodar Kund (the lake at the foot of the hill). The fort of Girnar is so high that it touches the sky. By the death of Rakhengar Ranakdevi becomes a widow. To her Sorath was everything: Patan the capital of Siddharaj nothing. The country round about Patan is waterless, its people die of thirst, but prosperous is the land of Sorath, where even the tigers drink their fill. Siddharaj was watching her burning, and he thus alludes to it. The winds are hurricanes, they are so hot that they burn even sand. There Siddharaj was standing to watch the miraculous power of the lady from Sorath. I regret it is not possible to convey in English the force and rhythm of the original couplets.

The story of Halaman Jethawo and Sona Rani, is placed both in Kathiawad and Sind, thus establishing their close folklore connection. It is the story of a courageous girl like Suhini proving steadfast to her vow and refusing to be deflected from her purpose in the face of various troubles and tribulations. Sona Rani was the daughter of Rana Rajsing of Balambha. She had taken a vow to marry only such a person as would able to answer her riddle which was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this: "What is that which has been made without hammer or anvil?" As usual the family priest was sent to various Durbars to see if he could get anyone to solve it. After many failures he at last tried Ghumli, at the foot of the Barda mountains. The local chief, a scion of the famous Jethwa clan of Rajputs, Rana Shiyaji tried his hand at the solution, but failed. His young nephew, Halaman, however could at once read it. The answer was "Pearls," which are fashioned without being hammered or placed on an anvil. The riddle was couched in verse and his reply was in verse also. He said, the mother lives in the ocean and the father in the clouds; this refers to the belief amongst Hindus that if rain drops fall into the mouth of oysters during the Swati Nakshatra (Fifteenth mansion of the Zodiac), pearls are formed. In ordinary course, the priest would have gone and reported the matter faithfully to Princess Sona and her union with Halaman would have been the result, but seeing a beautiful prize about to be snatched away from his hands, the Rana bribed the Brahmin to substitute his name in place of Halaman. The Brahmin did so, and accordingly it was arranged that the Princess should go with a proper equipage in charge of the Brahmin to Ghumli and be married to the Rana. Till the bride's party came to Ghumli, Halaman was under the impression that he was the chosen bridegroom. But his eyes were opened by a trusted follower who told him that his uncle had decided to marry the princess. He was sorely disappointed but yielding to an impulse of respect for elders, he remained silent. On the other hand, it so happened, that a squabble took place between the maid servants of Princess Sona and Rana Shiyaji at a well, while drawing water, and they began to taunt and abuse each other. The Rana's maid said mysteriously, Who knows what is in a shut hand? When opened it may be empty. Then she let the cat out of the bag and boldly proclaimed the truth in order to wound the feelings of her opponents. She said: Halaman reads the riddle and Shiya gets the bride. Sona's maid told her mistress as to what had happened. Sona called the priest whom she suspected of foul play, and he confessed his guilt. She now knew what had taken place and made up her mind to thwart the Rana's plans. Accordingly when the usual wedding presents of ornaments and dresses came to her from the Rana, she threw them away, sending word that it did not behove her to accept presents from the Rana when Halaman was her husband: the Rana was her father-in-law. The chief on being informed of this insult at her hands flew into a rage, and sending for Halaman asked him to leave the limits of his State at once. Halaman obeyed. On his way he met a servant girl of the Princess and sent a message with her to Sona that he was being banished and going to his aunt at Hamba in Sind. She was very much upset, and when the Rana called on her, she shut herself up in a room and refused to see him, saying a father-in-law should not have any evil designs on his daughter-in-law. This added to his anger and he was preparing himself to assault her when word was brought to him that Sindhis had attacked the borders of his State and that his immediate presence was necessary to beat them back. This unexpected contingency upset his plans, and he had to leave at once, which he did after giving orders that Sona was on no account to be allowed to move out. She however, under pretext of having to visit a temple, did move out and when at some distance from the town she and her maid managed to get rid of the driver who was driving them to the temple. The maid took his place and they drove away towards Hamba. Meanwhile Halaman was living at Hamba a very unhappy life. Like a distracted lover he was wandering in the jungle from place to place, and like King Pururava in the famous drama of Kalidas, questioning every tree and bird if they had seen his beloved. The couplets that he addressed them are very pathetic. His aunt tried to console him by proposing marriage with a Sindhi beauty, but Halaman declined saying Sona only will I wed. In this disconsolate state of mind he was sitting on a stone in a jungle. A serpent came from beneath it and bit his toe. The poison did its work and he thought he would die without seeing his lady love. Now it so happened that after leaving the territory of the Rana, Sona and her maid on their way to Hamba while passing through the jungle had halted there for rest and refreshments. The maid set out to find water and while looking about found Halaman lying unconscious. She recognised him and ran to her mistress with the news. Sona came where he was lying and fainted. The maid however brought her back to consciousness and then her lamentations were heart-rending. She said, I have lost a thing dear to me within the limits of Hamba: it is the necklace of my heart, etc. Thinking that life was extinct, she made preparations for cremating the dead body and burning herself with the lord of her heart. She sang, "On the body of Halaman wood has been piled. I will mount the pyre and with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ord of Barda I shall ascend to heaven." The ails of Sona and her maid attracted the atten- ion of a serpent charmer. He came upon the ene and examined the body, and found that fe was not extinct, and that there was a chance f reviving him. He took out an antidote and pplied it to the wound. Soon Halaman regained is senses and was both surprised and delighted o see Sona there. The rest of the tale is easily old. They married and as the Rana died shortly fter they went back to their native country and ved happily. Their loves are thus commem- orated in a couplet :

जेवी सोन सुजाण, तेवो हलामण हीरलो,
तन वे एक ज प्राण, जुगते जुगते जोडलुं.

Just as Sona was clever, so was Halaman ining like a diamond. They had two bodies t one soul. It was a fit pair in very way.

A real outlaw (Robin Hood) of Kathiawad is ways conceived as chivalrous towards women d generous to the poor. Jogidas Khuman of undla under the Bhavnagar State became along ith his old father, an outlaw against the ruler ajesangji because of certain villages of their gir having been confiscated. The incident is recent one, about a hundred years old, (round bout Samvat Year 1875) : his eight brothers had greed to the sequestration, he alone held out, and ith his three sons, one of them being Jogidas, egan to harass State subjects. Jogidas as the ader of the band was the hero of numerous mantic incidents, out of which he always came t with flying colours. He had secured the essings of a Mahomedan saint whose holy acock was shot and eaten by the Sindhi troops t to watch Jogidas' village and who on their y to Bhavnagar were defeated and killed by ruse practised on them. One of such incidents ects great credit on Jogidas' keen sense of valry. Naniba, the Rani of Vajesangji was ng in a covered carriage from Bhavnagar to adva, her brother's home. She had of course ly ornaments with her and Ragho Chavdo, ert thief of Akadia got news of it. He there- e made up his mind to rob her on her way and en the robbery on Jogidas, the declared enemy Vajesang. At sunset, accordingly, Ragho and horsemen suddenly attacked her escort and killed many of them. Then Ragho called upon Naniba to give up her box of ornaments. She asked him who he was. He said Jogidas' man. She said, Is it possible that Jogidasbhai would rob helpless women? Would he eat prohibited food? Ragho said, Yes, yes, to a hungry stomach prohibited food is allowable. She retorted, that Jogidas was a lion and a hungry lion would never eat grass. Ragho, however silenced her by threat of violence. At this psychological moment, footfalls of running horses were heard and forty horsemen led by Jogidas came up. Ragho was delighted. He welcomed them. Jogidas in his turn, asked what the matter was. Ragho acquainted him with the situation and offered to go shares in the booty. Jogidas asked who the victim was and was told that she was the wife of his enemy Vajesang. He spurned the offer and rebuked Ragho, who though a Kathi was a thief. Jogidas said that his differences were with Vajesang and not with his wife. She was like his sister, his mother, and even if she had got millions with her, it was to him like cow's flesh. Ragho then said, Jogidas! better leave here and let matters proceed. The latter demurred and challanged Ragho to touch the conveyance with his little finger even. The tussle resulted in a fight between their respective followers, and Ragho's party being worsted, he decamped. Jogidas then called upon the driver to consult Naniba as to where she desired to go, to her husband's or her brother's house. He would see her safe there. Naniba elected to go to Bhavnagar and Jogidas escorted her as far as the frontiers of the State. He left her there but the grateful lady entreated him to go with her and said that she would intervene on his behalf and see his wrong righted. Jogidas said, No, I have not done this with any such expectation. I will myself see my wrong righted, either by piercing Vajesang's bosom with a sword or enclosing it in an embrace. Saying this he spurred on his horse in the darkness. Naniba cried after him, Jogidasbhai, Jogidasbhai, but only the whistle of the night wind answered her. Vajesang and Jogidas were ultimately reconciled.*

* Two Broadcast Talks from the All India Radio Centre at Bombay : in December, 1936 and January, 1937.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PLANTING TREES

By P. DEVAKINANDANA MENON

The Hindu kings of old considered it a religious duty to plant trees. That brought them according to their belief the blessing of God. They planted trees by the roads and took great care of them. They planted the sacred Banyan tree in front of temples. The benefit of growing shady trees in tropical countries like India is immense. They give a resting place for all living creatures. Their leaves go to improve the fertility of the soil. Further they help to keep up the moisture in the soil. People of today are not as much conscious of the benefits of planting trees as in days of yore. Perhaps it is to bring home to our people the place the tree has in our life in this tropical country that the Great Sage of Santiniketan began to teach the students of his model school under the cool shades of trees.

While we are forgetting to follow the example of our wise ancestors the scientifically advanced countries like America have begun to realise the important part that trees play in the prosperity of a country and the disasters that may arise from their indiscriminate destruction. Recently the United States of America had the experience of a severe drought in the great wheat producing States of Dakota, Minnesota and other Northern States entailing in the loss of millions of dollars. The land became parched and dry. Cattle and crops were destroyed. Sand storms swept the land and carried away the fertile top layer of the soil to be heaped up as sand dunes on fertile fields and barns. Commissions were issued to enquire into the measures if any which may be taken to prevent such droughts. As a result of expert enquiries they came to the conclusion that indiscriminate destruction of forests and trees in those places had much to do with the droughts that swept those places. Trees helped to keep up the moisture in the soil as well as in the causation of rains. With the whole-sale destruction of forests, and turning them into cultivable fields the soil became incapable of keeping up the water contents. Further, on account of the absence of trees to obstruct the clouds and bring down rains, the rainfall also decreased. Therefore the Committee recommended systematic afforestation as a preventive for droughts. Trees would be planted in lines as well as clusters after survey of the land according to expert advice and it is expected this will have a wholesome effect in preventing such further droughts.

The result of this American enquiry is of far-reaching importance to all nations and especially to predominantly agricultural countries like India. I will like to bring home to our Government as well as our countrymen the importance of the lesson the Americans had learned. Our prosperity lies in having favourable weather resulting in good crops. Our land abounds with forests. But the pressure of population and the pecuniary attractions of the sale of timber are likely to push forward their destruction. The Government should jealously look after the conservation of forests especially the stragetic ones, to use a military phrase. Timber should be cut only systematically so that when the old ones are cut young ones are allowed to take their place. Leasing out forests for plantations should be carried on with great discrimination and on expert advice only. Again the Government should control the cutting down of timber in the private owned forests also. It is better to be guarded by taking preventive measures than be forced to take curative measures as the Americans found necessary now.

Apart from wise conservation of forests the importance of afforestation also should be recognised. Afforestation is 'planting bare grounds with trees which may be undertaken to replace trees cut down or to improve the climatic conditions of a district.' There are many barren wastes of land in India, parched lands where nothing grows and semi-desert sandy plains. Investigations should be carried on to see what trees will grow on these soils. Preference should be given to those trees that have a rapid growth as well as good height. For example the Government in Britain is 'planting spruce, larch and other coniferous trees which grow more quickly than oaks and elms.' The nature of the trees to be planted as well as the system which should be followed in planting them should still be left to experts in the line.

Further, propaganda should be carried on among villagers to plant as many trees as possible. They give them shade which will make their homes much more comfortable in the scorching tropical summer. They will be getting fuel by cutting overhanging boughs. Fruit bearing trees supply them with a wholesome diet. They should be advised as to the particular trees they should plant in their localities. Our ancestors were wise men when they made planting trees a meritorious religious act.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

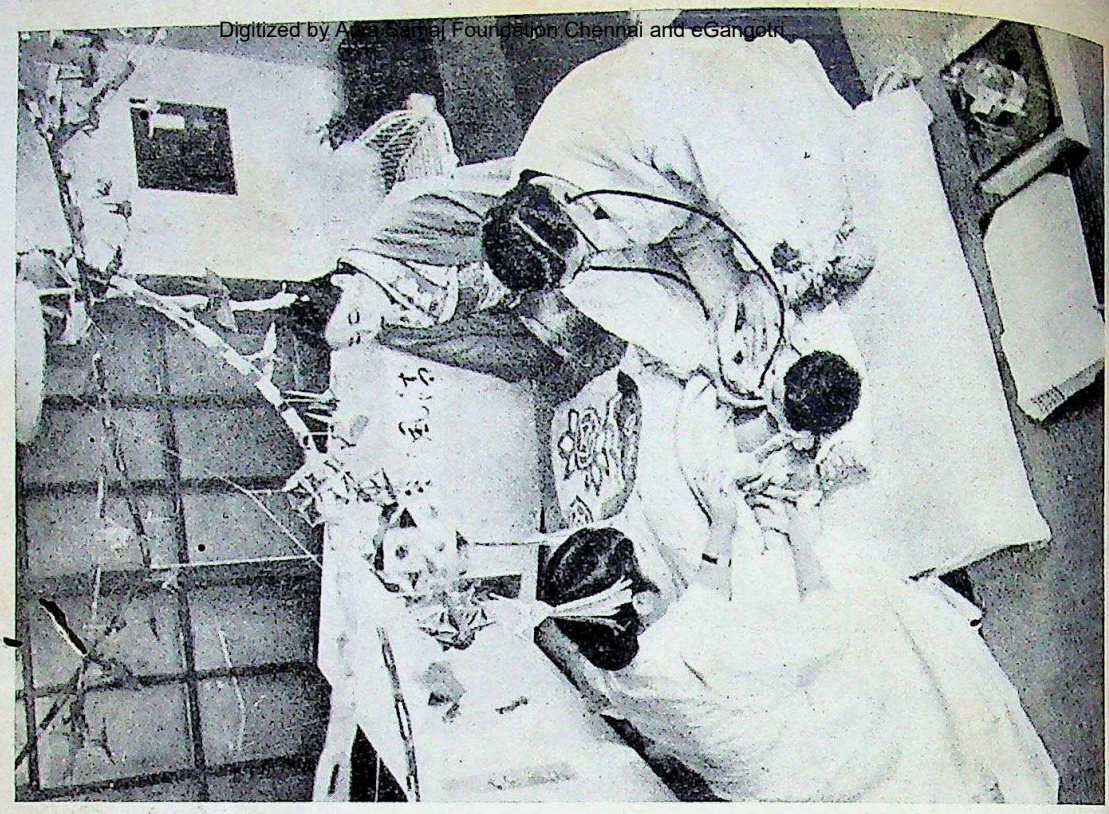
Sales-girls take their noon rest on the roof garden

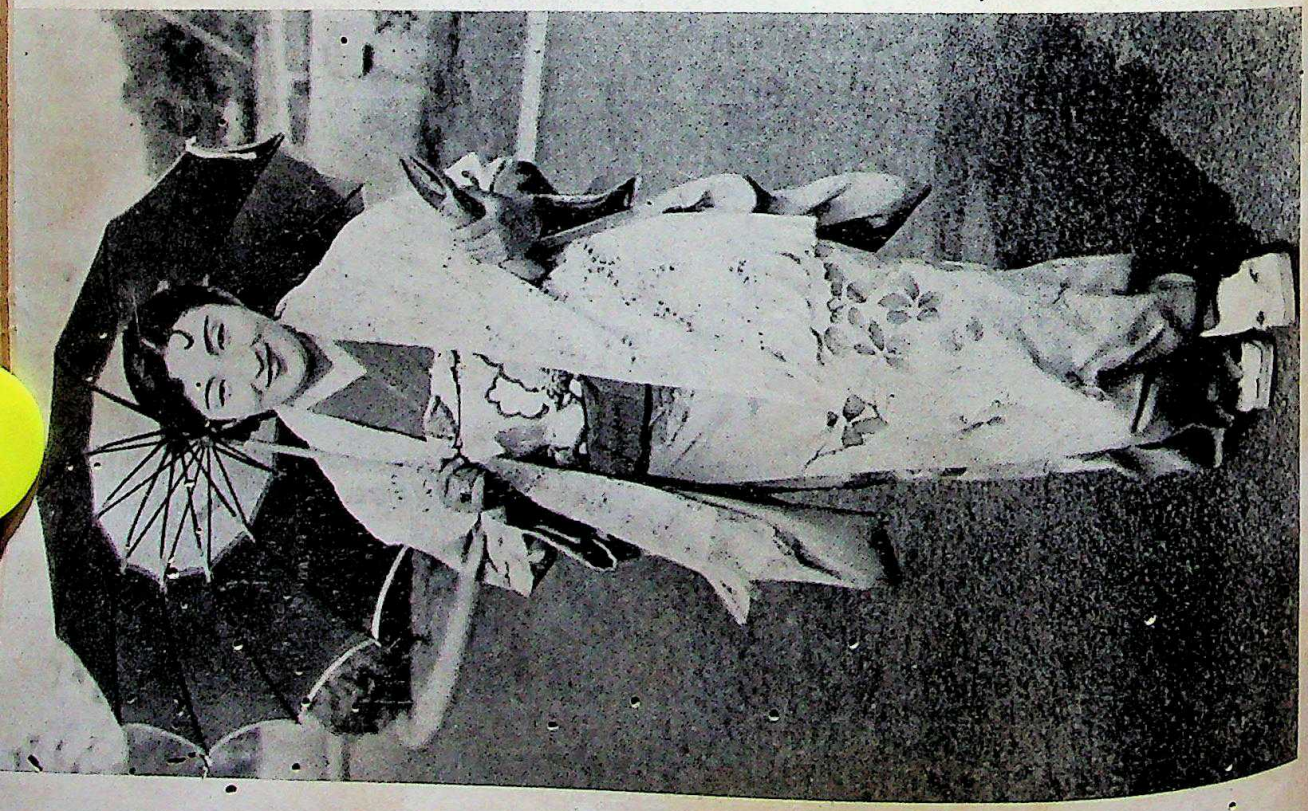
A Japanese girl in her best Kimono

At a mountain farm—Japan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

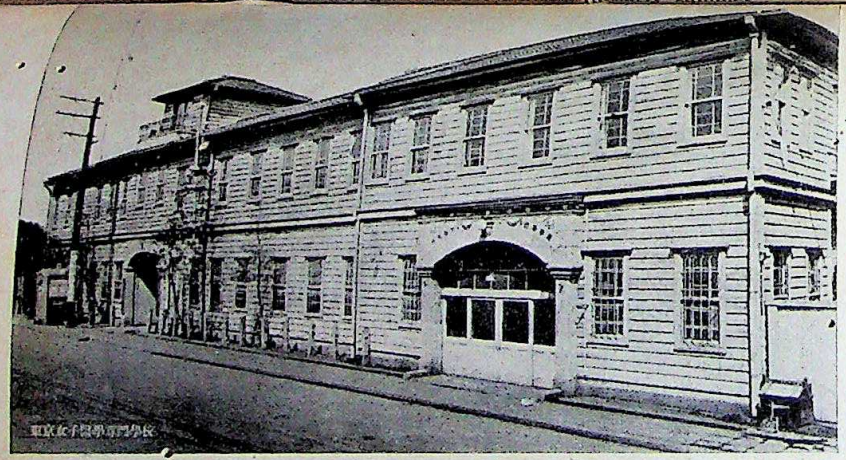




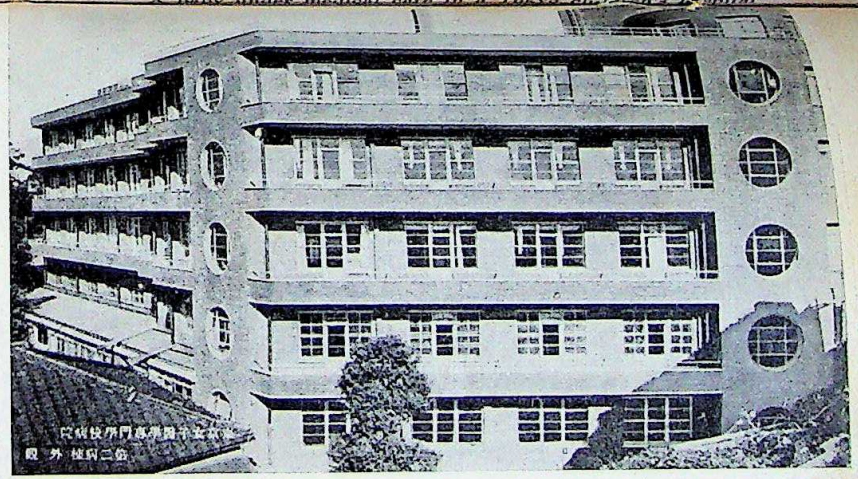
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

A lady-student goes out for a stroll in early summer

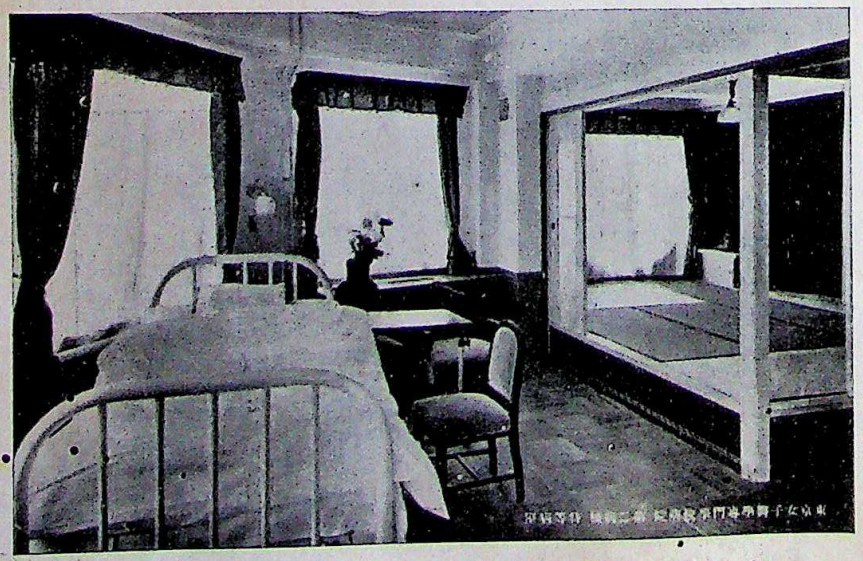
A lady under medical care in a Tokyo children's Hospital



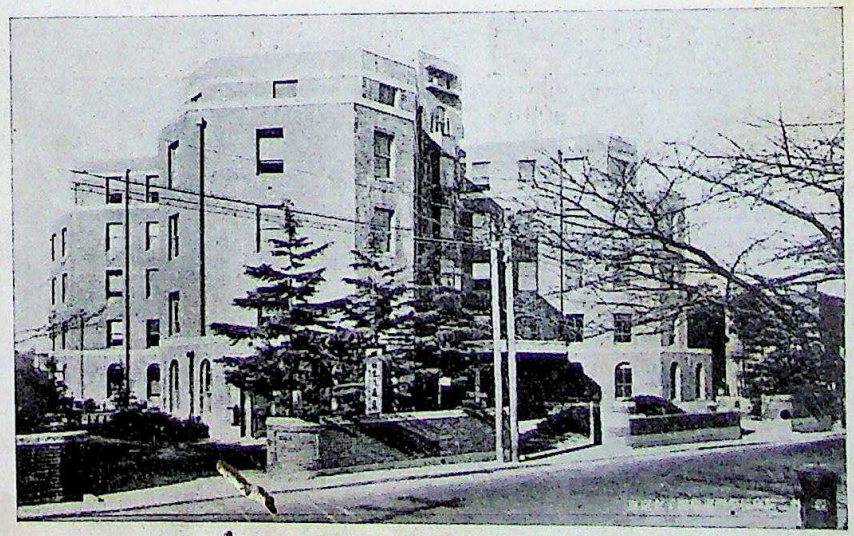
The front gate of the Tokyo Women's Medical College



The Tokyo Women's Medical College—School-building and Hospital



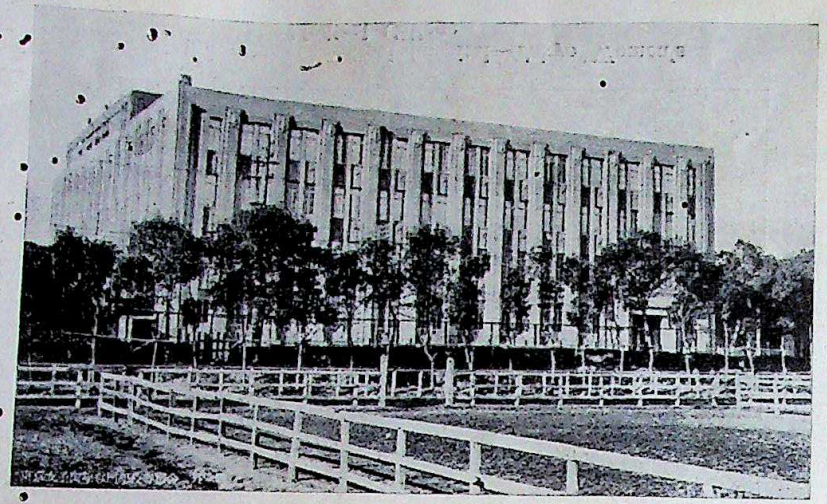
Facade of the attached school hospital—Tokyo Women's Medical College



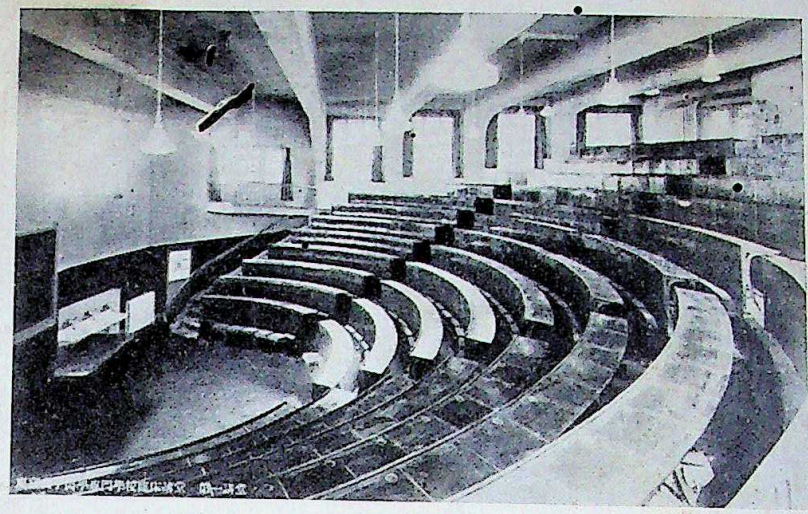
The Tokyo Women's Medical College Hospital, Ward No. 2.

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

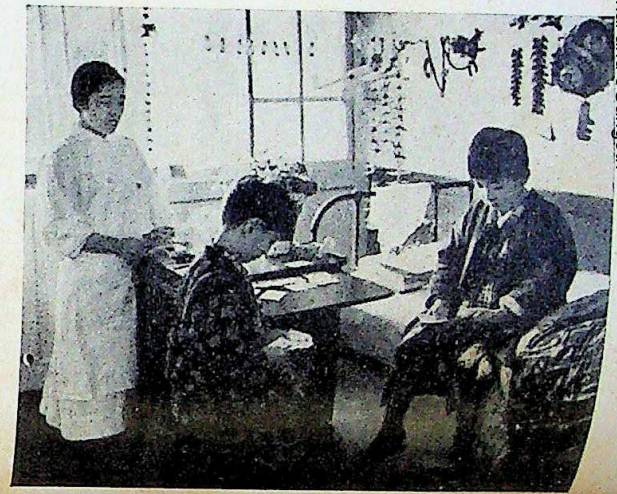


Facade of the dormitory—Tokyo Women's Medical College



The recent-built Clinic Hall—Hospital of the Tokyo Women's Medical College

Keio University Hospital—A young mother entertaining



Keio University Hospital—

the day
Japan wa
the land
thousands
fairy la
rly Febr
patient
no-clad
owy ca
ary We
they were
not s
ward was
imonos,
few nea
e have c
When
dies in
they were
They had
embroidere
obis' (so
d-world
air hair
, see tha
air natio
On th
omen in t
ight days
m in th
After
hiel in
Japanese n
ok off our
aters to
our le
ile durin
kutney'
Helen and
al of t
ell-board
m whe
dged to
In Ja
owded g
There are
ery five
d taxis
e all me
80

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLIMPSES OF JAPAN

By SANTA DEVI

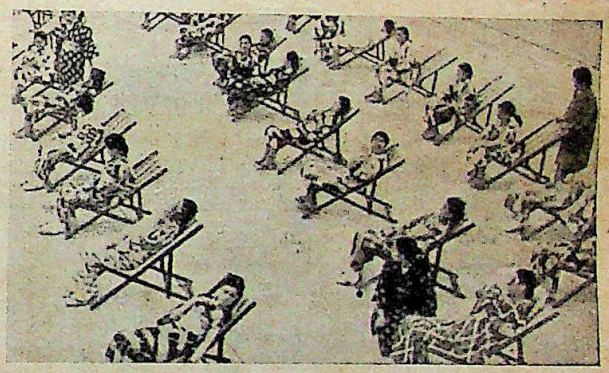
The day our steamer touched the shores of Japan was a day of great expectations for us. The land of the cherry blossoms with its thousands of attractions must be something like a fairy land! It was a very cold morning in early February, yet the decks were crowded with impatient tourists and home-coming sailors. The pine-clad hills of Kobe were all crowned with snowy caps. Men had come to the wharf in heavy Western clothes to welcome their friends. They were waving their hats and handkerchiefs but not shouting. But this almost Western crowd was a great disappointment for me. No kimonos, "getas" and lacquer umbrellas! Only a few neat and clean "jin rickis" to prove that we have come to Japan!

When the crowd came nearer we saw some ladies in the background. To my great relief, they were not dressed in European clothes. They had come in their multi-coloured kimonos, embroidered 'obies,' wooden 'getas' and white 'tabis' (socks). Two of them had their elaborate old-world Japanese coiffure, others had dressed their hair in simple modern style. I was glad to see that oriental women everywhere prefer their national costume to European dress.

On the day of my arrival I saw Japanese women in the background, but during the twenty-eight days that I spent in Japan I always found them in the forefront.

After disembarking we went to an Indian hotel in Kobe. Smiling and active little Japanese maids rushed out to welcome us. They took off our coats, brought 'hibachis' and electric heaters to give us warmth and comfort, posted all our letters and served us in right Indian style during lunch and dinner with 'puris,' 'dal,' 'chutney' and 'bhajis.' I went inside the kitchen and found the maids busy, but with every signal of the calling bell one of them ran to the 'bell-board' to find out the number of the room where she was wanted. They never grudged to do anything, and they were never late.

In Japan I did not find the footpaths crowded generally. Conveyances are cheap. There are innumerable electric trains running every five or ten minutes, there are trams, 'buses and taxis like private sedan cars. The drivers are all men. But the conductors of all the omnibuses that I have seen in Kobe, Tokyo and Kamakura are young girls. They are very active, courteous and cheerful. As soon as the 'bus stops, the smiling little girl in her blue European uniform steps down, helps the young and old passengers to get up and down, issues tickets to the coming passengers and takes tickets from the departing ones, thanks all of them for their patronage and after bidding them farewell asks the driver to start the bus again. These tiny little girls are not at all shy or afraid to help big giant-like foreign passengers. I have not seen people boarding running cars or trains in Japan. The conductress waits for every one of



Sun-bathing on the roof during a rest hour.

them. Sometimes little children cannot easily get out of the crush in the omnibuses. These conductresses drag out the children and good-humouredly hand them over to their guardians.

During the twenty-eight days that I was in Japan I boarded about sixty-five or seventy trains, most of them being electric trains. So much of my experience of Japan is associated with railway stations, platforms and trains. I found the railway platforms to be the most crowded parts of Japan. Men, women and children are rushing in and out of the trains all day long. In Kobe and Osaka I sometimes used to count the passengers. The number of men seldom exceeded the number of women in the railway compartments. I do not know why the number of men in the locality of Tokyo was always greater than the number of women. Probably the ultra-modern city of Osaka has given more freedom to its women, and Osaka

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

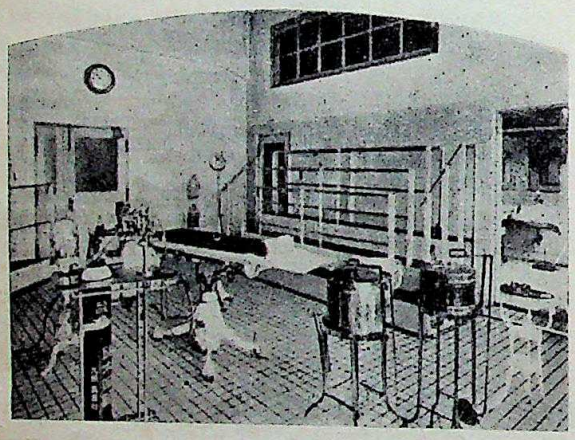
Digitized by Arya Samaj Foundation Chennai and eGangotri

being a great centre of industry and commerce, there are innumerable women workers. I have read and heard that in Japanese factories women always lead in number. In a famous book about Japan I found,—

"In the spinning and weaving industries alone they (women) furnish 82.4 per cent of the man power, the number of female operators being 740,511 as against only 158,281 males."

"When the grand totals of all industries are summed up, women and girls are still in the lead, numbering 8,86,234 workers as against 7,74,098, or 63.4 per cent."

A large percentage of the girls whom I met near about Osaka must have been factory girls; but it is strange to say that none of them looked like a labourer. One and all of the young girls were dressed in gay silk kimonos, expensive 'obies' and spotless 'tabis' (socks) and 'getas.' Our friend Mr. S. C. Das of Kobe said, "Rich or poor, labourer or no labourer, girls of Japan always dress tastefully." They spend from 30 to 200 yen for a full dress. Just think of a jute mill girl of Howrah spending Rs. 23 for her sari!



Tokyo Women's Medical College Hospital—
Ward No. 2.

Prof. Nitobe of Japan says, "the majority of young women now marry at twenty two or twenty three years."

Before marriage most of the girls work and earn money. They have their own purse to help their parents, meet their own expenses, and save something for their dowry. A Japanese author says: "Of 17,000 women workers in Tokyo 76.57 per cent: contribute to the support of their families, besides earning their own living. The majority of these are from 16 to 25 years old, and earn an average monthly wage of 30 yen. On this they can live and save a little."

When I was in the great industrial city of Osaka the cherry trees all along the streets were like so many skeletons, even the plum trees were equally bare, though officially the spring is announced in the Japanese temples in early February. Nature was colourless in cities but I never felt it for a day, thanks to our Japanese sisters. When the young ladies, each with a garden of flowers in her dress, thronged the shining and up-to-date stations of Kobe, Osaka and Sannomiya and ran to catch the in-coming trains like so many pictures of health and beauty to me Japan looked really like a land of flowers. Next to the saris and 'lahangis' of Indian women I thought the flowing and flower-spangled kimonos of Japanese women the best women's dress in the world. But a crowd in kimonos look far better and picturesque than a crowd in saris, because you do not find a single dirty torn or discoloured kimono in the streets.

But unfortunately the school girls, 'bus girls and most of the restaurant and department stores girls have discarded their national dress and taken to European frocks as a more convenient and practical costume. Still in an ordinary crowd you find more than half of the men dressed in European style and most of the women in Japanese style.

Next to the factories the restaurants and department stores draw the women workers most. I have visited about twenty restaurants in Japan and almost everywhere I found girls serving, and attending to the customers and even managing the cash. These girls I always found to be hard-working, careful, alert, active and ever-smiling. They can and do serve four or five persons at the same time and do not get nervous when carrying six or seven hot dishes in their two tiny hands. They are active and hardworking, yet their eyes and ears are always ready to enjoy some fun. Except in Yokohama and Kobe, one does not generally find Indian women in the streets of Japan. So I was a curiosity in most places. In some restaurants waitresses used to crowd round me and admire my shawl and sari. In every place they used to welcome us very cordially and bid us farewell by saying, "Come to Japan again and come to our hotel."

In Osaka and in Tokyo there are many magnificent modern buildings eight storeys high and with two basements. In all these buildings there are electric lifts. I found everywhere young Japanese girls in charge of these lifts. They never forgot to salute us.

In the railway stations and in the hotels and in many offices I found young girls working as telephone operators. Selling of railway tickets is another occupation of Japanese girls.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Prof. Nitobe writes :

"Speaking of labour, the considerable part taken by men is due to the large percentages of textile industries to the small percentages of industries that require at physical exertion. Thousands of women who are usefully engaged in tending the silk worm and in ling cocoons in their homes, do not appear in istics. Over 36 p.c. of the entire female population occupied with some kind of useful calling. Child our has steadily decreased; but at present about 10 cent of textile operatives are girls under 16."

Female labour in Japan is cheaper than male bour. This is one of the reasons why the bour market is so over-crowded with women. erage daily wages in textiles are as follows :—

	Male.	Female.
Cotton spinning—	y1.70	y1.20
Weaving	y1.50	y1.00

Silk weaving and spinning were ancient me industries of Japanese women, so very turally they have entered as labourers in the k industries. Women of Assam also can llow the example of their Japanese sisters, if er such opportunities come to them.

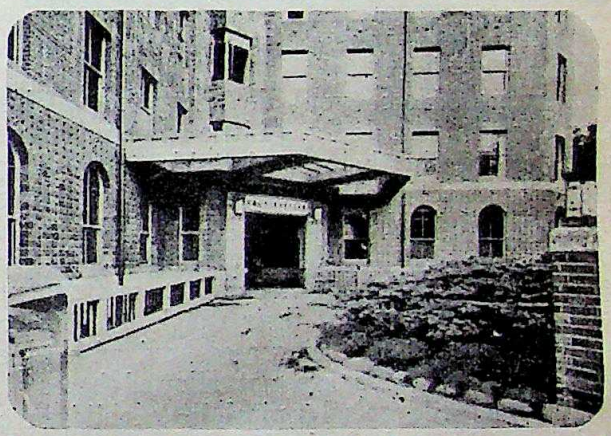
Women have also invaded the printing resses. In the *Osaka Mainichi* press I saw e boys composing and the girls re-arranging e types. The girls' work seemed more difficult me.

I had a great desire to visit all the important omen's institutions of Japan. But owing to ill health and some other reasons I could do so. Yet I have seen Tokyo Women's edical College, Nippon Women's University, omen's Art School of Tokyo, Mrs. Hani's dustrial School, a poor class Maternity spital of Tokyo and some primary, secondary d Kindergarten schools for girls. I met the embers of a progressive women's club known Monday Club. I am thankful to my dear end Dr. Mrs. Tomiko Wada Kora for helping e to have some impressions of such high class omen's Institutions.

The Women's Medical College is a big affair. was a rainy day, yet my friend Mrs. Kora d a doctor in charge of the hospital showed me nd the gigantic hospital attached to the ollege. The building is six storeys above ground, d there are two basements. The basements e for T. B. and other patients. The building one of the most up-to-date style, with the test and most scientific equipment. It is nsidered as one of the best and ideal hospitals Japan. Though it is attached to the Women's ollege, male patients are admitted here. I und many of them in their beds. There are out sixty doctors attending patients daily. e upper class students are given practice at this hospital. It has a big clinic hall. It is considered as one of the largest clinics of Japan. There is sitting accommodation for 400 students. The college has got about 1000 regular students at the present time.

When we entered the gate I found a life-size bronze statue of the lady president Yayoi Yoshioka and a bas-relief of the founder Arata Yoshioka in the open space in front of the hospital. The statues were erected by the alumnae in 1931.

We had to take off our shoes and put on sandals supplied by the college before entering the main building. I found this custom of removing shoes before entering any private house and many public buildings observed even by European people. From the standpoint of hygiene it is a very good custom and should be revived in India again. Even nowadays many people of India remove their shoes before entering a room, but it seems that within a few years this old Indian custom will be totally forgotten by Indian citizens at least.

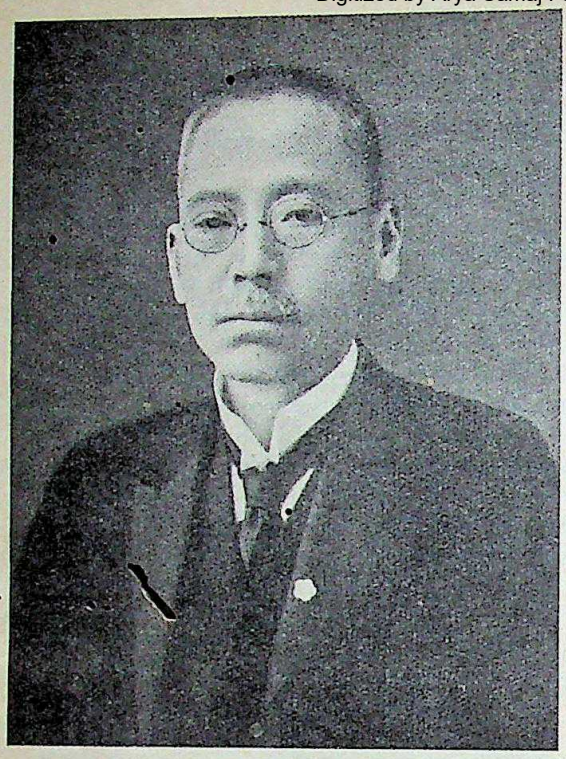


Hospital of the Tokyo Women's Medical College
No. 2 Ward

Female servants in uniform showed us into the visiting room and immediately two cups of green tea came as symbols of welcome. Then came the doctor, who received us very cordially. But still we had to wait, because another servant was bringing European tea and cakes. Finally the doctor took us to almost every corner of this well-equipped eight storied hospital. The X-ray department, the Ultra-violet department, the major operation rooms, the minor operation rooms, rooms for electric bath and massage, the lecture halls and even the rooms for milk testing, washing, cooking, messing and boiling water were shown. In the confinement rooms I found some of the expectant mothers who had just arrived. The most interesting department was the babies'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Arata Yoshioka, the founder

Yayoi Yoshioka, the president

department. Here you do not see lifeless scientific apparatus only. Little newborn babies were sleeping in their comfortable cots. They had put on their colourful kimonoes just after their arrival in this world. The quilts which covered these sleeping beauties were bright with gay colours. Weighing machines were frequently used for finding out their weights. Some of the babies were also being measured with tapes by nurses. Mothers are not allowed here.

In the children's hospital little children of tender ages were looked after by expert nurses. Some of them had lost their mothers, some are ricketty, some suffering from other diseases. I did not find any relations of the children in the rooms, but the children were not howling. Some were sleeping, some were quietly sitting up in their cots and sadly looking at the toys with which the rooms were full. In an adjoining room there are innumerable samples of children's toys suited to every age from early infancy upto 12 years.

The whole building, like most Japanese buildings, was scrupulously clean. The servants looked like upper class girls.

This College was founded in 1900 as a Medical School. In 1912 it became a college. In 1920 it was recognized by the Minister of Education as the Tokyo Women's Medical College.

"About twenty-five years ago medical education for women was looked down upon with contempt. For this reason the only medical school giving such education to women at that time was forced to give it up. But after the Russo-Japanese war people began to realize the necessity for higher education." Women demanded professions for them. Late marriages for girls gradually became the custom. Thus the dislike of the general public for medical and other professional education decreased.

"In 1931 there were 3986 women physicians and pharmacists, 154,153 nurses and midwives," says a Japanese author.

In Japan as well as in other countries sometimes patients want to come to the hospitals with their families. For these people I found different classes of rooms according to the patients' purse. In the main rooms there are bed-steads for the patients, but the side rooms are all empty matted rooms. Here the members of the family sleep on thick mattresses spread on the clean floor. There are sanitary arrangements and geysers for the whole family.

A very large number of outdoor patients come to this medical college every day. There are charts showing the daily attendance of patients. From these charts we found winter to be the worst time for patients. In India winter is the best time generally.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The poor class Maternity Hospital to which went is in another quarter of Tokyo. Here omen come for about one week. They pay bout Rs. 10, which includes doctor's fee, delivery arge, food, nurse and everything. Yet here e arrangements are very satisfactory. There s an outdoor department for mothers and ildren. Here also milk testing, washing and ater boiling are under proper supervision. The arts show the number of children and mothers eated daily.

When we came to this hospital it was heavily ining. So we had not only to remove our oes but to change our slippers every time ey were wet. In this hospital there are numerable charts for the guidance of prospec- e mothers, young mothers and nurses. They ow the proper and improper food, proper ways carrying children, vitamin foods, and all rules hygiene.

I came to know from my Japanese friend at in Tokyo mothers are generally delivered their babies in hospitals. So there are many sses of maternity hospitals. Some are free, me are for the middle class and some are pensive.

In Japan every child attends school from the age of six to twelve. In 1928 the number of children of school-going age was 9,565,952. Of this number 9,514,000 children attended schools. In villages and towns schools have the finest buildings. Japanese people say, "Japan is a paradise for children."

"After leaving primary schools, about 10 p. c. of the girls and 8 p. c. of the boys go on to higher schools."

Thus we see that education for one and all has helped the Japanese women to make such rapid progress. The beginning of women's education is a comparatively new thing in Japan, the first girls' school having been opened in 1870 only. It was a missionary school. In less than seventy years they have shaken off all their old world prejudices and entered all the professions in large numbers. Some have already been monopolised by women.

Though for various reasons I could not see all that I wished to see in Japan, yet Japanese women have made a permanent good impression on my mind and in future I may say something about their arts, music, households, theatres and general education.

STIRRING THE STAGNANT POOLS OF HUMANITY

By S. R. DUTT, B.A.

1. The Kacharis of Assam

way in the sparsely populated Tarai land at e foot of the Bhutan Hills, the Harijan Sevak ngh has opened a welfare centre to reclaim e Kacharis, once a ruling race of Assam, but w a degenerate tribe on the vague border line tween Hinduism and Animism.

The welfare work started just a year ago the result of the personal knowledge gathered Srijut A. V. Thakkar, General Secretary of e Sangh, during his painstaking and exhaustive urs in different parts of Assam. He saw ople, thousands and thousands of them, in- bitting the fastnesses of hills and plains, agging a joyless existence in poverty, squalor d ignorance.

Sj. Thakkar is a giant among social workers. w, indeed, have so completely identified emselves with the mission of regenerating their fellow countrymen stagnating in the dark pools of Hindu society.

"Ah! long have ye slept, Sons of India, too long!
Your country degenerate, your morals all wrong."

His was not a mere tourist's curiosity that urged him to tramp through mud and jungle over trackless lands where the tribes of Assam have for ages shut themselves up away from the glare of civilization. He came, he saw and could not turn away without stretching out a helping hand. The wizard of social welfare work lost no time in evolving a practical scheme for the upliftment of these backward peoples, and being assured of financial help from Sj. J. K. Birla he immediately set to work and established a welfare centre in the midst of the Kacharis at Barama nearly 50 miles from Gauhati town.

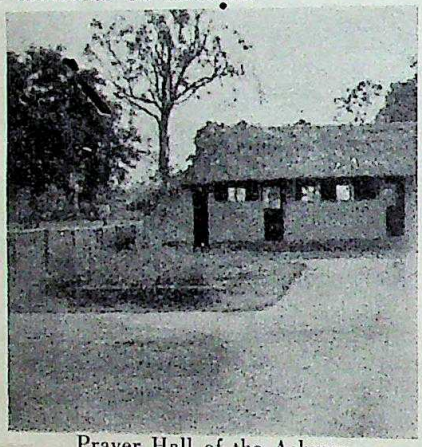
There are numerous backward tribes inhabiting the hills and plains of Assam. In this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

paper, however, I will confine myself to the Kacharis upon whom the Harijan Sevak Sangh is concentrating its efforts for the present.

The Kacharis may not be strictly called 'untouchable,' although their social status is very low. Caste Hindus do not generally accept water touched by them. Their economic condition is pitiable; they till the soil and just manage to keep body and soul together. Educationally backward and given to drinking home-brewed rice-beer, the Kacharis are a thriftless and indolent people. Seeing them today, who can imagine that the ancestors of this race were conquerors and builders of cities and palaces the ruins of which still lie scattered in several districts of Assam?



Prayer Hall of the Ashram
Tailoring class-room in the corner

Here is what Col. L. W. Shakespear says about the past glories of the Kacharis in his *History of Upper Assam* (page 3) :

"Again the extensive region of the dense Nambhor Forest lying between Lumding Junction (on the Assam and Bengal Railway) and Golaghat and bordered by the Mikir and Naga Hills is known to cover ground at one time owned by the strong Kachari clans in a high state of civilization with their capital at Dimapur on the Dhansiri river almost in the centre of the forest. When the engineers, Messrs. Thornhill, Buckle, and Venters in 1896-97 were arranging the earthwork of the Assam and Bengal Railway north from Lumding, they came on causeways, canals, and sites of buildings, notably in the vicinity of Rangapahar and Dimapur now covered with jungle."

As regards their origin, the same historian writes :

"Of the three strong tribes who long held dominion in different parts of upper Assam, the earliest to arrive in the country is surmised to have been the Kacharis, whose original habitat is believed to have been along the foot of the Darjeeling hills and the Morang tract, which was known to the Nepalese as the Kacha country. These then travelled east and crossed the Brahmaputra, settling in what is now the Nowgong district between Jorhat and Gauhati. Spreading from there, they populated the Dhansiri and Kopili valleys and all eastern Assam, eventually crossing the southern hills and occupying the present district of Cachar, to which they gave the name of their ancient home, after they had ousted the Tippera people."

The Kachari rulers held sway over different parts of Assam from the thirteenth till the first decade of the nineteenth century when during the Burmese invasions the last vestige of their kingdom had disappeared and the Kacharis, as a nation, began to dwindle and fade into the backward communities that they are today.

The Kacharis have their own proud traditions which go back to the age of the Mahabharata and link them with the then ruling house of Hastinapur. They claim Bhima's wife Hidimba to be a Kachari princess though in the great epic she is described uncomplimentarily as a Rakshasi. Their son, Ghatotkacha, it will be recalled, fought bravely and laid down his life in the battle of Kurukshetra. His name is still cherished by the Kacharis.

The total Kachari population of Assam is 3,42,297, according to the last Census Report. They are a distinct type more akin to the Mongolian than the Aryan in general appearance and physical features. They have their own language which has no affinity to Assamese or any other Indian language. They have no script. Although the process of Hinduization commenced about the middle of the 18th century, it touched mainly the royal family and the court; it could not penetrate into the bulk of the community which has ever remained on the border line between Hinduism and Animism, worshipping the "Siju" plant and observing primitive practices side by side with Hindu ceremonies.

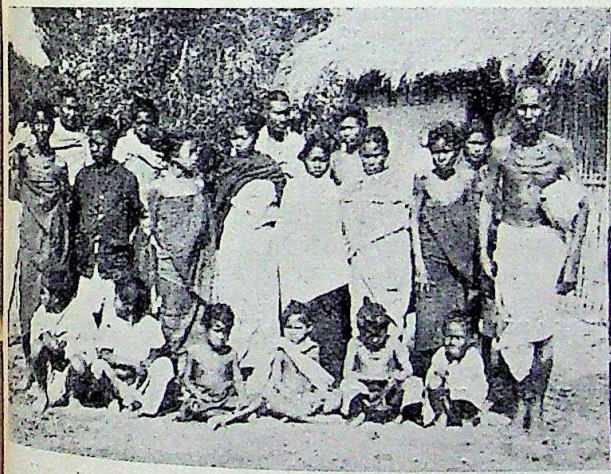
The downfall of the Kacharis synchronizes with the British conquest of Assam a little over a century ago. What an abject transformation a hundred years of subjugation and neglect have wrought upon them who now seem to have completely cut loose from their old moorings. Their glorious past is but a faint memory which does not quicken their pulse, nor awakens pride in their bosoms. They have relapsed into primitive conditions and are stagnating in the dark pool of ignorance, superstition and poverty.

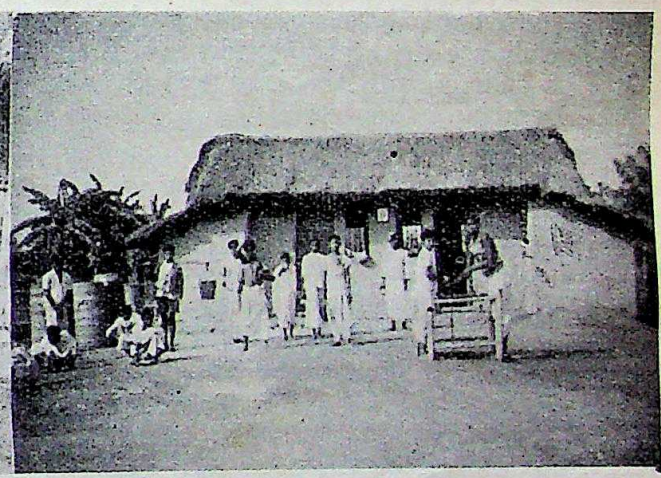
It is these people that the Harijan Sevak Sangh is endeavouring to serve by opening welfare centres in their midst, establishing day and night schools, ashrams, dispensaries, etc., and sinking wells here and there to supply drinking water. Sj. B. K. Bhandary is in charge of this Special Welfare Centre. One has to see to believe what difficulties and dangers this fearless and devoted worker and his assistants have had to overcome at the beginning and what wonders they have achieved in the brief space of a year.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kachari women and children fetch their drinking water from a small dug out pit. As the water goes down it is dug further. But they will not use the water from a well dug by males!





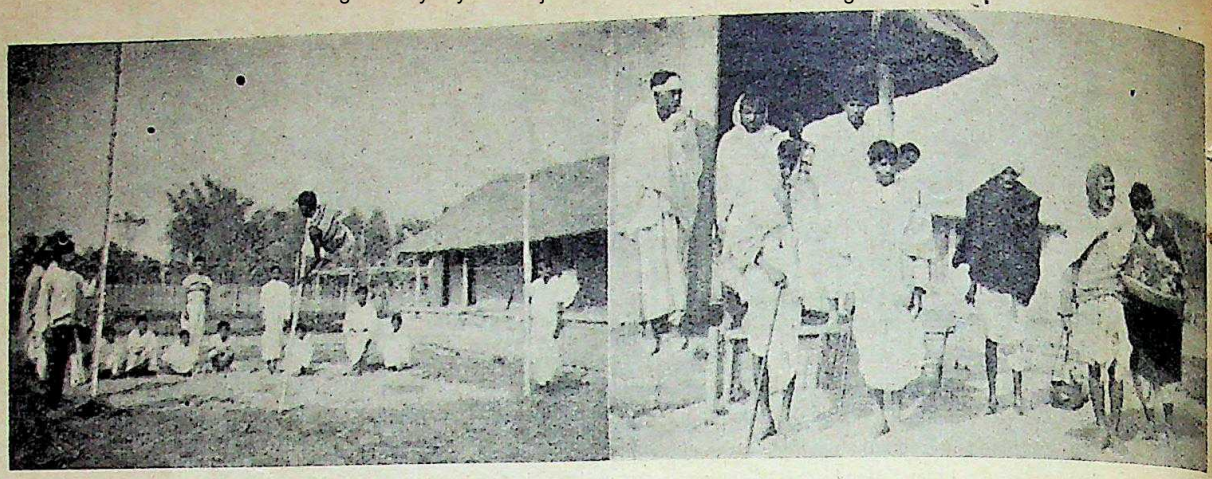
Left : Kachari men and women suffering from Kala-azar and leprosy who are treated at an out centre of the Health Department. Behind them is the injection shade.
Right : Ashram inmates at their jobs. Behind them is the kitchen and dining hall.

On more than one occasion Sj. Bhandary was at death's door. But he has stuck to his gun at the peril of his life and fought his way through with dogged persistence.

Already at Barama, the headquarters, the Ashram cottages are humming with a new life, where Kachari children are learning to read and write and look beyond their little world of age-old superstition into a wider world of revivifying knowledge and hope. There is the Sangh's Dispensary to minister to the sick, the Sangh's doctor to go from door to door and teach people to war against malaria, dysentery, cholera, etc., which are ever stalking about and taking heavy tolls. Good drinking water is a rarity in these tracts. The Sangh has sunk ring-wells in several villages. More than fifteen primary schools have already been opened in different localities. The number of children on the rolls was 502 with an average daily attendance of 375

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Left : Ashram inmates at play. Behind them is one of the two main blocks (living quarters).
Right : Patients at the Ashram dispensary in the early morning.

during the month of September, 1936. A Tailoring Class is also conducted at the Ashram with a resident instructor. There is a Night School for the benefit of the boys who cannot attend the day schools. Attempts are being directed towards developing an enlightened outlook on Hindu Dharma among the inmates of the Ashram. Sri Sankar Dev's devotional songs and Ram-Nam are recited at the morning and evening prayers. Boys are encouraged to read books dealing with the Hindu ideals of life and with the evils of untouchability, and Gandhiji's auto-biography.

This is only a beginning of the huge task that the Harijan Sevak Sangh has set upon itself. The necessity for such work on a much wider scale can hardly be over-emphasised. There are 6,57,000 persons classed under "Hindu Exterior Castes," 13,00,000 persons classed as Backward Tribes and 14,00,000 Tea Garden Cooly Castes, scattered over the length and breadth of Assam. They are so many stagnant pools of humanity festering in disease, poverty and ignorance. Let there be a stir in them and let the sunshine of hope penetrate into their midst.

THE TRUTH ABOUT MIAN FAZL-I-HUSAIN

By Prof. DIWAN CHAND SHARMA

The study of this book (*Mian Fazl-i-Husain—A Review of his Life and Work* by Syed Nur Ahmed, the Punjab Educational Press, Lahore) has brought back to me some of the memories of my under-graduate days, for some of the events described in this small but interesting book happened when I was reading in the Third Year Class in the D. A. V. College, Lahore, in 1917. It was in that year that Mian Fazl-i-Husain presided over the Punjab Political Conference, of which the Chairman was the late L. Harkishen Lal. Those were very sad and gloomy days in the history of the political life of the Punjab, for the Punjab was politically entirely inactive. Repression ran high in the province in those days, and all kinds of political activity seemed to be in abeyance. Sir Michael O'Dwyer was in those days the Lieutenant Governor of the Punjab, and he was a strong though not a silent man. He ruthlessly crushed some of the political agitators and conspirators who had come back from America, and the province seemed to be panic-stricken. All the weapons of civilised repression, visible and invisible, were set in motion by the administration, and it seemed as if even constitutional agitation was a crime. Most of the people of the province therefore read only about the political activities of the people in the other provinces of India and bewailed their own helplessness. They seemed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be specimens of passive suffering and dumb inriculate hopelessness. The administration of e province then was not only repressive, but also actionary. The administrators did not merely elieve in putting down all kinds of political ctivity, but they also felt that the Punjab did t want any further measure of self-government. his was, indeed, a great stigma on the people the Punjab, and some of them felt this miliation keenly. They felt that while other ovinces were agitating vigorously for Home ule for India, they could not hold even a public eeting to voice their grievances and to agitate r a further instalment of self-government. ey also felt that, though the Congress and the uslim League had submitted a joint memoranm for the transfer of a greater measure of sponsibility to the people, the Punjabis were t able to endorse that memorandum. All these oughts made a few Punjabis uncomfortable d unhappy, but the most unhappy Punjabi s L. Duni Chand, Barrister of Lahore. He d been (and happily still is) the source and unt of all political activities in the province r some years past but he realised how weak eir position was at that time. He was, owever, not to be dismayed by what was ppening. He, therefore, took counsel with a w of his friends, and they resolved to launch mild political offensive irrespective of the nsequences that might befall. So he and his iends thought of organising a provincial olitical conference. To this project some olitically-minded persons lent their support, d L. Harkishen Lal came to be elected as e Chairman of the Reception Committee of the onference and Mian Fazl-i-Husain became e President. It was this Conference that gave e lie to the statement that the Punjab had no olitical aspirations and was content with the atus quo.

I can still recall what I saw at one of the tings of the Conference in the Bradlaugh Hall, hore. Mian Fazl-i-Husain sat in the presiential chair, tall and straight, calm and gnified, shrewd and reserved and the other olitical leaders of the Punjab clustered round m like stars round a vast luminary. He erally seemed to tower above his co-workers, d it appeared as if he was the hero of the our. To my youthful mind, as to the minds of others, he then seemed to be a noble patriot d a courageous fighter for the rights of India. seemed that he would lead the Punjab to the al of self-government through the path of indu-Muslim unity and that the coming generations of the Punjab would hail him as their deliverer. I know how the youngmen of the Punjab in those days used to point to him whenever they found him as a great example of patriotic endeavour, national self-respect and courageous resistance to reaction and repression. It was really something courageous for him to have taken the lead at that time and to have identified himself with the cause of the Indian National Congress, for the Punjab was at that time a prey to fears, to supressed resentment, and the Punjabis seemed to have very little of political self-respect left. He therefore seemed to many Punjabis at that time the symbol of its desire for liberation and its very voice, brain and arm.

But alas all these hopes were foredoomed to be unfulfilled. Even in the Presidential Address that he delivered on that occasion he foreshadowed the Punjab in which the Muslims were to have an upper hand. It is true he spoke at that time against the bureaucracy, and dwelt upon the grievances of the Punjabis. But all those seemed to be nothing when compared with other things that he said, and which he quoted a few years afterwards in the course of his speech on the vote of censure that was brought up against him as Minister by Raja Narindra Nath. Anyone who reads that address now will come to the conclusion that he did not believe in the Indian National Congress as Maulana Abul Kalam Azad believes, but he wanted to use it as an instrument for giving his own backward Muslim community a chance in the political field of India. He believed that the Lucknow pact was one of the greatest achievements of the Congress, and he was proud of the fact that he had some hand in the framing of that pact. He thus looked upon the Congress as a useful ally of the Muslim League, and as an organisation that would help the Muslims in getting political privileges. Some of the passages from this Presidential Address might be quoted to show along what lines his thoughts moved at that time. In fact, it would not be an exaggeration to say that he did not change his ideas or his line of action very much afterwards. Speaking about the bureaucracy he said,

> "What we object to is the system of bureaucracy and the nationality of the bureaucracy has nothing to do with it.....Suppose for a moment that the British Parliament decided that the Indian Civil Servants will be recruited from among Indians only, do you think that this agitation will subside? Certainly not. What is wanted is popular control over the services and remember that an Indian bureaucrat is no less a bureaucrat than a British one; it is an un-British system that we fight against."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is, however, interesting to note that this gallant gentleman who had arraigned bureaucracy in such strong terms became himself afterwards a very powerful supporter of this bureaucracy in many ways. It is true he did not utterly succumb to it, but still in all essentials he became its most powerful ally. Another thing to which he referred in this address was the grievances of the land-holding classes of the Punjab. He said,

> "To sum up my charge, the land-holding class of the province, from which the splendid army of which we are justly proud is recruited, is deprived of its right to elect its representatives for the Imperial Legislative Council. More than this, it has been denied the opportunity to take an effective and honourable share in self-government when it comes. The harm done is incalculable and it is all the more regrettable that it is done to a class which deserves, if anything, preferential treatment. Is this the way in which bureaucracy which attributes selfishness and motives to political workers, protects the rights of the non-agitating voter who does not make himself audible?"

He also pleaded for the training of the Punjabis in local self-government through Municipal Committees and District Boards. He said in very clear terms,

> "If these institutions are to develop, let them live under non-official, elected presidents. Let not the fetish of efficiency stand in the way of people learning their work. Do not crush all initiative out of them. Do not do everything for them. Let them do a few things, may be, badly for themselves. You do not throw the responsibility on them and expect them to become efficient like yourself."

From all these things it is clear what kind of policy he wanted to pursue. In the name of helping the backward classes of the province he wanted to help the Muslims of the Punjab. The extension of popular control in the Municipaties and the District Boards of the province meant to him the transference of power into the hands of his own co-religionists. His solicitude for the land-owning classes meant the setting up of rural interests against urban interests. His plea for the curtailment of the power of the bureaucracy meant that it should come to terms with him and his policy. But it is a pity that at the time this presidential address was delivered the newspapers and the politicians who are always in a hurry ignored these details, but marked only its tone of self-assertion and its note of defiance. These were wholesome things for the province at that time, but no one knew then that these were not to be harnessed to large patriotic ends but to particularist and sectional policies. Still it cannot be denied that Mian Fazl-i-Husain rendered a great service to the Punjab at that time.

Then came Non-co-operation and the people of the Punjab were sadly disillusioned when Mian Fazl-i-Husain refused to board this ship. He did not merely stand aloof from the struggle but worked against it in his own unfussy and subterranean manner. By doing so he served two ends. On the one hand, he showed to the bureaucracy, which he had been condemning all these days, that he had not the Congress mentality of which it was so afraid, and on the other hand he made his co-religionists believe that the policy of thorough-going opposition to the Government would not take them very far, and that their alliance with the Congress would not bring them much. Thus he assured for himself an honoured place in the new legislatures. The Government welcomed him with both arms, because it felt that he was an occasionally inconvenient but generally a useful ally, and the Muslims pushed him up because they knew that only he could make them enjoy those privileges which the new Reforms held in store for them. From this time onwards his career became a kind of triumphal march. With his genius for compromise to which the biographer pays a glowing tribute he effected the greatest compromise of his life. He came to terms with the Government on the one hand and with the Muslim community on the other, and thereby assured for himself a long succession of offices and a long tenure of political career. Yet it is not true to say that he never compromised in essential things. From a patriot he became a communalist, and he ceased to care for the larger interests of the country. Freedom and other larger issues occupied no place or only a minor place in his mind, and he began to think in terms of percentages for his community in the Legislatures, the Local Boards and the services of this country. It was then no wonder that he passed from one office to another with the ease of a practised politician. At a luncheon given to him some years ago by the Muslims of Lahore he said that he had always been a Congressman, and that though the Congress had changed, he had not changed, and that he was carrying out the constructive programme of the Congress. But this was merely a kind of window dressing. He had ceased to be a Congressman long ago, and, like Sir Syed Ahmad, he had been largely instrumental in keeping his community away from the Congress. If people chafe at Anglo-Muslim alliance now, they should remember that it was due to him, for he was practically the author and perpetuator of that alliance during recent years.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It will be a commonplace to say that he gave to his community what was meant for the nation, and that he perpetuated the rule of the bureaucracy (revised edition), which he had quoted at one time. But something to this effect is quite true. Yet no one can deny the fact that he played the political game with a masterly mind. He always had an unanswerable case on paper, and no one could beat him at his game. He was always suave and self-possessed, and even gave Mahatma Gandhi the impression of being a calm, reasonable and dignified man. With his mastery of facts and figures, he could manipulate things in the way he liked. Manœuvring and manipulation came natural to him, and he had a demoniacal capacity for reserve and patience. His self-assertiveness was of a curious kind. It was like that of the man who always holds the trump card in his hand. This assertiveness of his was felt equally by all, by his colleagues, his opponents, lieutenants and subordinates. He had no patience for those who refused to play his hand or revolted against him in any way. With such men, whether English Civilians or others, he dealt in an autocratic manner. It is said about an English Civilian that he did not show him proper courtesy, when he visited his place, and the result was that the English Civilian had to go. But all the same he reminded one of the spider in dealing with problems and persons and not of the lion. Astuteness and shrewdness were his great assets, and he made the fullest use of them.

The story of his life as narrated in this book shows that he was not a spectacular politician in any way. Nor is there much in it to inspire any person to high endeavours or noble sacrifices. His life cannot be called in any way eventful, yet three things emerge even from his student days. He was a pattern of regularity and method in whatever he undertook to do. He also tried to grasp the underlying principles of human conduct, and was a great student of human motives. His educational career was not in any way great, nor was his career at the Bar a great success. But one cannot quarrel with him for all this. He was cut out to be a politician, and he found the proper scope for his energies and methods and attainments in the intrigues of the Anjuman Himayat-i-Islam of Lahore, the University of the Punjab and the Legislatures of this country. There he played his part with one of his eyes on his personal advancement and with his other eye on the advancement of his community, and the part that he played was magnificent from some points of view. His ability was not of the academic type, but of the practical kind, and he attained his object without creating many bitter enemies in his own camp. He owed his success in politics mainly to his grasp of the fundamental situation according to his own point of view, but also to the fact that he made very judicious use of the powers that the new constitution brought to the Ministers. In other words, he gave new hopes and ambitions to his community, and everyone of them felt that he could deliver the goods. In the Punjab he held a unique place. The only Hindu who could have been a match for him in politics, I mean Sir Shadi Lal, was out of the field. Raja Narindra Nath, who led and is still leading the Punjab Hindus in the provincial Legislature, could not undo his influence, for he led a minority community. Still no two persons could be more unlike each other than these two. Whereas the Raja is transparently honest, Mian Fazl-i-Husain was a machiavellian politician. The Raja can hit straight though not hard, but his opponent bore the armour of Anglo-Muslim alliance, which was proof against all the blows of his opponent. It was, therefore, no wonder that the censure motion brought against Mian Fazl-i-Husain's policy by Raja Narindra Nath was not carried. Still it remains the most effective protest in the history of the modern Punjab against a policy that has done incalculable harm to the Hindus.

Yet the author of this book throws the blame on the Hindus for turning Mian Fazl-i-Husain into a communalist. He describes how in 1915 Mian Fazal-i-Husain sought election to the Punjab Legislative Council from the Punjab University Constituency. He, therefore, approached the Hindu voters, who numbered thirty to support his candidature. But though everyone of them recognised his ability, most of them refused to support him. The biographer says,

> "Main Fazl-i-Husain himself used to relate subsequently the history of this incident. He approached 30 influential Hindu voters of the constituency. All of them knew him intimately and admitted that he was by far the best candidate in the field. They even expressed the hope that he would succeed: but 27 of them explained to him that, much as they would like to help him, they could not go against the wishes or decisions of this or that sectional body, Samaj or religious institution to which they belonged. Only the remaining three Hindu leaders came forward to help him and did what they could for him."

Though he was elected in the end, yet he came to believe that communalism was ingrained

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the Hindus. It also made him think that the policy of joint electorates was futile, but I think all this is beside the point. Even before this Mian Fazl-i-Husain had made up his mind about the policy that he was to pursue, and if he was with the Congress for a while, it was because he knew that his association with the Congress would be a kind of short-cut to power. By acting like this he did what several other Muslims have done. They have played with the Congress for a while, and when they have come into the lime-light on account of this, they have said good-bye to it. Under any circumstances it would be rash to call Mian Fazl-i-Husain a Congressman. At his best he was a liberal of the old school, but a liberal minus large national sympathies and a broad national outlook. He was nothing but a communalist who introduced the principle of communalism even into such things as admissions to Government institutions. But he knew that he could not maintain his powers for long unless he had a few Hindus also with him. So he widened and strengthened the already existing gulf between the rural and urban Hindus, and made a few of the representatives of the urban Hindus join him. This became for him the nucleus of the Unionist party. It is true he described this Unionist party as a non-communal organisation, but everyone knows that this was created to strengthen and perpetuate the forces of Muslim communalism in the Punjab. Its programme might have been economic, but to all intents and purposes its sole aim was and is to keep power in the hands of the Muslims of the Punjab. One thing is, however, certain, and it is this that Mian Fazl-i-Husain was a politician of magnificent calibre, and that he did much for the advancement of the Muslim community, but it yet remains to be seen if he can be described as a practical socialist or a Congressman, as the author of this book makes him out to be. Perhaps when the diary that he has left behind is published, we will have more interesting and revealing side lights on his character. But no amount of historical research and details can show that he was capable of doing any work in the larger interest of the country. Still no one can deny that he had an engaging and intriguing personality and his biography, brief but well-written, throws an interesting light on it.

INDIA AND THE IMPERIAL CONFERENCE

By PREM NARAIN AGRAWAL, M.A.

May '37, the coronation month, when His Imperial Majesty George VI would formally assume the reins of the government of the vast British Empire on which the sun never sets, is a colourful and momentous month for the whole of the empire. The circumstance, which led to the abdication of the throne by Edward VIII, now Duke of Windsor, who was to be coronated at this time in the normal course of events, and the enthronement of George VI, have attached unusual interest to the whole affair. Another event, probably more important not only to the empire but to the world as a whole, in the form of interesting deliberations of the Imperial conference will coincide with it. According to an announcement in the House of Commons by Mr. Baldwin, the Prime Minister, the Imerial conference would open on the 14th May. Several countries of the empire would participate in its deliberations.

India has also been invited to this conference. The Government of India has already announced the names of the delegates, who will participate in it on behalf of India. Sir Mohammad Zaffer Ullah Khan, the Commerce Member, would be the leader of this delegation. The delegation will have a number of other experts, who will be placed at their disposal by the Government of India to advise it and if need arises to work as members of the delegation. The agenda of the conference has been announced by Mr. Baldwin in the House of Commons. According to *Reuter's* message from London, dated 11 March, it is,

> "The Prime Minister announced in the Commons that the Imperial Conference would open on May 14, and said that it would afford an opportunity for discussion of matters of common interest to the members of the British Commonwealth under the following heads—
> 1. Foreign affairs and defence.
> 2. Constitutional questions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. Trade, shipping and air communications and allied questions.

As regards the first the agenda would include an examination of the general situation together with any relevant questions.

The particular subjects proposed for consideration were certain matters relating to nationality, treaty procedure, international status of the members of the British Commonwealth and channel of communication between them.

As regards trade, shipping and air communications the following would be the main heads—

1. A general review of the progress of the Empire trade and questions arising therefrom.
2. A review of the work of the Imperial economic committee and other inter-Imperial economic organizations.
3. As general questions arising in the connection with the shipping policy including a review of the work of the Imperial shipping committee.
4. Civil air communications.

It has been generally agreed by His Majesty's government that any questions arising out of the Ottawa agreements could best be dealt with, as occasion offered, in separate discussions between the individual government concerned and apart from the Imperial Conference.

It was hoped that there would be an opportunity during the Imperial Conference for exchange of views of the subject of migration within the Empire."

With a view to bring the different units of the Empire together for closer cooperation and mutual benefit, such conferences have been organised from time to time. In the opinion of the British statesman, these conferences have proved of great advantage to both—England and her empire countries.

This forthcoming conference, therefore, is not the only and first of its kind. During the last fifty years or so several such conferences have been held. The Imperial conference owes its existence and its present developed form to a gradual process of evolution; it did not come into existence all of a sudden. The causes which are said to be responsible for its growth and its subsequent development have a very interesting and illuminating history to unfold. The first colonial conference, as it was then known, was called by His Majesty's government in London in 1887. It was as late as 1907 when it was decided to change its name to Imperial conference and the first Imperial conference met in 1911.

India's part in these conferences has been altogether insignificant. For several years India has had nothing to do with them as she was not invited to participate in its deliberations, and when she was called to participate her delegates were not treated on a footing of equality with other fellow delegates from Dominions; their presence was rather ignored. The real partners have been the Dominions of New Zealand, Australia, Newfoundland, Ireland, the Union of South Africa and Canada. As a matter of fact these Imperial conferences aimed at adjusting the relations between England and her dominions, and it was primarily with this end in view that they were called from time to time. Whenever the interests of England clashed with those of her dominions and they were found to be adamant, such conferences were arranged in which it was mostly England that emerged triumphant. India could not go so far. In accordance with the provisions of the Statute of Westminster, the Dominions have advanced one step further, and now, they stand almost on an equal footing with England, being "autonomous countries in the British empire, equal in status, in no way subordinate to another, in any aspect of their domestic and external affairs, though, limited by a common allegiance to the Crown, and freely associated as members of the British Commonwealth of Nations." India is not a dominion; in fact it is the status for which most of our liberal leaders are striving to attain.

Despite the fact that their status is better than that of our country, some of the Dominions not being satisfied, appear to be in favour of severing completely their relations from England, or, at least to be in a position to look after their interests independently, irrespective of any consideration for England or her empire. On the other hand, Engand is anxious as ever to continue her relationship with or possibly her hold over them, and to end the antagonistic feelings by mutual conciliation, she invites them to the Imperial conferences, where a very strong plea for a closer union within the empire based on some direct concessions to them, is advanced. Being satisfied for the time being with fresh privileges, the Dominions assume a friendly attitude, not to last long. What can the powerless delegation of India do, who, besides being nominated by the Government of India, have the Secretary of State for India to watch their actions? In comparison with the attitude of the India delegation, the attitude of the Dominion delegations is worth noting. Their delegations have invariably put forward their demands and claims in the past in most definite terms and have cared very little for England and her susceptibilities when there were questions of their own interests. In presenting their plans, they have been most vigorous and fearless, and in point of fact, it were not they but England who had to yield ultimately. Our readers might be aware of the proceedings of some of the Imperial conferences or at least of the last Ottawa Conference. Those who are not acquainted, will get an opportunity in the next

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

few weeks when it meets in London, and this will enable them to appreciate exactly where the empire stands.

Instead of gaining anything, India has been definitely a loser. Every Indian knows how the Ottawa agreement, an offshoot of the closer union policy within the empire, has increased further the burden of the Indian people. The interests and rights of India, which have always been in the background, were crushed in these conferences by England in granting concessions to the dominions in order to win their favour and advantages accruing therefrom. It was at the cost of the life-blood of the Indians, that unity within the empire has been preserved. This selfish policy of the British government is thus responsible for the ill-treatment of Indians in the Dominions, who cannot however enforce reciprocal measures. The subjects of the British Empire, including dominions, can join the Indian Civil Service, but Indians cannot be allowed to acquire rights of domicile in them and the worst feature of this discriminatory policy is that those who have settled and acquired a right to live there are being driven out by means of most disgraceful measures. In Australia Indians cannot live and in the Union of South Africa, Acts, one after another, are being rushed through the Parliament with the object of driving them out as soon as possible. It is a known fact that at a time when the Good Will Delegation from South Africa was touring and enjoying parties in India, new bills were being carefully prepared there to achieve this. Indians, who have been victims of Imperialism in so many ways throughout the world, according to Lord Winterton, whom we cannot accuse of having any sympathy with India, have contributed more in the cause of the safety of the British empire than any of the dominions. Apart from helping in safeguarding the empire, it has furthered the imperial designs of England in several other countries by sending her troops to fight for her. Is all this a reward for her magnificent sacrifices? The most distressing feature of this policy of Dominions is that it is being vigorously enforced against those Indians who have directly or indirectly contributed to their growth and present flourishing conditions. They went there to toil hard when they were not worth living in or to make them suitable for human habitation. The existing available land is also not scarce to give the white settlers any ground for apprehension of being ousted by the Indians. What they exactly want is to make them white men's land by turning out Indians.

In the last Delhi session of the Indian Legislative Assembly, the question of better treatment of Indians in the dominions and other empire countries was raised and on this vital question of national honour, all politicians of all shades of opinion were in agreement. Even the European members expressed their resentment at the treatment accorded to Indians in overseas countries. In that very session and also on several other occasions in the past, it was made clear on behalf of the Government that in this matter Government were doing all that they could to ameliorate their conditions. But it was maintained by the members of the House that the Government had entirely failed to do anything worth the name to bring about any appreciable change in the treatment meted out to them; rather their conditions had deteriorated. It was further pointed out that the Colonial office did not see eye to eye with the Indian government, and tackled this issue from its Imperial point of view. In reply to another question of an European member the Government is reported to have said that the question of overseas Indians would be taken up directly at the forthcoming Imperial conference, in London. The question now is whether any useful work can be expected from this conference.

On several previous occasions in such conferences, similar questions pertaining to the welfare of Indians in different parts of the empire were considered. Eminent Indian members of the calibre and ability of the Rt. Hon. Srinivas Sastri and the Rt. Hon. Sir Tej Bahadur Sapru, took great interest in the questions of the status and privileges of the Indian residents in the dominions, but their eloquence and statesmanship could not secure anything which might materially change their position; otherwise their condition would not have deteriorated to this extent.

According to a rough estimate about thirty lakhs of our Nationals are living in overseas countries, most of them in the dominions. Their number cannot be said to be insignificant to cause their problems to be overlooked. Owing to her position as a subject country, India has suffered in many ways, but this racial treatment of her nationals abroad by all sorts of measures is of an outstanding character. Though it has been agreed at one of the conferences that India could apply same measures to the nationals of the Dominions, which they apply to Indians, the reciprocity has not yet been enforced despite a motion to this effect by Pandit Govind Ballabh Pant, then deputy leader of the Congress party,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the last Simla session of the Assembly. It expected that this question of the overseas dians will be raised in the sessions of the perial conference, and we shall await the sult with great interest. While waiting for e result, let me make it clear, we cannot conceal e feeling that nothing will be done to bring out any real change for the better in their nditions; the previous conferences bear testiony to this feeling. Apart from the mosphere, which is practically the same, there pears no change either in the attitude of gland or the dominions. It is probable, on e other hand that this question may not be ken up at all, and may be postponed for any nference in future or as being the last item the agenda, may be easily overlooked before large number of other knotty problems.

The conditions throughout the world have dergone a radical change and another war, probably greater than that of 1914, is expected at any moment. England is making brisk preparations to arm itself. She is anxious for her empire but the attitude of the dominions appear to be stiffening every day, in the opposite direction. England wants to retain the sympathy and favour of the dominions so that if war breaks out, they may remain with her and also participate in her armament programme which the dominions do not appear to favour.

For India there are only two problems; first of her nationals abroad and the other of taking part in the decisions of the conference, which is likely to give another blow to her already poor finances. In the tug-of-war of their individual gains and ultimate agreement India is likely to be involved as a loser nation. We should therefore await the results in the shape of some new burdens on the poor resources of India and her semi-starving millions.

INDIAN STATES AND THE FEDERATION

By SARDAR RANBIR SINGH, B.A., LL.B.

The extreme caution and restraint exhibited by the Indian States in scrutinizing the Federal Legislative List is the natural and usual prelude to all Federal experiments in the constitutional history of the world. But this must be clearly understood that this attitude or the exhaustive reservation and limitations suggested by the Indian States are not due to any particularist or parochial spirit, nor to any selfish desire to protect narrowly conceived material interest, but is solely due to the fact that the Indian Princes believe that, as custodians of ancient dynastic traditions, they have the greatest duty of preserving their identity and their peculiar constitution with their particular fields of endeavour. They also hope that, uninterrupted by outside interference, they can make experiments in administration which may in some aspects be usefully followed by their neighbours.

The division of powers between the centre and the federating units has always been, as it now is in this country, a difficult question to decide. The amount of power surrendered to the Central Government or retained by the component States generally depends on the historical backgrounds of individual countries. Differences like these have to be traced ultimately to the influence exercised by political sentiments of a particular country as distinguished from mere logic. Thus the Federation of the United States was formed of 13 States which were in full enjoyment of Sovereignty before the Federation. These States were naturally suspicious of a central authority on them and did not favour the idea of conferring many powers on the centre. Consequently in the original constitution of the United States the individual States retained a good deal of their Sovereignty and the centre had a comparatively limited sphere of activity. The Canadian Provinces, like the Provinces in British India, were not Sovereign at any time. They were accustomed to the exercise over them of a large amount of control by England. Therefore, there was nothing to obstruct the formation of a strong central government in Canada. In the German Empire the States were fully independent before 1871. They were in almost in all cases ruled by autocratic Princes. Therefore, the part-States in the German Empire retained in certain respects even more powers than the States in the United States. A study of other Federal systems in Switzerland, Australia and other countries reveals similar influence being exercised by the peculiar circumstances of each country in the determination of the actual division of power between central and local governments. Thus it has been found in practice that in the framing of constitutions, wisdom consists more in discovering what is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

possible and practical in a particular country, than in a blind and obstinate adherence to theoretical principles, however sound and logical they might appear to be.

Then again it is increasingly unrealistic to conceive of a Federal division of functions between the centre and the units in terms of the assignment of subjects as wholes. Each subject has diverse phases appropriate to central and local attention. The administration of a Federal subject may have repercussions on other subjects which are the exclusive concern of the units. The Federal centre may try to amplify and enlarge the scope of its activities through implied and incidental powers. One should never lose sight of the difference between the powers as laid down in the constitution and those which come to be exercised in practice under the influence of changing usage and convention and of judicial decisions and precedents. To illustrate these points, we find in the United States of America that the specific power to provide for defence has been utilised by the Central Government to fix prices of articles, to stop profiteering and to take under its control matters regarding railways, telegraphs and telephones. The opwer to establish Post Office has been used to authorise expenditure on high ways and to prohibit the grant of postal facilities for the conveyance and sale of lottery tickets. Similarly in Australia things closely parallel to the United States have happened and the Federal centre has usually encroached on the domains reserved for the States, and has thus added enormously to its authority. An attempt was once made by the Centre through its power to levy excise duties, to compel the manufacturers of agricultural machinery to pay fair and responsible wages to their employees, although the States alone had the power to regulate wages. In his famous judgment (Mcculloch *vs.* Marylana) Chief Justice Martial justifies these implied powers of the Central Government. He says,

> "A constitution to contain accurate detail of all the sub-divisions of which its great powers will admit and of all the means by which they may be carried into execution, should partake of the prolixity of a legal code and should scarcely be embraced by a human mind.....Its nature therefore required that its great outlines should be marked, its important objects designated and the minor ingredients which compose these objects be deduced from the nature of the objects themselves."

Federal constitutions have also been to a great extent altered through the growth of that baffling and extra-legal device generally known as conventions and usages. This device is responsible for Central Governments in the United States of America, Australia and Canada, entering the fields of education, agriculture, roads, forests, fisheries and animal husbandry, which always have been the concern of provincial Governments. The Hon'ble Judges, while interpreting the Federal constitution, have, at one time, gone to the extent of suggesting that the Federal lists of subjects are only illustrative and not exhaustive.

The justification put forward for all this extension of authority into fields which were unknown or unthought of at the time when the constitutions were framed, is that without it the specific powers conferred by enumeration cannot become effective and complete. There does not seem to be any limit to the extent to which such powers might be extended whenever it suits the Central Government.

Lastly, there is the important question of 'Administration' more so because we are told that agreements under section 125 of the new Government of India Act will not be made with many Indian States. In Switzerland and Germany, like the Indian States, the component States have been in enjoyment of sovereign powers for a long period. They had, therefore, cultivated an intense suspicion of any Central authority exercising administrative jurisdiction within the States. To solve this difficulty they found a convenient formula in "Legislative Centralization and Administrative Decentralization." Such an arrangement makes the States feel that they are not deprived of their traditional power and prestige. It also avoids the duplication of Administrative machinery and is consequently more economical. It also makes possible the Administration of most laws by public officers who are familiar with the local needs and peculiarities and who may be trusted to show sympathy with local prejudices.

A glance over the aforesaid circumstances conclusively shows that the general tendency of the Federal centres to invade the exclusive spheres of the Units has been found to be sufficiently notorious in other countries to put the Indian States on their guard. It is only right and just that the States should give very serious thought, and in no hurried manner, to the present matter, which is full of such knotty problems and grave implications in the face of Federal precedents which do not always depend on written laws. Any amount of reservations and safeguards meant to avoid the aforesaid limitations on the sovereignty and internal autonomy of the Indian States, is not only justified but absolutely essential.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SOME NOTES ON JAIL PSYCHOLOGY

By P. SPRATT

ndit Jawaharlal Nehru in his Autobiography has given us some idea of the action of his mind to prolonged imprisonment. ere are many accounts of jail, but I recall no er recent description which has dealt so idly with this aspect of life within those omy enclosures. His book, and the interest ich these passages have aroused, have mulated me to record my own observations, a rather different character from his. I all not indulge in description, since my material probably of no exceptional interest. I propose put forward a few simple theories suggested d supported by my observations. I should plain that I can make no claim to be a ychologist. I venture to discuss the subject cause I have had considerable experience of il, and because none of the many others with milar experience has yet said what I want say.

The most important feature of jail life is course the restriction of interests, activities d personal contacts to a narrow range, and most obvious effects are due to the replacement of these prohibited activities by others. bido, to use the fashionable word, which has rmally many channels and modes of discharge, ust be subjected to drastic repression. As a nsequence, those channels in which discharge possible will tend to show an increased activity d intensity of effect. Jail may be regarded as psychological hothouse.

The example of this which has achieved neral notoriety is stimulation of sexuality.

Educated prisoners, I think, and political isoners certainly, show this phenomenon less an criminal or uneducated prisoners. This due no doubt mainly to the difference in what called morale—habits of self-control, self-spect, and desire to be thought well of. It perhaps due in part however to intellectual fferences: educated prisoners have a wider nge of interests than others.

A stimulation of sexuality is shown also by tendency to talk more freely than usual on e subject, and by an increase of interest in e other sex. A lady visitor to the jail causes unmistakable reaction. I witnessed a case two men, normally little concerned with sex, aged thirty or thirty-five, who after three years in jail made abject fools of themselves by demonstratively falling in love with a lady who visited them on a few occasions, who they knew was about to marry somebody else.

The outlet for emotion which for ordinary people is provided by the numerous personal contacts of daily life is to a greater or less degree cut off for the prisoner. Some make up for it in the ways abovementioned; others concentrate their affection upon those at a distance. I knew several instances in which after some time in jail prisoners became markedly sentimental in their feelings for their families, with which previously they had maintained the rather frigid relations normal for penniless young men engaged in disreputable politics. It is evident however that this can be no adequate substitute for congenial company. Solitary confinement, if prolonged for more than a few weeks, is a most distressing punishment; and confinement with others with whom for cultural or other reasons one is unable to become intimately friendly, is only less agonising. Even congenial company palls after some time. In the group with which I was principally associated, some, including myself, wished to get away from the association barrack to cells. I have no doubt that if we had succeeded we should have regretted it. A reasonable combination of association and solitude is of course best.

Sex is merely the instance best known to outsiders. The most obvious symptom of the sort in my experience is the increased irritability and pugnacity of prisoners. This would probably not be noticed among those kept under rigid discipline, or those who are kept, as in England, for long periods each day alone. As a reaction from solitude men tend to be friendly—my observations confirm this, while jail discipline discourages fighting and if very strict tends to promote solidarity in opposition to the staff.

In this matter, educated or political and other prisoners do not differ greatly. Both types, if allowed freedom, quarrel among themselves and with the jail authorities. The political prisoners with whom I was associated vented their wrath upon the Judge and court officials, the jail department, the Defence Committee

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and lawyers, and each other. The subject-matter of quarrels may be of the most trivial character. It is shocking and pitiful to see men capable in normal life of great self-sacrifice fighting bitterly over an ounce of butter or a bucket of water. With Byron, one may

> "Smile to survey the queller of the nations
> Now daily squabbling o'er disputed rations."

As these propensities are stimulated, so is the tendency to form mutually hostile groups. My impression, though my material is perhaps inadequate for a generalisation, is that any relatively isolated group of prisoners—those in one barrack, or a group defined by "class" according to the official classification, or the group of convict officials, will tend to split into two—usually not more—fighting sub-groups. I have known jail officials take advantage of this for the purpose of preserving their control over the jail. They encouraged segregation into groups, giving it a communal character, and induced members of one group to spy on the other.

The familiar phenomena of groups can be well observed in these cases. The intensity of hostile feelings may be extremely disproportionate to the real issues, if any, between the groups. I have known a quite bitter and prolonged quarrel, which those taking part could explain only as due to the superior airs adopted by the other party. These were not political prisoners. There is usually however some definite object, even if a small one, to be gained, though fighting for it certainly endangers its loss to both parties.

The actions of such groups are often markedly impulsive. Intellect is clearly subordinated to emotion. Individuality and especially the critical faculty is submerged. There is no such thing as doubt: fantastic suspicions may be taken as certainly true. Things easily go to extremes. The intolerant, military spirit easily develops—moderation will be interpreted as weakness, get our blow in first. A member of one group who fails to maintain an attitude of unrelenting hostility to the others is suspect and condemned as a traitor. Our own partisanship is given the colour of ethical or political principle, while the entirely similar activities of our opponents are the blackest rascality. Human nature is, alas, all too commonly capable of these things, but I think the examples I have witnessed, which justify all the general statements made in this paragraph, would be impossible outside the hothouse atmosphere of jail—except of course in international politics.

As in group-formation generally, leadership is important, but certain modifications are to be noticed. Most criminal prisoners are markedly individualistic, and except in the presence of a very strong and tactful leader groups tend to be unstable, sub-groups revolting from time to time and joining the other side. Among political prisoners the groups, which may be defined by political allegiance, are more stable but as most of those concerned are in normal life accustomed to lead at least in a minor way the internal affairs of these groups are apt to be explosive.

I have a distinct impression that this urge to form fighting groups decreases in intensity as the period spent in jail increases. With the passage of time prisoners become more self-centred, less energetic, and either surly or resigned. Irritability may increase, but pugnacity and the instinctive urge to associate in groups decline. On the other hand, prisoners become more cunning, and learn to make skilful use for their own purposes of groups formed by others.

My political group, though it divided in the usual way, was more nearly a homogeneous whole than most casually associated groups of prisoners. Accordingly it showed as a whole some of the characteristics of groups. The most obvious of these was the rise and fall of fashions. There would be a sudden craze for chess, which would die down after a short time, to be succeeded by a passion for some other game, or for learning languages, or for physical exercise, or for some particular author, and so on.

These were clear cases of fashions, since they were taken up simultaneously by many or most members of the group. The tendency to frequent changes however should also be noticed. It is I think justifiable to speak of an increased fickleness of taste, a search for the variety of experience which is otherwise denied in jail. One hobby is soon dropped for another. The popularity even of our one and only outdoor game fluctuated greatly. Friendships quickly give place to their opposites and are formed again.

Next most obvious among those activities promoted by repression is boasting, and related phenomena such as phantasy. Apart from repression, this is encouraged also by other aspects of jail life—the enforced equality among the prisoners, their humiliating subordination to the staff, and their ridiculous clothing. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ct of being in jail at all is the greatest insult, least to criminal prisoners. It implies that e is a criminal, and more, that one is stupid ough to be caught. On the other hand, one generally in contact with people whose good inion one has neither inclination nor reason cultivate. (This important consideration is think not given enough weight in discussions the reformatory value of imprisonment). A an will boast before others, but will claim at he is quite indifferent to their opinions out him, and will behave before them in a y which suggests that he really is quite concerned to earn their respect.

Criminals generally are vain, I believe. ertainly one would receive that impression om their behaviour in jail. They boast of eir crimes, and of all other matters which ey consider important—ancestry, social connections, athletic feats, knowledge of the turf. dmittedly this vanity is less to be noticed mong those prisoners who cannot be considered riminal in the ordinary sense, the offenders rough mischance or overwhelming temptation, nd those—in the United Provinces at least, an ppallingly large number—who are falsely convicted. The psychology of such men usually kes a different turn, which I shall deal with ter. But I am led by my experience of olitical prisoners to think that this is not the ormal vanity of the human species, or even the criminal variety. I had known fairly well ost members of the group with which I was prisoned, and I feel no doubt that most of em became while in jail more boastful, more ncerned about personal "prestige" and blicity and the like, and more sensitive to sults. This was shown not only in individual t in collective matters. We became almost ildish in our delight at references of a favourble character to ourselves in the press. We ere more restrained, but felt no less flattered, the visits of important people. The feeling as perhaps more clearly shown by our negave reactions: our annoyance at inadequate blicity; our absurd depreciation of public ovements different from those which we had pported, and such as to monopolise attention our detriment; our resentment at being neglected" by leaders who had more important atters to trouble about; our undiscriminating iticism and condemnation of all the accepted olitical leaders; above all by our hardly conaled pleasure at the failure of our own friends emulate our previous achievements. Some us thinking of these things at the time hastily condemned the group as a whole. I think such condemnation was unjust. We were not inferiors, we were in jail.

A minor outcome of this stimulated vanity, or possibly a direct result of having nothing better to do, was an unwonted care for the appearance. Though expecting to be seen by nobody but ourselves and the usual officials, almost all at one time or another began to brush our hair with unwonted vigour, and to have our clothes ironed and creased.

Closely related to vanity is, in some of its forms, phantasy. It is evident indeed that the more remarkable stories told by prisoners of their prowess, of the immense sums realised by them, and of their riotous squandering, are valued as much for the direct satisfaction to the teller, as for their effect in impressing the hearer. They are hardly disguised wish-fulfilment. The same end is achieved by planning for the future impossibly glorious crimes or business deals. Criminals in their flights of imagination roll in wealth, and in some cases acquire positions of social prestige. Political prisoners achieve leadership and oratorical distinction, but not, strangely enough, political power.

The strongest and most constant desire of the prisoner is of course for release. Among criminal prisoners this is satisfied by rumours of jail-deliveries, on the occasion of a royal Jubilee, death or coronation, or of some political event of importance. I was constantly asked if it was true that a war had broken out. This had perhaps some vague connection with release, but seemed also to be directly satisfactory. Newspaper men always tell us that war-news is the best seller. Similarly every few weeks would be heard a rumour that the Superintendent or other unpopular official was to be transferred.

In my political group the release-rumour took a special and interesting form. As we saw the press, the ordinary type of rumour based on pure imagination was not possible. Accordingly we invented "theories," in which imagination was tinctured with a small proportion of fact. But that proportion was not enough to alter the result, which was always the same: release after a few weeks, or at most months. "Theories" at length would be devised, in joke, but not without a serious meaning, around quite irrelevant incidents. It is an interesting fact that the most prolific and earnest author of theories was a journalist.

Prisoners' dreams, as would be expected, show this wish-fulfilment in its clearest form.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The dream of escape from the jail is of constant occurrence. In many instances it is a straightforward escape—climbing over the wall, walking through some fortunate gap, or an unguarded gate, or what not, to freedom. In my case however invariably, and in other cases occasionaly, the dream was somewhat different. I should find myself at liberty, perhaps in another country, usually in the company of some fellow-prisoners, and haunted by an anxious feeling that I ought to get back to jail within a certain time. The principal wish, for freedom, was of course present, but other factors are evidently to be taken into account.

An equally clear and familiar case is the prisoner's dream of good food. I have had it myself, and it often occurs.

In response to the narrowing of the personality of the prisoner and the impoverishment of his material world, there often occurs a revival or strengthening of the hoarding instinct. In cases where it is possible prisoners accumulate all kinds of articles, with the excuse that they "may be useful." It is not merely the criminal's kleptomania, for equally abject victims of the disease in my experience have been political prisoners. I have felt and given way to this passion myself, and others have been worse. Books are of course the favourite article, but I have known people collect miscellaneous journals, newspaper cuttings, blank paper, eatables, utensils of all kinds, and clothing.

Even the most ordinary activities of life may be invested with more than usual importance. I have mentioned the case of dressing and brushing the hair. Similarly food usually occupies far more of the prisoner's attention than that of the man at liberty. He looks forward to it, though he grumbles at its quality, as one of the few pleasurable oases in the monotonous desert of the jail-day. More privileged prisoners take great care about their food, insisting that it be prepared as they wish, and undertaking courses of diet.

So also their health worries prisoners a great deal. Ordinary prisoners, unless they can produce a dangerous symptom, are in danger of punishment for malingering, but those whose privileges allow of it behave in a manner very reminiscent of the traditional rich old lady. I do not mean that it is all imagination. Though jails are more sanitary than those parts of the outer world inhabited by the poor, they are not health-resorts. Almost all long-term prisoners are physically below par, even if they are free from any specific disease.

In this way we could notice differences in almost all the activities of life, down to the most obvious substitutes for normal occupations. If it is allowed, prisoners indulge in much idle gossip. If not, they day-dream. They read books which they would otherwise never look at, and so on. The tendency of prisoners to become more religious no doubt owes something of its strength to this cause. Jail authorities always encourage religion.

This is the most obvious type of effect which jail has upon the mind, at least if one is subject to its influence for a relatively short period. On the other hand, changes which may be regarded as of an opposite character may also be observed in other persons, and even in those who show effects of the first type. The two may take place together.

These changes may be regarded in part as the result of a general decrease of activity or of mental energy, which I believe occurs after a certain period of confinement; and in part as the effect of removal of the usual spurs to action—physical needs, ambition, emulation. A prisoner is a far less responsible person than a man at liberty. One often notices a consequent slackening of those self-imposed constraints which are necessary for the average sensual man if he is to cut a decent figure in the world. An obvious case is the bad language of prisoners. Some may over-eat—if they can—not only because there is nothing else to do, but because the self-respect which normally prohibits it, is weakened, and there is nobody to witness it for whose adverse opinion one has respect. Prisoners who are free to do so will not shave frequently, or trouble to keep their clothing and utensils clean, unless compelled. The effort for self-improvement weakens. An hour or a day wasted does not matter. One will read trivial books rather than works of real interest.

The political prisoners with whom I was associated had for some months or years before their imprisonment led a life of abnormal interests and abnormal effort. They had been engaged, in some cases to the exclusion of other occupations, in an attempt to realise a political ideal, and to some extent to shape their lives in a way appropriate to it. Arrest suddenly cut the effort short, and rendered the interest less real, or less immediate. The constraints which had maintained this abnormal state of mind generally weakened. In varying degrees and varying ways we slipped back towards the interests and activities of the days before our outburst of political activity. Some resumed the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

habits of medieval superiority in relation to the ordinary people which are still so common among the educated class. Some, such as myself, lost interest more or less completely in politics, and read and thought on the subjects which had previously engaged us. Some dropped the manners of the town, and reverted to the behaviour of the mofussil boor. Almost all in some degree forgot the movement in which we had been taking part, and thought more of our own contribution to it. A jail official entrusted with the censorship of our correspondence, in which this feature was most clearly displayed, told us that the Government could well afford to release us: we were so demoralised that we could do no further harm. This judgment seemed shrewd enough at the time.

When contemplating our own fallen state, some of us were inclined to advocate a Gandhian type of discipline as a means of averting such developments. I have no doubt that a discipline of the kind is usually valuable, and it is probable if we had undergone it, the results both in jail and afterwards would have been better than they in fact have been. But it is to be noticed that the greater part at least of this effect of jail was temporary.

I am inclined to venture a general statement that such regression is a normal result of imprisonment. It is broadly true that the higher faculties and the behaviour and state of mind of a self-respecting adult are discouraged by the conditions of jail, the narrow, petty interests, the concentration of emotion upon the self, the lack of responsibility and stimulus, and the irrational discipline, recalling that of the nursery; and that the description which one immediately applies to much of the typical conduct of prisoners is "childish." Perhaps "primitive" or "sub-human" would really be better terms.

Evidently this regression will be in some manifestations difficult to distinguish from the process previously mentioned of directing energy into new channels. Exaggerated care for the appearance, increased emotional attachment to the family, hoarding, and perhaps quarrelsomeness, may be regarded as symptoms of either tendency.

Prison life will generally be painful in proportion to the number and importance of the activities and other emotional outlets prevented by it; and its painfulness will be mitigated in proportion to the number and variety of satisfactions which it is possible to substitute for them. Married men—at least the happily married—notoriously suffer more than single men. A person accustomed to a sedentary life, especially a student, if he can get his books, or a religious devotee, can spend considerable periods in jail without acute distress. Even a very studious person however may be more satisfied if he can indulge for variety in a moderate amount of manual work, at least if this work is voluntary. On the other hand hardly any prisoner is more miserable than a studious man prevented from reading and writing on matters in which he has any interest. The wide range of his normal interests and occupations and the narrow range to which jail then restricts them, present an extreme contrast. This "mental starvation" is always complained of as more difficult to bear than any of the normal physical hardships of jail.

A man accustomed to an active, varied or colourful life will of course generally suffer more than most. But in such a case other factors may be of importance. Imprisonment after such a life is itself a drastic change, and this alone may render it tolerable and even pleasant for a short time. Further, those leading an active life are not always well suited to it. Such was my own case. I am not adapted to a life of frequent change or activity: I am unable without strain to exercise initiative or to grapple quickly with new problems. But for two years before my arrest I had been living in what was for me a whirl of activity, and taking upon myself unaccustomed responsibilities. I accepted jail life almost consciously as a relief. For some time I certainly enjoyed it, and it was years before I began to realise that the cure could be worse than the disease.

Mine I think is an extreme case. More moderate examples however of the same sort of thing are probably not uncommon. Most people engaged in continuous activity are conscious at times of a need for peace and relaxation. Both types of life, in suitable proportions, are usually necessary for a satisfactory existence. Accordingly, jail may be quite welcome to them, and may continue to satisfy them for some time, but will sooner or later pall. I should guess that Mahatma Gandhi is of this type. He usually welcomes his sentences of imprisonment, and describes himself as happy. Anybody short of a Napoleon would welcome relief from the responsibility and pressure of work from which Mahatma Gandhi suffers during his campaigns. But it is evident, from the invariable failure of his health, and other facts, that after no more than a few months the effect upon him is adverse.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mahatma Gandhi is of course helped in adapting himself to jail conditions, and so in rendering them tolerable, by his quite exceptional self-discipline. Self-discipline is the practice of suppression and the direction of libido into approved channels, clearly the most useful preparation for jail life. All practise it of course to some extent, and in jail it is forced upon one to a greater extent than usual. To a certain degree it is necessary there to adopt a new personality, and those who best adapt themselves to jail life probably do this most completely. If however the jail personality and the normal personality are markedly different, the clash between them may be sharp, and productive of unpleasant consequences. It is therefore desirable to stick to one personality or the other : to let the two interfere with each other, or take each other's place frequently, is distressing. Mahatma Gandhi therefore was wise, during his imprisonment in 1922-24, to refuse to see visitors. They upset the jail personality, by releasing repressions which for a successful jail life have to be kept in force.

We see therefore the causes of the success of the Government's "cat and mouse" policy during the second Civil Disobedience campaign of 1932-34 My own experience confirms the idea that re-imprisonment after a short spell of liberty is most agonising.

We can understand also the origin of the shyness which overcomes some prisoners. They instinctively shun circumstances in which it will be necessary to allow forbidden ideas and emotions to express themselves fully. In extreme cases, we read, the jail personality finally comes to be preferred to, or more stable than, the normal personality, and on release a man wants to go back to jail. I myself came near to this situation. Even as an undertrial prisoner I showed shyness, and would often avoid visitors to the court. I was once at least guilty of shameful discourtesy to visitors through allowing this unwillingness to prevail. After the revision of my sentence by the High Court, which brought my release unexpectedly near, I became aware of a marked fear of release, and for some days after my release, mingled with my delight, and sometimes overpowering it, was a curious depression and confusion.

These considerations enable us also to understand the well known phenomena of the period immediately preceding release. Almost all prisoners, whose sentences are longer than a few months experience for some days or even weeks before release, if the date is approximately known, a characteristic and far from pleasant excitement. It is of course tinged with pleasure, but is for the most part a clear expression of anxiety. The normal personality is forcing its way to the surface, and long-established repressions, especially the desire for release itself, are relaxed. Men will make mistakes in their work, will be unable to read, or to keep still, or even to sleep, and they suffer the most painful anxiety lest at this time they should incur punishment and their release be thus delayed even by a day. A man who had been in jail for 4½ years was unexpectedly ordered to be released, but some technical error postponed his actual release to the next day. He could not control himself and burst into tears of exasperation.

It will be easy, further, to understand how the deeply impressive experiences of jail are so quickly and effectively forgotten, and why its ill effects so soon disappear. Soldiers testify to the same thing after war. In a short time life is resumed as if no break had occurred.

It should, finally, be clear why indefinite detention, or a sentence such as transportation for life, which is subject to arbitrary interpretation, is so much more difficult to bear than a definite sentence. The repressed personality will allow itself to be kept in place only on terms—if it is sure of getting its reward. Freud believes that this sort of limitation applies in some cases of sexual self-restraint.

Adaptation to jail life consists in acquiring self-discipline. In ordinary life its acquisition in a sufficiently extreme degree is beyond the capacity of many men. Jail is a great stimulus, but even so further help is often felt to be necessary, and probably the form of help most commonly resorted to is religion. It is in this sense, I fancy, not in that usually given to it, that Marx's expression "the opium of the people" is to be understood. The religiosity of prisoners is obviously to be explained in this way. Men take to religion, often quite consciously, as a means of rendering the things of this life relatively less desirable than they normally appear, though it is more usually explained as due to a desire for support in affliction, or as offering a compensation hereafter for present suffering, or as due to a reaction against the sordid materialism of jail life. All these expressions mean the same thing—help in repression and self-discipline.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GHALIB AND HIS THOUGHT

By A. G. CHAGLA

Ghalib's poetry is considered to be the apotheosis of Muslim culture in India. His works are the natural culmination of the constantly evolving thought, language and style of the long line of Indian Muslim poets, from Amir Khosru, in the early days of Muslim rule, to Ghalib, in the very last reign of the Moghuls. Mirza Asadullah Khan Ghalib was a contemporary and, for some time, the Court-Poet of Bahadurshah, the last Moghul Emperor. After the terrible days of the Mutiny and the deportation of Bahadurshah, he lived a life of many vicissitudes and passed away at Delhi on 15th February 1869, at the ripe age of seventy-three years.

The period preceding Ghalib's time was the epoch of formalism in Indian Muslim cultural expression. The poets immediately preceding Ghalib, as, indeed, some of his contemporaries, strove to perfect the art of expression in delicate language. But their thought remained, on the whole, formal. It was left to Ghalib to strike out a new path, both in expression and thought, though still within the formal and well-defined limits of the forms of Persian poetry. He wrote both in Persian and Urdu. He himself valued his Persian works more highly, but in recent times his Urdu works have attained a place of eminence in the estimation of scholars, probably unattained by the works of any other poet writing in Urdu.

Ghalib appeals equally to the philosopher, the mystic and the artist. He is the only poet of modern Hindustan to have inspired an artist of first rank to interpret some aspects of *Ghalib's* thought in symbolical paintings of outstanding merit. Abdul Rehman Chughtai's illustrated edition of *Ghalib*, with a preface by Dr. James H. Cousins and an introduction by Dr. Sir Muhammad Iqbal, is a unique creation in the annals of Indian art. It has rightly attained a place of honour and esteem in many a cultured Indian family.

Ghalib's Urdu works were first "discovered" by scholars less than fifty years ago. One enthusiastic and learned commentator was so impressed with the intrinsic merit of *Ghalib's* thought, that he wrote: "The inspired books of India are two: the sacred Vedas and the Works of Ghalib." Certain it is that his works have had, and continue to have, a vital influence on the intellectual life of modern Hindustan.

It is difficult to understand how Ghalib attained the high level of thought, leading the kind of life he did. His eminent biographer, the great Maulana Hali, records that every night Ghalib used to get drunk on "French" wine mixed with rose-water. But he never took more than a certain measure. The wine-bottle was kept locked up in a box, the key being in the charge of a trusted servant. This faithful retainer had definite instructions to refuse to give his master more than the usual quantity, even if demanded! When in a state of semi-intoxication, ideas would flit through his mind. Whenever a fresh thought came, Ghalib would tie a knot in his *cummerbund* (waist-cord). That was all. When he woke up in the morning, sometimes there would be as many as eight to ten knots. Maulana Hali, who knew Ghalib intimately, records that these knots were sufficient to revive the memory of the original thoughts of the night before, however varied, and usually Ghalib succeeded in giving definite shape and form to many such flitting ideas. Could it be that he really was inspired? He himself says, concerning his thought:

> "What problems in Mysticism! How very well expressed! O Ghalib! we should have taken you for a saint, had you not been a wine-bibber!"

True it is that he was great in spite of his weaknesses. Could he have been greater without them? Who knows!

There are many aspects of *Ghalib's* thought and expression. Only one aspect is briefly touched upon in this short article, mainly with a view to interest those unacquainted with his original works in Persian and Urdu. In life and thought, Ghalib was a non-conformist. He was also an iconoclast. At the same time his attitude towards life was definite and positive. Unlike Omar Khayyam, he was not content to rest having proved the negation of life. Perhaps the fundamental basis of *Ghalib's* thought was his conception of the Great Reality, call it God or what you will. To Ghalib this Reality was a Unity and not a unit. According to Ghalib everything exists *in* God: He is not an external

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Agency. He expresses this fundamental conception in a beautifully simple couplet, which, freely rendered, means :

"When nothing was, God was : Had nothing been,
God would have been;—
(Verily) it is *my being* which has been my undoing :
If I had been not "I," *what else could I have been?*"

This is the reading suggested by Maulana Hali. The more usual reading of the last line is, "Oh! that I had not been at all!" The implication, of course, is that if "I" had not been "I," then "I" would have been "God," because, if "nothing (else) had been (only) God would (surely) have *been*." This same thought stressing the fundamental Unity of Life, is expressed in a couplet in another *ghazal* thus :

"Who should be able to see HIM?—He is One and One Alone;
Meeting Him somewhere would have been possible, had there been even the odour of duality (which in actuality does not exist)."

All the same, Ghalib fully realised that this Mystery of Life is difficult of comprehension by the human mind. What the human mind is capable of comprehension is the reflection of Reality. This idea is akin to the Hindu concept of *Maya*. At one place Ghalib expresses it in a way reminiscent of Hamlet's conversation with the pedantic Rosencrantz and Guildenstern, when the Prince speaks of our "ambitions" being "dreams" and hence "shadows of shadows" since dreams in themselves are but "shadows." Ghalib says :

"That which you take for clear evidence (of Reality) is, in truth, the Mystery of Mysteries; (therefore)
Those who (imagine they) are awake in a dream, are (as a matter of fact) still dreaming!"

Nevertheless, as has been said, his attitude towards life is positive. He insists, like Shakespeare's Julius Ceasar that, "the fault, dear Brutus, lies in ourselves." We are incapable of the true cognition of Reality, because of our own limitations : limitations which are, perhaps, inherent in the very state of mainfested existence. He says :

"It is you (O Man!) who are unaware of the Melodies of Mystery (of Life); (in truth)
Each inexplicable thing (around you) is (like) the fret of a Musical Instrument."

To enable one to hear this hidden Melody of Life, Ghalib stresses the need for correct attitude towards the basic principles underlying life in its widest sense. Conventional belief is, to him, a sin against Life and an impediment to its true comprehension. He says :

"Steadfast fidelity is the very essence of Faith;
(Therefore) if the (idol-worshipping) Brahmin (who has faithfully spent his entire life and finally) dies in the idol-house, (you may rightly) bury him in (the holy precincts of) the Ka'aba.

Nothing could be more emphatic in Muslim terminology and for a Muslim. The "Ka'aba" at Mecca, is "the House of God," the Holy of Holies. Ka'aba is the very negation of idolatory. And yet, according to Ghalib, the idol-worshipper by his life-long devotion to idol-worship has obtained the very *essence* or root of Faith; he has risen to the rank of a True Believer. At another place he takes this thought to its logical conclusion and says :

"Devotion (in itself) is of value, and not (devotion) in the hope of (obtaining) sparkling wine (said to be the reward of the Faithful in Paradise) :
(That being so) let someone take Paradise and throw it into Hell-fire (and thus destroy it)."

Ghalib means that true devotion is that which transcends the *desire* for reward, either here or hereafter. Such a desire is in itself a temptation, which must be first removed from the way. To Ghalib the very *idea* of reward for good action is pernicious in the extreme; it must be destroyed before progress of the soul is possible. Sri Krishna taught the hesitant Arjuna on the battle-field of Kurukshetra: "Thy business is with action, not with the fruits of action."

Desire pertains to the life of the "seperated self," which is the only "idol" worth destroying. He says :

"However easy and elated one may feel after having destroyed (external) idols;
So long as "I" remains, there is yet a heavy stone lying across the path (which needs must be removed)."

Unity of life being the fundamental basis of his thought, it is not difficult to appreciate Ghalib's philosophy that :

"The bliss of a drop (of water) is in being annihilated in the Ocean;—
When pain becomes boundless, it becomes its own remedy!"

This last statement presents another aspect of Ghalib's thought that pain, sorrow, suffering are essential experiences and necessary steps that lead the individual from "the unreal to the Real, from darkness to Light, from death to Immortality."

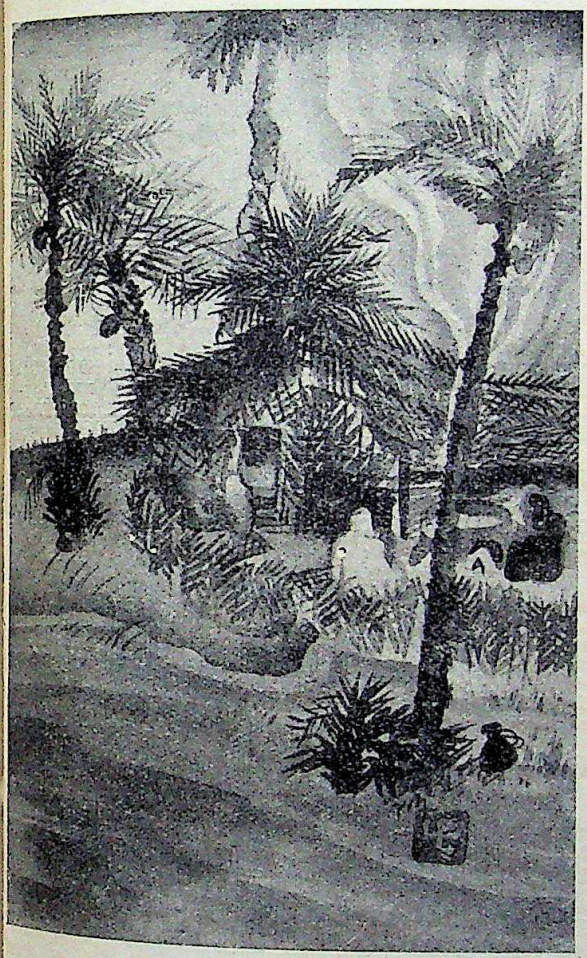
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NANDA LAL BOSE : AN APPRECIATION

By O. C. GANGOLY

y an age in which some of the most gifted of ur poets and artists have sometimes to resort cheap publicity stunts in order to retain their ip on popular appreciation, there is a tragic randeur about the shy modesty,—almost a Yet, I claim that the intellegentsia of Bengal, with their vaunted powers of appreciation and connoisseurship—have not extended to him the honour that is due to him as the foremost modern interpreter of the principles and the spiritual



Their joy
Sketch By Nanda Lal Bose
Collection : D. K. Dev Burman

Her solace
Sketch By Nanda Lal Bose
Collection : D. K. Dev Burman

pirit of renunciation worthy of a recluse and a eligious hermit, which keeps Nanda Lal Bose om asserting himself or imposing his Art on n un-appreciative multitude. Undoubtedly, any of his pictures have been reproduced, ough not in a worthy form, or in flawless or curate facsimiles. His pictures have been metimes talked about and occasional articles ve appeared in the journals, here and there. significance of Indian Art, and as the most gifted Indian artist living amongst us today. If our educated "barbarians," the highbrows of literature, had the training, I had almost said,—the inclination to understand the messages of the Visual Arts; they would have extended to the greatest living Indian Artist,—who happens also to be the greatest living Bengali Artist,—the tribute, the honour, the worship that they owe

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

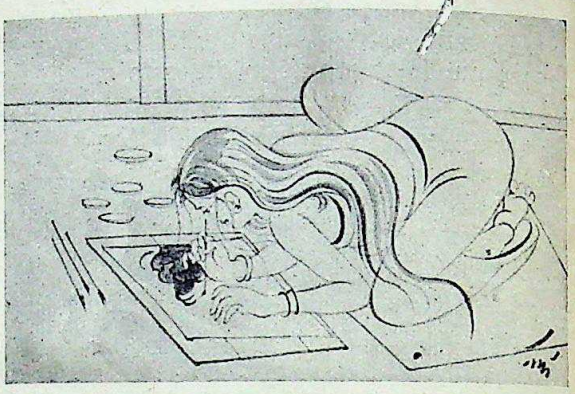
Digitized by Arya Samaj Foundation Chennai and eGangotri

him as one of the most brilliant representatives of modern Indian culture. In the realm of Art his position is in the very forefront, and he stands on a pedestal which is in no way inferior to those occupied by some of our leading scientists and by Mrs. Sarojini Naidu among poets, and is certainly superior to those given to many of the tin-gods of literature who now monopolize popular appreciation. As the worthy lieutenant of

The kitchen corner
Sketch By Nanda Lal Bose
Collection : D. K. Dev Burman

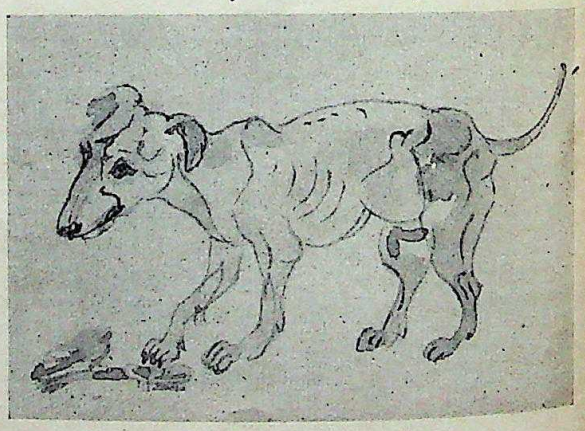
Dr. Abanindra Nath Tagore he has done more than any one else to build not only the foundation, but the structure—the *vimana*, the spire,—the *chuda*, of our national Temple of Art. Our national poets, and other exponents of culture have received more than their portion of the national homage, it is the exponents of national Art that have been left in the obscurity of shameful neglect.

On the occasion of this birthday of the greatest living Indian painter, my memory goes back to that significant pilgrimage to the old Shrines of Art in which I had the privilege of accompanying Nanda Lal Bose in the year 1907—while yet a student trying to copy in a tiny note-book the baffling designs of old Masters and striving to dive into the mysteries of the Indian Plastic language writ large on the sculp-



The Artist
Sketch By Nanda Lal Bose
Collection : D. K. Dev Burman

tured and frescoed walls of the ancient temples of the Cathedral Cities of the South. With what peering eyes, with what penetrating insight, with what sympathetic vision, this modern inheritor of the greatest of aesthetic destinies plumbed the depth of the Spirituality of Indian Art! If any



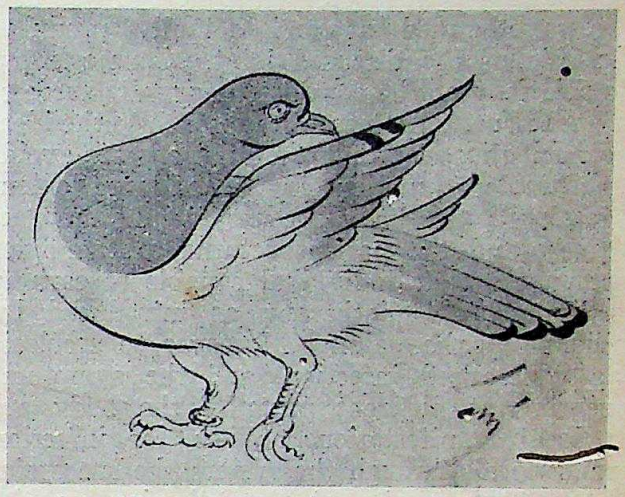
The Street dog
Sketch By Nanda Lal Bose
Collection : A. P. Banerjee

modern artist has succeeded in making Indian Art to re-live in newly created modern forms, it is Nanda Lal Bose. He lives in his own bashful way in the far-away retreat of Santiniketan,—concealed and covered by the sombre shadows of the classes of the Kalabhavan,—in attempting to teach the tyro the rudiments of drawing, or teaching would-be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tors how to dress or paint their faces! If r efforts to understand the message of his asterpieces have been in vain, we have indeed ved in vain. For, to understand and realise e meanings of contemporary Art is one of the reatest privileges of living. We have made no emands on Bose, yet he has given us much, hich we have yet neglected to understand and alue. That Bose has been more responsive to e calls of his old racial concepts, and has been ore impervious to the impressions of the ephe- eral phases of modern life, may be due his individual inclination and preferences, hich are somewhat opposed to the tendencies the time. But need we regret the fact that ose has not been moved by the "stories" of ctory life, or the gleam of the automobile, the ic of the tram car, or the tragedy of the races. s the modern interpreter of older forms of ought he is nevertheless a modern artist, nd one among us, sharing many of our ews and many of our experiences. In e guise of his mythic theme, Bose comes ith a message to modern life, much as that of ake, Burne-Jones or Watts; that it is couched an old imagery may delay its acceptance, but ll not discount its real values. We shall indeed misjudging his aims if we think that he is rsuading us to relapse into old and idolatrous bits of thought. We are indebted to him for covering our racial imagery from the pitfalls of narrow religious dogmas and presenting the same in a new, and in some sense, original dress, suited to the spirit of the times, which will not bend its knees to an image of Shiva, but will



The Pigeon
Sketch By Nanda Lal Bose
Collection : D. K. Dev Burman

never refuse to bow to all fundamental truths and philosophical concepts underlying the Shaivaite imagery, or, for the matter of that, of any form of imagery.

Written for the last birthday celebration of Nanda Lal Bose.

HELIOTHERAPY

By Dr. SUDHINDRA NATH SINHA, M.B., (Leysin, Switzerland)

this article I shall make a general and non- chnical survey of Heliotherapy (Sun-treatment) om what I have been able to learn on the bject during my long stay at Leysin, the eatest heliotherapy centre in the world. y object is to create an interest in the Indian blic over this simple, inexpensive, and at the me time successful treatment of non-pulmonary bercular affections, and also various other aladies.

Doctor Rollier the founder of this method treatment, started his first clinic at Leysin 1903. Since then his contribution towards ght against tuberculosis has been stupendous. e has shown the light when people were oping in darkness. The world today recognises s method to be by far the best, and perhaps, the only one capable of successfully curing nonpulmonary tubercular affection, one of the saddest of human affections. Previously, one of the known treatments of this malady was to cut off the affected part of the body where and when possible. The resulting mutilation crippled the unfortunate victim for life. But that did not necessarily mean that the patient was cured of the disease. It was often that the same patient repeatedly yielded to the surgeon's knife, each time with renewed hope for cure. But the knife rarely, if ever gave the hoped for cure. It rather excited fresh manifestation of the trouble at a different part of the body. Where operation was not possible, or was not done, the treatment adopted was to immobilise the affected part by sealing in plaster jacket.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

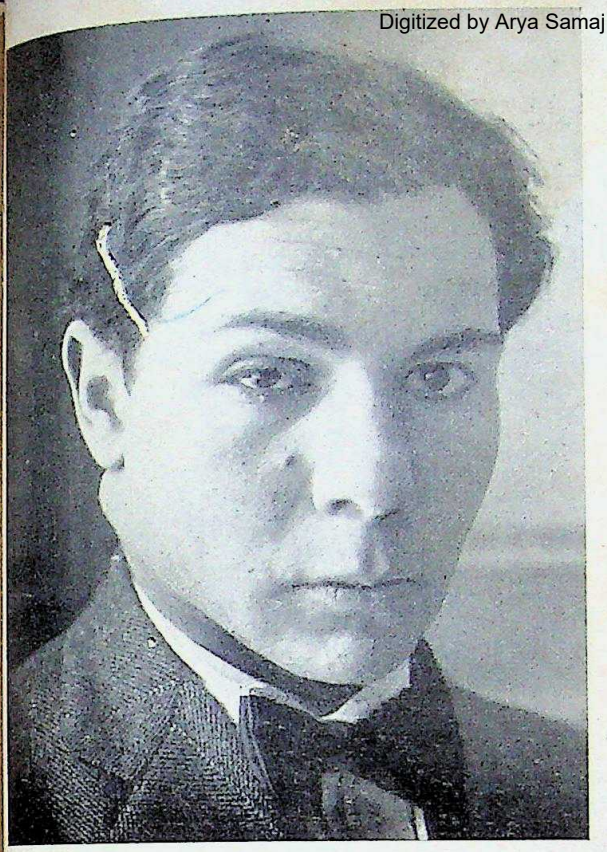
The living tissues thus cut off from life preserving and exhilarating kiss of the sun and of air, and also from long continued disuse, naturally turned into a useless member of the body. Another great drawback of this method was that it always aimed at and actually produced ankylosis of the diseased joint. Consequently, this also may not be considered as really successful treatment. The nearest approach to the ideal treatment must see that "mutilations are avoided, articular function is, to a large extent maintained; the body recovers its harmonious outlines, and the patient returns to the outer world a complete individual capable of earning his living." Heliotherapy as introduced by Rollier fulfils these aims. Moreover, tuberculosis is a generalised infection, and the symptoms appearing at different parts of the body are but local manifestations. When the infection permeates all through the system the successful treatment must aim at strengthening up the system as a whole to exterminate the infection. That aim cannot be realised by cutting off of a part or by immobilising under a plaster sheath the particular area where the symptoms are manifest. While on the contrary, heliotherapy actually realises that aim. But in spite of that, knife and plaster are still having their victims. Fortunately however, thanks to Rollier's indefatiguable endeavour, the world is realising that effective cure of this trouble does not lie in the knife or plaster. And at the same time, the great success of heliotherapy at Leysin, has directed attention of the world to this Swiss village. Medical men and others interested in anti-tubercular work from different parts of the world are rushing up to Leysin to study Rollier method and carry back this knowledge to their respective countries to give it a practical shape there. Clinics more or less on Rollier lines are coming into existence in different countries.

Unfortunately, in India, it appears the medical profession, not exculding those especially devoted to anti-tubercular work, is not yet actively alive to the question of fighting non-pulmonary variety of the infection. All activity, whatever little there is, is confined to lung cases only. New clinics may be traced here and there; though till now their number is *shamefully* inadequate to the actual need. In any case, it is fortunate that both the government and the public are today conscious of the devastations of tuberculosis. But how to account for this lack of attention (if I am allowed to say so) to the unfortunate victims of non-pulmonary tuberculosis? It is hard to believe that the specialists, leaving aside others, still rely on or think of cure in terms of knife or plaster. They cannot really be so behind progress of Medical Science! Or, perhaps, because of its very simplicity heliotherapy treatment fails to attract their attention. In this age of complication nothing simple and non-complicated appeals. In any case, this lack of attention is nothing short of a vast tragedy, more so, when Rollier has shown by his extensive experience that heliotherapy affords the best effective cure for non-pulmonary tubercular affection. It is high time that the medical profession and general public in India realised the gravity of the situation and cast off this indifference. It is deplorable that the medical men should not adopt and give a fair trial to this only effective treatment. How can anybody deny to helpless and hopeless patients any possible means of cure, particularly when that is within easy reach? The responsibility of rousing the medical profession lies on the public and the press. Will they not take up the matter in all seriousness? Unfortunate victims of this disease are looking up to them for a little sympathy. Will they deny that?

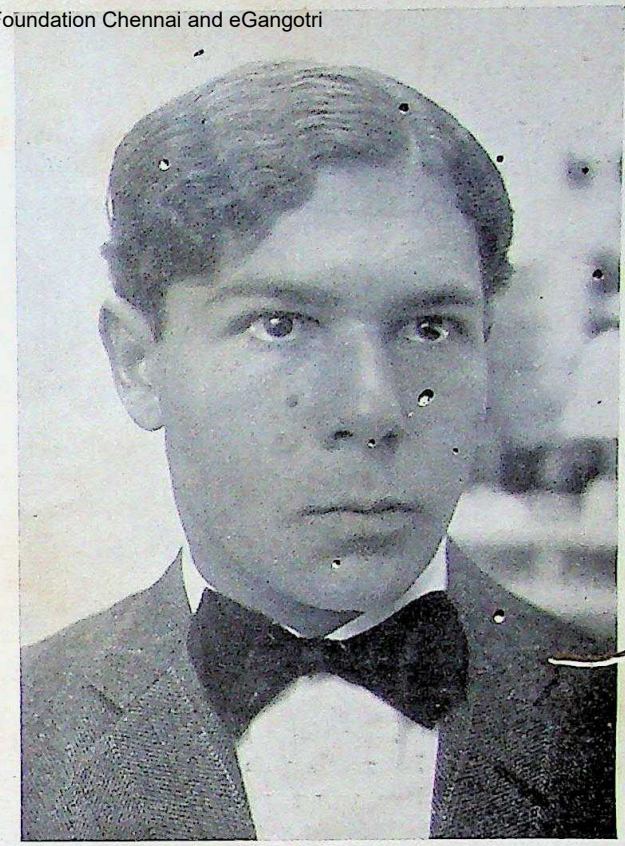
As already stated, Dr. Rollier started his first Sun Clinic in 1903 for the treatment of non-pulmonary tubercular troubles. His method consists of generalised application of Sun's rays all over the uncovered body (except head and face which are not exposed), combined with air and suitable orthopaedy. Operative interference and plaster coatings form no part of his treatment. The splints he uses are all his own modifications, made of very light material to avoid any pressure on the skin. Also their construction is such that they cover only the minimum of body surface. To quote Rollier, "Correctly understood and applied, heliotherapy fulfils the highest demands of Orthopaedic and conservative surgery." Such has been the success of heliotherapy at Leysin that today, at the end of thirty-three years we find Rollier at the head of thirty-five clinics where thousands of patients from all parts of the globe have been receiving treatment. In the course of these thirty-three years heliotherapy has given back health to thousands. Among these were cases which, when all attempts at cure failed elsewhere, were sent up to Leysin as a last resource. There were again hundreds of cases extremely moribund due to virulent pyogenic infection following operative interference—not excluding amputations. Heliotherapy cured even most of these moribund cases; but it could not of course, give back limbs

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

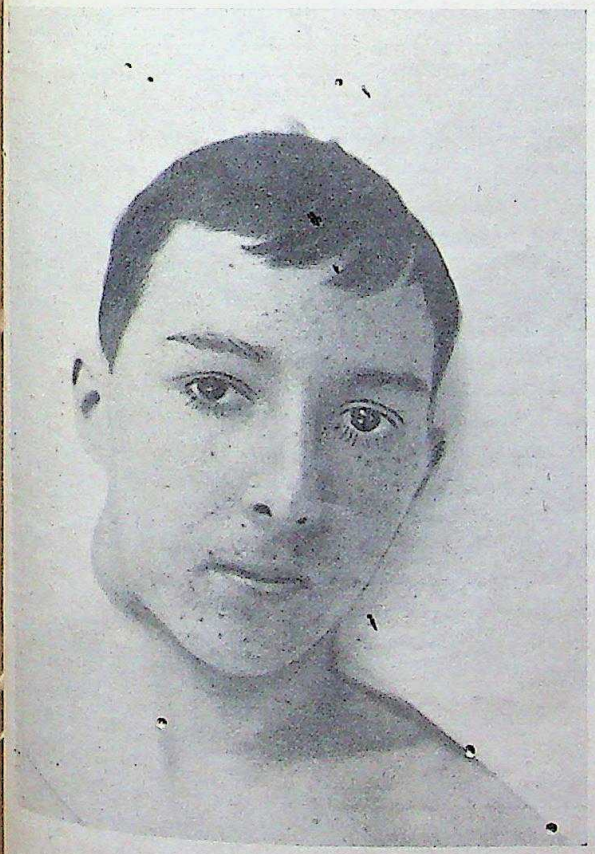
Digitized by Arya Samaj Foundation Chennai and eGangotri



Tuberculosis of the eyelid and accompanying Adenitis



Complete cure in seven months

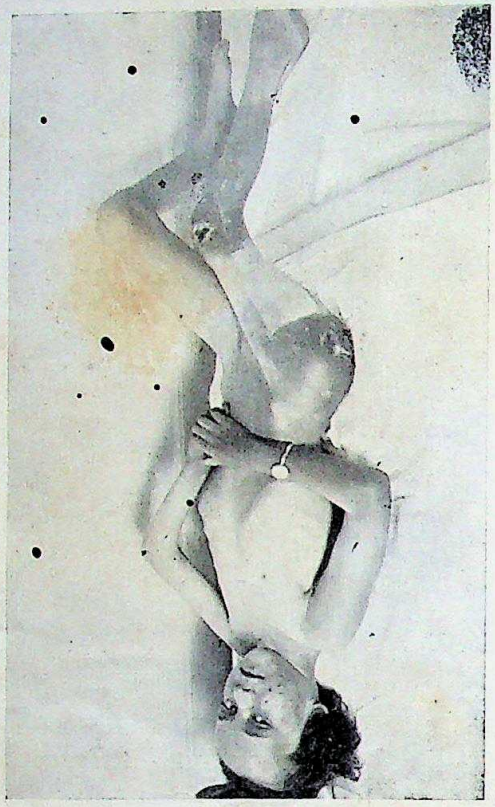


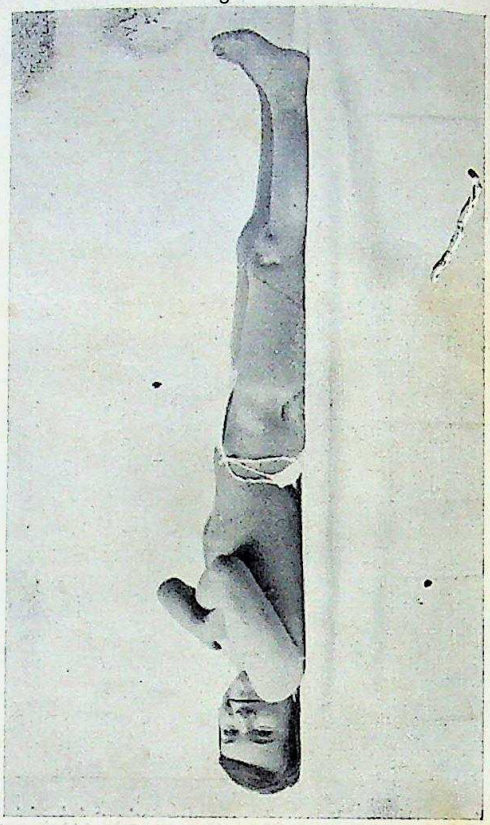
Tubercular gland in the neck

Cured after five months

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

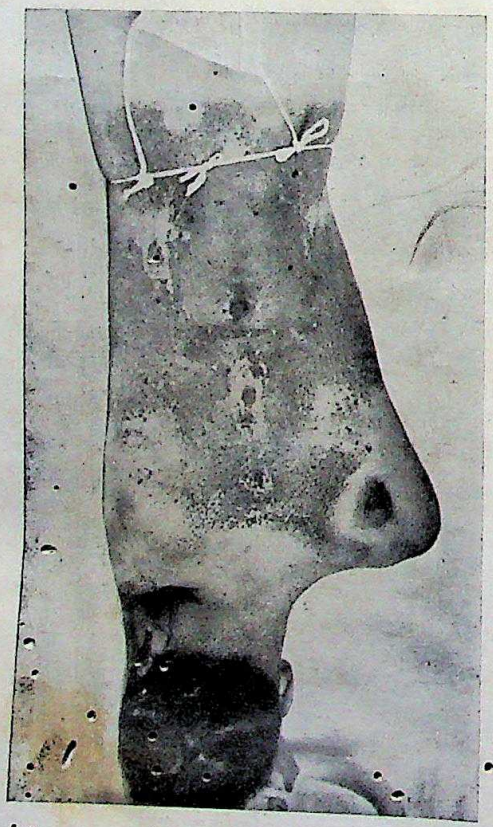
Digitized by Arya Samaj Foundation Chennai and eGangotri

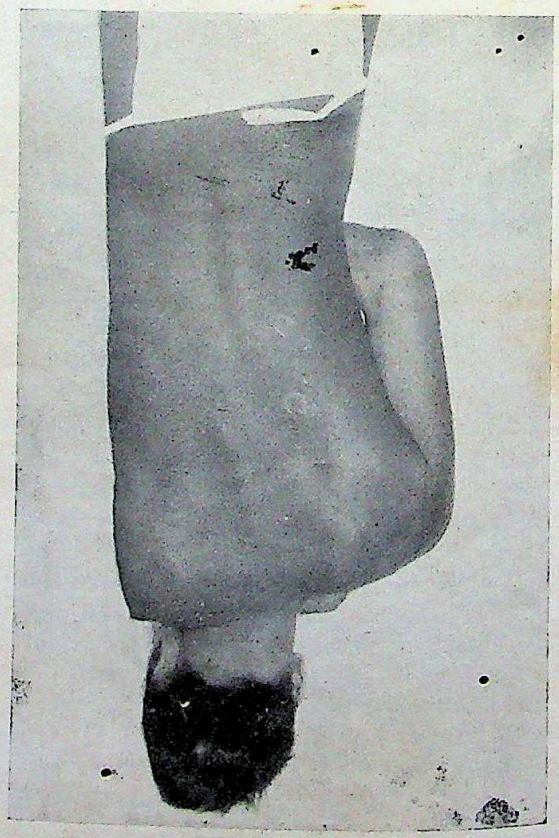




Above : Multiple tubercular affection with fistules : knee, spine (lumbar), hip-joint (right). Very serious secondary (mixed) infection. Subsequent amyloid changes.

Below : Completely cured of all troubles in three years.





Above : Pott's disease. Atrophy of skin due to plaster jacket. Numerous sores in the regions of spinous protuberances

Below : Condition of the skin after six weeks of general heliotherapy. Cicatrisation of the sores.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

putated. I have myself seen among others, es of complete paralysis of the lower part of body including functions of urination and alcation gradually but completely get back se normal functions and movement of the legs. ife and plaster cannot certainly boast of h achievement! People who have no personal owledge of the results of heliotherapy may d it difficult to believe that such marvels are sible. But these statements are not only no ggeration but, on the contrary, are absolutely e. I have myself seen many cases of different es and in different states of progress of the ease cured at Leysin.

Heliotherapy does not mean just casual osure to sun indulged in at sea beach or ewhere. Neither does it mean walking or nning about in the sun. All these are quite trary to the principle and practice of helio-rapy. People who consider these as helio-rapy—unfortunately their number is not all—do so because of their ignorance. It is o an equally mistaken notion that heliotherapy ans just to expose the body—stripped or vered—in the blaze of the sun. All such staken ideas are responsible for grave accidents the sun-bather and discredit to heliotherapy. am sorry to say that these erroneous ideas e held not infrequently by qualified medical en as well. However, heliotherapy today is exact science of cure based on experience ined by infinite patience and careful observa-n from treatment of thousands of cases.

Though not actually a pioneer in the line was Rollier who first introduced generalised opposed to localised insolation practised prior him. The advantage of the generalised over calised insolation is that the whole body shares the improvement from direct contact with n and air. And the patient thus puts up a ronger fight against the disease. The very cellent general condition of the patients at eysin clinics is the best argument and monstration in support of generalised insola-on. The first thing to attract attention of the sitor to the clinics at Leysin is the admirable te of general health of practically all patients. is really surprising that the bed-ridden patients velop such strong muscles. No amount of dication can give such general health.

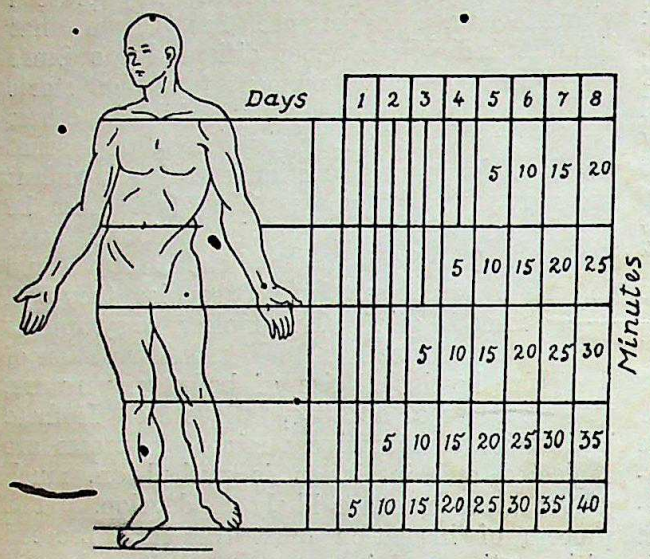
To start with, the first stage in heliotherapy acclimatisation of the patient. This process nsists in calling into play the natural re-urces of the body, the most important of hich is the development of the pigment of the in. This pigment formation is vital to the success of the treatment. Once pigment formation has been satisfactory the subsequent stage of treatment, namely insolation, may proceed without risk. Experience has shown that different individuals react differently to Sun's rays. In some cases pigment formation starts and proceeds quite smoothly, while in others exposure to sunlight may give rise to unpleasant reaction. Sometimes reaction is swift and violent and may even be grave. This fact must be clearly grasped before applying heliotherapy to patients. The beginners in heliotherapy would do well to remember this. Otherwise, they will surely come to grief. The unpleasant symptoms may be summarised as freckles, inflammation of the skin, headache, rise of body temperature, dizziness, loss of appetite, fatigue etc. If these initial and comparatively minor symptoms are neglected and insolation is pushed on, much graver symptoms are likely to develop. The process of insolation must therefore, proceed with caution and in a manner that unpleasant symptoms may not develop. Should in any case all or any of these symptoms develop, the duration of insolation must be reduced, or even may be altogether stopped for a few days. It must not be hurried over. On the other hand, in suitable cases—luckily their number is by far the greater—as insolation proceeds the immediate beneficial effects noted are disappearance of pain when present, improvement in appetite and sleep and a sense of general well-being. Gradually all the physiological functions of the body improve, the body weight begins to increase (chiefly due to strengthening of the muscles of the body). These good results exert a wonderful tonic effect on the patient's mind. They become cheerful, take greater interest in life and begin to have hope of ultimate cure. It is interesting to note the confidence all patients have in this treatment.

The process of insolation commences at the feet, not more than five minutes on the first day. Gradually, in accordance with the toleration of the patient, more and more of the body surface is exposed for longer and longer time till, when thoroughly pigmented, the patient may be exposed to the sun for nearly 2 or 2½ hours every day. Sun must always be allowed to act directly on the uncovered skin and no clothing is to intervene between the sun and the skin. Another very important point is that everyday the sun exposure must begin at the feet and must end at the feet. This is essential to ensure a decongestive effect on the internal organs and also to improve their blood circulation. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dosage prescribed by Dr. Rollier is represented in the following diagram.



The curative property of the sun lies in the light rays. The heat rays on the other hand, may cause untoward symptoms. It is desirable to take sun before it becomes hot. Early morning hours thus afford the best time for the purpose.

Regulation of diet is essential during the period of Sun cure. Experience has shown that vegetarian diet with fresh fruits and milk form a very suitable diet for patients undergoing Sun-treatment. Meat or fish is not essential. Those who desire these may have them in small quantities and preferably not every day. All narcotics and alcohol had better be avoided.

It is very important to note that the benefit derived from sun bath is not solely due to the Sun's rays, but to a great extent due to fresh and pure air as well. In fact, sun and air are inseparable so far as heliotherapy is concerned, and the success of the latter depends upon the climatic condition of the place where it is practised. Says Rollier:

"The ideal climate, for the practice of sun cure would be one that would allow of a certain daily number of sunshine hours every year and which, thanks to the other climatic factors, would permit of an extensive and almost uninterrupted use of pure, fresh air."

He again says,

".....we must insist that the place where heliotherapeutic measures are to be undertaken is protected against wind; that the summer heat is tolerable; and that the cold in winter is sufficiently tempered to enable the patients to enjoy a prolonged stay in the open. Also care must be taken that no fog should rob them of the curative rays of the sun."

Undoubtedly, high altitude affords the best place as meeting the above-mentioned requirements. Such spots may be found in plenty in India, and there is no reason why heliotherapy clinics may not be started in suitable climates provided the government and the public (both medical and general) shoulder their respective responsibility. However, Sun-cure is also possible at lower altitudes, and there are many hospitals where Sun-cure is practised with very good results. As Rollier says, it is possible to take Sun-cure wherever the Sun shines. The benefit is sure to follow if carried out properly irrespective of the altitude. The point to note is that the dose and duration of insolation are to be adjusted according to the existing climatic conditions. For example, in hot and humid plains of Bengal it is advisable to take early morning sun, and that also for a shorter period than, say, at Shillong, Panchgini or Nainital. In this connection, I may here point out that heliotherapy may be easily adopted as an adjunct to the usual treatment in the hospitals in India. It will involve no additional expenditure and at the same time be a great blessing to many intractable and chronic cases.

Besides non-pulmonary tubercular troubles various other maladies are amenable to Sun-treatment. At the Leysin clinics the following different maladies are also treated: Rickets and other bone diseases, osteomyelitis, fractures, joint troubles, injuries and wounds, ulcers, burns, skin diseases, etc.

Heliotherapy greatly helps convalescents to expedite the recuperative processes by the tonic influence it exerts on the body and its physiological functions.

The usefulness of heliotherapy as a preventive of tuberculosis is enormous. I consider that the greatest value of heliotherapy lies in its preventive power. Sometime ago Dr. K. S. Roy of Calcutta stated that there were 6,000,000 cases of lung tuberculosis in India. To this may be added, I am afraid, an equally staggeringly high figure representing the non-pulmonary type. And the provision for treatment? Practically *none!* The same doctor says there are only *One Thousand* beds against 6,000,000 cases of lung tuberculosis. What a painful tale! I do not know if such tragedy is permissible in this 20th century of grace in any other country. May I appeal to the government as also to the public to take steps to popularise the knowledge of the preventive power of heliotherapy. *Tuber-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

osis is a preventible disease. Heliotherapy the power to prevent it.

In an article published in *The Modern iew* (May, 1936), I described the Sun School Rollier, a preventorium for young children. ere I had suggested utilising heliotherapy as preventive measure. It is gratifying to note that some of the influential periodicals have commented favourably on heliotherapy. I shall deal with the preventive side of heliotherapy in my next article. I am confident the venerable editor of *The Modern Review* will kindly once again allow me a little space in his esteemed journal.

COMMENTS AND CRITICISM

Bengal Civil Liberties Union

E are very thankful for your kind appreciation, in *Modern Review* of May, 1937, of the work, the Bengal vil Liberties Union has been doing in its humble way.

I think I should draw your attention to the mis-interetation to which the Note on the "Bengal Civil Liberties ion" may be liable in some quarters. The preceding ote on "Political Prisoners" obviously governs that on e "Bengal Civil Liberties Union," and both, read gether, may be, I am afraid, construed to mean that releasing Political Prisoners, failing that, by ensuring vilized and humane treatment for political prisoners in ils and Camps and by providing the families of the tenus with the bare necessities of life, the Bengal inisters can make it unnecessary to a great extent for e Civil Liberties Union to carry on its work.

The Bengal Civil Liberties Union, as far as I have en able to understand, considers these matters as but othy portions of the spirit of repression that lies restive the class possessed of power. A host of repressive d restrictive laws curtail freedom of thought, expression opinion, assemblage, association, speech, etc. All these ws must be repealed and there must be sufficient nstitutional safeguards against fresh inroads on civil berties, nay, the very spirit of repression must vanish.

Even then a greater extent of work will remain still be carried on. Under congenial atmosphere the nion will be turning up new soil in diverse fields of vil liberties. It will never be made unnecessary for a vil liberties union to carry on its work till individuality nd collectivity will be co-existent, in full measure, as ut two aspects of one and the same entity; but that is n ideal after which there will be a ceaseless striving nd searching for ever, and in that striving rests the ustification for the existence of the Civil Liberties Union.

Yours truly,
Suresh Ranjan Chatterjee,
Organizing Secretary,
Bengal Civil Liberties Union.

Editor's Note.—The two notes to which our esteemed orrespondent draws our attention were not and were not meant to be exhaustive. We certainly want the repeal of all repressive laws, regulations and ordinances and the eradication of the spirit of repression. Even when India has Purna Swaraj, a Civil Liberties Union may be necessary, as there are such organizations in some free and independent countries.

The so-called 'Reconciliation' of Iconic and Aniconic Worship

In his inaugural address at the Parliament of Religions held in Calcutta in March last, Dr. Sir Brajendra Nath Seal expressed the following opinions:

"In contemplating truth from the absolute (*Nirupadhi*) point of view he [*i.e.*, the Paramahansa] negatived all conditions and modes (*Upadhis*), but from the relative or conditional (*Sopadhi*) point of view he worshipped Kali, the Divine Mother, as well as other modes and adumbrations of the Deity. He worshipped the One in All, and the All in One and he saw no contradiction but only a fuller reality in this. So also he reconciled *Sakara and Nirakara Upasana* (iconic and aniconic worship). For him there was nothing in the material form of the Deity but God manifesting himself. The antagonism between matter and spirit no longer existed for him."

In these words the venerable President presented idol-worship in the garb of philosophy, or, in other words, he brought mythology into the realm of philosophy. Let me explain how.

There are philosophers who hold that all so-called 'matter' is really spirit, that there is nothing but spirit in the world. There are devotees, too, with philosophic genius who actually realize this. For such philosophers and devotees the antagonism between matter and spirit has ceased to exist. We can easily understand that if such a philosopher or devotee accidentally came across an image made of earth or stone, he would view it as spirit, just as he would a thousand other articles around him. So far he would be within the province of philosophy (or, say, spiritual vision). But suppose, he observed that the said image bore some resemblance to the form of a god or goddess described in the Puranas, and on that ground gave it greater regard than other material objects. Suppose also, he performed the ceremony of *prana-pratistha* (spirit-infusion) in that image and began worshipping it. Would he not then be considered to have stepped from the province of philosophy into that of mythology?

Let us take one or two examples from the life of the Paramahansa himself. We learn from a trustworthy account that on one occasion, when Brahamananda Keshab Chandra Sen was seriously ill, the Paramahansa in his anxiety promised to Siddheswari Kali of Cornwallis Street, Calcutta, that in case the goddess graciously spared Keshab's life, he would make a grateful offering of *Daschini* (green-cocoanut water with sugar, a cold drink relished in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bengal) to her. The Paramahansa himself said this to Keshab in a subsequent interview. He must have kept his promise in due time and made the offering to that particular image, although this is not mentioned in the account. Now from the philosophic (or spiritual) standpoint indicated by Dr. Seal, the Paramahansa might as well have made his promise and eventually presented the offering to *any* material object near him at the moment. What led him to leave his place and go to the temple of Siddheswari for the purpose? Was it not his faith in the Puranic stories about Kali and in the prevalent custom of making such offerings in similar circumstances? Take another example. The Paramahansa once came to know that the much-heard-of animal, lion, could be easily seen in the Zoological Gardens at Alipore, Calcutta. He grew extremely eager to see the animal, specially because it was the honoured *Vahana* (carrier) of goddess Durga. Pandit Sivanath Sastri, who accompanied him in his journey from Dakshineswar to Calcutta on that occasion, has left a vivid description of the child-like simplicity of the great saint and of the exceeding joy he felt at the prospect of seeing Durga's *Vahana*. The Paramahansa's simplicity was no doubt charming; but we find that he not only believed Durga, Kali and others as the Deity, but also a particular animal as the carrier of the Omnipresent and Almighty Being. I do not feel or want to show any disrespect to any one for such belief, far less to the Paramahansa. But can this be explained in the light of philosophy? The Paramahansa's *sakara upasana* was therefore not an outcome simply of any philosophic or spiritual insight, but also of his faith in Puranic stories. That faith he imbibed early in life from his environment. Had he been born and brought up in some other country, no kind of philosophic or spiritual view of the world would, we may be sure, have infused into him the ideas of the Hindu mythology.

The question may be asked, if there is really no philosophic reconciliation between *sakara* and *nirakara upasana*, how was it that the Paramahansa retained the former even after attaining wisdom? The reply is that he could not get over the effects of early influences. Instances are not rare in which highly intellectual and wise persons retained some of the superstitions inbibed in early life. It is said about Socrates, the wisest man of ancient Greece, that notwithstanding his realization of the invisible God dwelling in the heart, he used to sacrifice fowls to the traditional gods of his country. Some of our Upanishadic Rishis too are said to have stuck to fire-sacrifices even after attaining the knowledge of the supreme spirit. The reason behind this strange phenomenon is that the rays of their newly acquired wisdom did not fall upon and could not illumine all the creeks and corners of their thought-realm. We should not hesitate to admit this with regard to our great sages. Such an admission does not necessarily imply that we are less reverent to them.

Dr. Seal spoke of 'reconciliation' between *sakara* and *nirakara upasana* by Paramahansa Ramakrishna. It was really no reconciliation, but only a juxtaposition; and such juxtaposition was not seen for the first time in the Paramahansa's life. It has been in vogue in this country from time immemorial. Our religious literature shows that higher wisdom has always condemned it; but it has somehow lingered in the lives of many a pious devotee.

Dr. Seal did not explain the *sopadhi* point of view, from which, he said, the Paramahansa worshipped Kali and other 'modes and adumbrations of the Deity.' Is that identical with mythology? For, without blind faith in mythology, how can the Puranic gods and goddesses be called 'modes and adumbrations of the Deity'? The Puranas describe in detail the births and marriages, quarrels and battles, victories and defeats, boons and curses, noble deeds and heinous crimes of these gods and goddesses. They ascribe to them all kinds of worldly relationships and human frailties, as well as some of the Divine powers. Are we to call these beings 'modes and adumbrations' of the Eternal, Unchangeable, All-pervading, All-loving, Infinite, Holy and Perfect Being whom we call God? Do not the Puranas themselves say that gods and goddesses have been fancifully invented by them only for the benefit (?) of the ignorant? Do not the stories related by them also bear internal testimony to this?

To be sure, mythology is not destined to have a place in the future religion of humanity. With the progress of scientific knowledge it has, in some lands, already become a thing of the past in the realm of religious belief. So will it be in India. Dr. Seal ardently looks forward to a grand unification of mankind, which he calls 'The Parliament of Man.' In our march towards that Parliament, are we Hindus to drag along with us our old mythology?

Amar Chandra Bhattacharya.

P. S.—After sending my note for publication, I have come across Dr. Seal's second lecture on the Paramahansa (that delivered at the Students' Conference), in which he repeated the remarks dealt with by me and explained his views more fully. He said that the Paramahansa was a mystic and that a mystic "resolves all contradictions in experience." Dr. Seal's description of mysticism seems to leave no room for discussion on any question relating to religion; for, when we shall reach that highest stage of religious experience, all our present judgments will, he says in effect, be reversed—every mode of worship will be found true, every doctrine reasonable, every practice right. Until however, we reach that stage, I suppose, we cannot afford to take leave of Reason altogether and give up all our efforts to discriminate the true from the untrue, the reasonable from the unreasonable and the right from the wrong.

I do not see, how even mysticism can explain the Paramahansa's faith in Hindu mythology. Faith in a particular system of mythology is surely not a necessary adjunct to mysticism; for, there have been mystics without such faith.

Dr. Seal added in his second lecture that the Paramahansa "bridged the gulf between *Rupa* and *Nirupa*, Form and Formlessness and identified Kali with Brahma (the Absolute) in his meditations (*dhyana*)." The Rishis of old, on the contrary, held that this gulf could not possibly be bridged. They said—'*Te yadantara tad Brahma*'—Brahma is that from which all forms are distinct. In many a verse they have clearly said that Brahma has no form and can never have any. The Vedanta Sutra says, Brahma cannot have *ubhaya linga, i.e.*, both formlessness and form. Apart from this, I would ask, whether in his meditations the Paramahansa got rid of the mythological notions attached to the personality of Kali? If not, how could those notions (such as, battles, bloodshed, drinking of the blood of enemies, wearing of a necklace of skulls, &c.) harmonise with the noble and holy ideas about the Eternal, Infinite and Perfect Brahma, as inculcated in the Upanishads? Is the gulf between Reality and Fiction also bridged by a mystic?

A. C. B.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE WOMAN QUESTION IN BENGAL

By Miss USHA BISWAS, M.A., B.T.

"The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free,
* * * * *
If she be small, slight-natured, miserable,
How shall men grow?"

If "the woman's cause is man's," the regeneration of a country is inseparably bound up with that of its women. The Statutory Commission has very truly remarked:

"The women's movement in India holds the key to progress and the results it may achieve are incalculably great."

But in India, especially in Bengal, the women's movement is viewed with horror and suspicion by a large number of people, to whom it appears to be fraught with grave dangers to domestic peace and happiness. They are obsessed by the fear that emancipated women will feel inclined to neglect their household duties, as their outside activities will be likely to have too many claims on their time. In our country women are generally looked upon as the "ministering angels of the home," the sole end of whose lives is to minister to the needs and comforts of their near and dear ones. So the feminist movement will be foredoomed to failure in our country, if it consists merely in an unequal "battle between the sexes." Today all over the world, women are clamouring for freedom and independence in every sphere of life—they are thus fighting a strenuous fight for equal rights with men. A handful of Bengali women, too, have responded to the clarion-call of freedom, and are participating in the world-wide campaign for independence. Some of these women, imbued with the western spirit and educated on western lines, are perhaps as free as their American sisters. But the bulk of the womanhood of Bengal is as conservative as ever, and seems to be quite impervious to the progressive ideas of the day. Marriage and a domestic career are still regarded by the average Bengali woman, as her ultimate and only destiny. So she has very little sympathy with the sentiments and aspirations of her emancipated sisters, who are agitating for enfranchisement and equal rights with men. But the latter, carried away as they are by the zeal of reform and thrilled with the ecstasy of their untrammelled freedom, are sometimes over-anxious to share their own happiness with their so-called backward sisters, and, willy nilly, offer them help in securing their liberty and independence. Some of these women of the orthodox and conservative type are too shy to court the limelight, although a good many of them are valuable assets to the families they belong to, being excellent housewives—ideal mothers and wives—whose tremendous self-sacrifice for the sake of their near and dear ones is exemplary and worthy of emulation. It is really difficult to choose between the two ideals. So the question naturally arises as to what course the feminist movement should take in Bengal. Should the emancipated women of Bengal be contented with the freedom of thought and action within the home, which is considered to be their true sphere? Or should they follow in the footsteps of their western sisters and turn out to be the rivals of men, ousting the latter from their legitimate sphere. These are the problems that confront all those who are interested in the women's movement in Bengal. But, as we cannot but move with the times and keep abreast of the march of civilization and progress, it is high time that a balance should be struck between the two extremes—the orthodox and the ultra-modern types. Strangely enough, in Bengal, both these liberal and conservative elements exist, side by side, without occasioning any serious discord and disharmony.

While reviewing the position of the women of Bengal, we find that, in the course of the last decade or so, they have made considerable advance in the field of politics and education. It is gratifying to note that the number of women graduates and writers is going up by leaps and bounds. The fact that the intellectual education of our women is making rapid strides is indicated in the almost phenomenal rise in the number of girls' schools of all denominations in Bengal. The demand for the girls' schools is even on the increase. The people of our country are gradually awakening to the necessity and importance of female education. Women are, of late, achieving brilliant results at many of the University Examinations. They are shaking off the Purdah too. Now-a-days, respectable

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hindu ladies, walking along the streets of Calcutta, as freely as men, and going about in public conveyances, such as buses and tramcars, all by themselves, do not present an uncommon sight. Today, Bengali girls of respectable families are openly taking part in physical demonstrations and public dramatic performances. They are participating in all open competitions. A good number of them are reading with men in co-educational institutions in the urban as well as in the mofussil areas of the Province. Today, Bengali ladies are not only attending public meetings but are conducting and addressing them also. This was perhaps quite undreamt of, only a few decades back. All these mark a big step forward in the history of the emancipation of the women of Bengal and testify to the immense possibilities of the women's movement even in a conservative country like ours. In fact, the march of progress seems to be too quick to be arrested by any conservative agency. But there is a gloomier side of the picture, too, which should not be overlooked. There is no denying the fact that much is yet to be achieved in the field of social reform. The women of Bengal are still labouring under some social and legal disabilities. We cannot denounce too strongly some of the social customs and conventions like the Purdah system, the dowry system, child marriage and so forth, which are eating into the very vitals of our society. These social evils are in vain being condemned in the press and on the platform, time and again. To my mind, the efforts and activities of the feminists of our country should be directed towards the removal of these social inequities. Here awaits them an uphill work. Organised movements should be set on foot, at the present moment, to protest against the gross injustice underlying some of our social customs and institutions. Thanks to the zeal and enthusiasm of a handful of reformers, efforts are already being made to bring about the political enfranchisement of the women of our country, to abolish the Purdah and the dowry systems, to penalise child marriage, to popularise widow re-marriage, to give legal protection to unfortunate wives tied to insane and diseased husbands for life, and to provide ampler facilities for female education. Probably these benevolent measures will fail to secure the sanction of society for generations to come. We are so enamoured of our old customs and traditions that we cannot think except in terms of those. So the majority of the people of our country are likely to lose sight of the fact that these salutary measures will be to their own benefit. They will perhaps cry these down as vehemently as they can, thinking that these run counter to their ancient customs and traditions. It is no use entering the lists against those opponents of reform, who will look upon the social reformers of our country as the enemies of their motherland and the destructive agents of society. No progress can be deep seated unless it is spontaneous. So extensive propaganda is to be carried on for educating public opinion.

It is in India that the "Swayambara" system—the custom of a bride choosing her own groom—was once in vogue. But, at the present time, the girls of our country are seldom allowed any voice in the matter of shaping their own destiny. Due to the dowry system, the marriage of a daughter means an immense drain upon the pecuniary resources of her father. The poor parents, who are unable to settle a suitable dowry on their daughters, are often compelled to marry them off to undesirable persons. No wonder, grown-up unmarried girls are sometimes looked upon as burdens to their parents and guardians. Marriage being a compulsory social institution, people have got to get their daughters married at any cost. They are sometimes reduced to the last straits in meeting the expenses of their daughters' marriages. In Bengal, the custom of child marriage still obtains, especially among the so-called lower caste people. The Sarda Act, which was designed to put a stop to the custom by penalising child marriage, cannot be enforced too strictly, owing to various reasons. But the higher caste people, now, as a rule, do not give their daughters in marriage at a very tender age. Perhaps economic reasons have mainly rendered it necessary to raise the marriageable age of their girls. The Purdah system is still in vogue in this province. Women are thus debarred from enjoying fresh air and taking open air exercises. The want of fresh air is mainly responsible for so many cases of tuberculosis among the members of the feminine sex. This fatal disease exacts a heavy toll of lives from among the female population every year. Widow re-marriage being banned, young child widows are doomed to a life of an austere self-abnegation bordering on asceticism. They are thus cut off from all the worldly enjoyments, and are often wholly dependent on the charities of their relations. Much has been made of the sanctity of this institution of *Brahmacharyya*, enjoined on the widows of our country, by the people who take only a sentimental view of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

things. They do not seem to realise the enormous demands that are thus made upon the moral resources of these unfortunate women in resisting the temptations of life. If these widows, martyrs to the cruel and inhuman custom of society, ever go astray, the doors of their nearest and dearest ones are shut upon them for good. They are regarded as so many social outcasts, lost to all hopes of future regeneration. Girls of tender age are sometimes married to very old men, the disparity in age not being taken into account. The parents, who are very badly off, cannot afford to be very fastidious in this matter and they have thus to sacrifice the happiness of their own daughters at the alter of society. If these girls are widowed shortly after their marraige, as sometimes they are, no allowances, whatever, are made for their tender age. They have to put up with all the rigours of custom, as long as they live. The women of Bengal seem to have been rather unjustly discriminated against, so far as the Hindu laws of succession are concerned. The Hindu laws do not allow a woman to be a co-sharer of her father's property along with her brothers. A sister has no right, whatever, to inherit her brother's property, even if the latter happens to die without leaving any issue. In the event of a husband dying intestate, his wife is entitled to maintenance only. Under no circumstances, whatever, can a Hindu marriage be dissolved. The lives of how many women are being ruined, being tied to diseased, imbecile and insane persons! But innocent wives are sometimes deserted by their husbands. In the interests of justice and humanity, reformed legislation is needed, so as to concede a larger measure of rights to women. Women have also been denied the right of studying the Vedas and uttering the "Gayatri" mantras. Manu, the great Hindu Law-giver prescribes a perpetual state of tutelege for women, who should never, in his opinion be allowed to be independent of men.

We pride ourselves upon the glorious heritage of the past, embodied in our ancient Scriptures—our Vedas and Puranas. We set so much store by the injunctions of the Shastras, which constitute our infallible guide in the moral and spiritual concerns of our life. But our ancient history is replete with instances of brilliant and notable women like Maitreyee, Gargee, Khana, and Lilabati. Some of them publicly participated in and led debates and discussions on religious and philosophical topics. Many of the religious hymns were composed by women like Visvavara Apala, Sasvati and Lopamudra. Khana and Lilabati were the very authorities on their subjects. So our past history bears witness to the fact that, in ancient times, education and culture were not the special prerogative of men and that women were not excluded from the rights and privileges of intellectual fellowship with men. The great epics of the Ramayana and the Mahabharata too do not bear out the view that women were always relegated to the background in the past. Sita openly accompanied Rama in his exile. This shows that women were allowed some freedom of action and initiative even in those remote days. A husband and a wife had to perfom the sacrificial rites together. Sita was won by Rama, by breaking the "bow of Shiva." The fact is certainly suggestive of the high esteem in which women were held at that time. They were honoured and prized. It has been stated in the Laws of Manu that "where women are honoured, the gods are pleased." * The Mahabharata affords instances of women conducting battles for the protection of a kingdom and ruling a state. Chitrangada, the wife of Arjun, was trained in gymnastics and all the arts of war. It is in India that the dignified conception of the wife as "the mistress of the household, the counsellor and the friend, the comrade and the beloved disciple of the husband in the cultivation of the fine arts" † originated, in very ancient times.

In putting forward our claims, we must be very definite as to what we want. To quote Mary Wollstonecraft, one of the pioneers of the women's movement in the west, we do not want

"to have power over men, but over ourselves." It is not empire, but equality and friendship which women want."

We feel inclined to say to men, like Nora of Ibsen's *Doll's House* :

"I believe that before all else I am a reasonable human being, just as you are."

It has been argued that an emancipated woman is likely to underrate the importance of her domestic duties and throw over the claims of the household and the family, if these happen to clash with those of her individual life. Mary Wollstonecraft has anticipated this question and answered it in her famous *Vindication of the Rights of Women.* She holds that "slavish obedience" on the part of a wife destroys domestic happiness, instead of promoting it.

---

* यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

† गृहिणी सचिवः सखी मिथः
प्रियशिष्या ललिते कलाविधौ ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In her opinion, if a relationship of perfect equality is established between the sexes,

"Men would find us more observant daughters, more affectionate sisters, more faithful wives, more reasonable mothers, in a word, better citizens."

Her contention is that a just and "rational fellowship" between the husband and the wife will result in eliminating a good many "vices of tyranny" on the part of the former and "vices of slavery" on the part of the latter. In her opinion "perpetual obedience" impairs the wife's powers of understanding and her sense of responsibility as well as her initiative. It has also been apprehended that the emancipation of women is likely to lead to the abolition of marriage. But there is no denying the fact that if the economic independence of women is brought about, it will cut at the root of a good many evils of marriage. It will stop many undesirable marriages, such as are taking place now-a-days. To quote Mary Wollstonecraft again :

"The possibility of women earning a comfortable livelihood by honest labour tends, in some degree, to prevent them from marrying merely for a living."

Havelock Ellis also has remarked :

"The dominant type of marriage.....is founded on economic considerations; the women often marries chiefly to earn her living."

These remarks may not hold good in the case of the women of our country. But if the economic independence of women comes about, many of the social evils, such as the dowry system, child marriage and the like will naturally be eradicated in the course of time. Here my statements are likely to be misconstrued. We, women, do not want to be the competitors of men in their present day hard struggle for existence and spurn domestic bliss and happiness. The capacities and occupations of men and women may differ altogether. But that difference should not affect their happy companionship in any way. Our Poet has given beautiful expression to the idea as to what should be the ideal function of a wife, in the concluding lines of his famous Playlet, entitled *Chitrangada*, and has put into the mouth of Chitrangada, the wife of Arjun, the very claims of the modern emancipated woman :

I am not a goddess. Neither am I a petty woman. I would not like to be extolled and worshipped as a semi-divine being. Neither should I be slighted and thrust into the background as an inferior creature. If you let me stand by you through the perilous path of life and share the burden of your cares and anxieties, if you allow me to lend you a helping hand in the fulfilment of the onerous duties of your life, and to be a comrade and a helpmate to you all through life, in weal and woe, then only you will be able to form a right estimate of my true self.*

The appeal of Chitrangada poignantly touches our imagination. She seems to be voicing the very sentiments of the modern woman, claiming her birthright of comradeship with men.

Education seems to be the *sine qua non of* female emancipation. In Bengal, there ought to be a much larger number of educational institutions for women, founded upon much sounder principles. The custom of child marriage as well as the Purdah system stands in the way of the higher education of women in this province. Still there is a growing desire among the educated parents to give their daughters some elementary education, partly due to the fact that educated brides are in great demand at the present time. By general consensus of opinion, women are now being educated on much the same lines as men. But, at the present moment, people have started questioning the utility of this sort of education for the girls of our country, ninety-nine per cent of whom get married after they leave schools and colleges. Those who object to a uniform education being given to both boys and girls hold that as women are ordinarily destined to play an entirely different part in life, a separate curriculum should be prescribed for them, so as to meet their special needs. Perhaps it will not be quite out of place here to discuss the views of Rousseau on female education. In *Emile*, his famous educational treatise, he says :

"The education of women should always be relative to that of men. To please, to be useful to us, to make us love and esteem them, to educate us when young and to take care of us when grown up, to advise, to console us, to render our lives easy and agreeable; these are the duties of women at all times and what they should be taught in their infancy."

According to him, the sole end of women's life and education consists in making themselves useful and agreeable to men. He tries to tackle the problem from an entirely conventional point of view, and his views seem to be characterised by a certain narrowness of outlook and a remark-

* দেবী নহি, নহি আমি সামান্যা রমণী.
পূজা করি রাখিবে মাথায় সেও আমি
নই অবহেলা করি পুষিয়া রাখিবে
পিছে, সেও আমি নহি। যদি পার্শ্বে রাখ
মোরে সঙ্কটের পথে, দুরূহ চিন্তার
যদি অংশ দাও যদি অনুমতি কর
কঠিন ব্রতের তব সহায় হইতে,
যদি সুখে দুঃখে মোরে কর সহচরী,
আমার পাইবে তবে পরিচয়।"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lack of sympathy with the feminine sex. our country, too, a large number of people scribe to this view, as in their opinion women only to be "the ministering angles of the e." But this view of female education does seem to be quite just and savours of mentality, although there is no denying the that the present curriculum should be lified a good deal and adapted to the special ls of girls. That the present educational em is defective is an admitted fact. Everyy seems to feel, at the present moment, that ething is wrong somewhere. Bertrand sell has truly observed :

"The whole educational problem, where women are erned, has been distorted by the desire for sex lity: there has been an attempt to acquire the same ation as that given to boys, even where it was by no ns good in itself."

To my mind, provision should be made in girls' schools for teaching such special jects as cookery, needlework, hygiene and mestic economy, maternity and child welfare, aid, home nursing and the like. The mestic Science Course also may well be vided, as an alternative to the Matriculation rse, and such girls as are not likely to in for higher University education may be pared for the school-leaving certificate mination at the end of the course. But men, as a class, should not be deprived of chances of higher intellectual education and anced studies. They have a legitimate claim be educated as solidly and in the same nches of knowledge as men." But, as trand Russell says, the aim of education uld be

discover special aptitudes in boys and girls so that e they exist they may be carefully developed in the years."

In view of the peculiar conditions of our ety it is desirable that the economic indepene of women should be brought about. A ger number of professions need to be thrown n to women. It should be borne in upon men and women of our country that there o disgrace, whatever, in doing honest labour earning one's own living. In our country, ny women would rather starve themselves to th or live a parasitic life than take up an est occupation with a view to earning their livelihood. Widow re-marriage being banned, need of the economic independence of women not be stressed too strongly. How many less widows are everyday being stranded in utterly unsympathetic world without anything fall back upon. Not being trained in selfreliance from their early life, they do not know how to shift for themselves in the world. Hence the imperative need of adult education for women, which is being neglected in this province. Ampler provision for technical education of women needs also to be made. A larger number of industrial schools should be opened for women, and increased facilities for teaching some of the most useful handicrafts and some cottage industries should also be afforded.

Our educational programme will be incomplete and defective, if physical training forms no part of it. Plato, in his famous *Republic*, where he lays down a scheme of ideal education for the "guardians of the state," recognized the supreme importance of physical training for both the sexes. He proposes that the same kind of physical education should be given to both men and women. His immense solicitude for the sound physical constitution of the prospective mothers of the race is highly suggestive of his philosophical insight and breadth of outlook. The health of our women should be an object of supreme concern with those who have the best interests of the country at heart. The weak and sickly mothers cannot be expected to produce healthy offspring. So it is high time that public prejudice against the physical culture of girls should be done away with. The Purdah system should be aboished altogether, and greater and wider facilities for the physical training of women should be provided. In our country, on account of the custom of child marriage, girls become mothers at a very tender age and give birth to weak and ricketty children. This premature motherhood results in ruining their health and the weak physical constitution of the young and sickly mothers is responsible for so many cases of infant mortality in Bengal. Women need to be trained in gymnastics and the art of self-defence too, so that they may be able to defend themselves, whenever any emergency arises. It is a shame that even in these advanced times, abduction cases and crimes against women are taking place, every now and then, in our country.

Another claim which should be put forward by the modern emancipated woman is that she should be judged by the same standard of morality as men, for very often, "the strong lance of justice hurtless breaks" on the latter. Our community metes out an entirely unequal and unjust treatment to the female offenders, the offences of their male accomplices being often connived at. A much more lenient and humane attitude ought to be taken up towards

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

those unfortunate women, who are sometimes made to suffer for the crimes of others. Those who have gone astray should be reclaimed from the path of sin and should not be abandoned for good by their friends and relations. Homes should be opened for the purpose of affording these unlucky women shelter as well as honest occupations. Organized efforts should also be launched to save our women from the clutches of the ruffians, who constitute such a serious menace to the peace and morals of our country.

We should bear in mind the remarks of Whitman :

"The sole avenue and means to a reconstructed society depended more primarily on a new birth, elevation, expansion, invigoration of women."

It is high time that much larger number of men should be up and doing to further the cause of women in Bengal. Women, the prospective mothers of the race should be fitted and equipped for the high function they are destined to fill in life, by means of sound education. It is the mothers who are to mould the children's characters and lay the foundation of their future education. So women need to be properly trained for this responsible task, and should be fully alive to the responsibility of their position.

FORGING NEW CHAINS FOR INDIA ?

Secret of Anglo-Japanese Alliance Negotiations

By CHAMAN LAL

Our politicians must open their eyes now, if they do not want to betray the cause of the nation, as they did during the last great war.

How we missed a great opportunity in the last war, when our leaders believed in pious pledges of British statesmen, is a story known to every Indian. But few people except those who have visited Singapore know that it was the Japanese army which helped in despatching Indian soldiers at Singapore, when the latter expressed a desire to see India free.

Will History Repeat Itself?

After more than 20 years, the British are again begging for Japanese alliance and are anxious to use Japan as their "watch dog" in the East. Britain of course values her China trade, which depends on Japan's goodwill, but India, the "Brightest Jewel in the Crown" is more valuable, and Britain is taking all precautions to keep India safe for the Empire.

"Naval Base" at Colombo, the huge Singapore Base, the converting of Aden into a colony, the separation of Burma are all aimed at fortification of India. But these are not enough to convince Britain that she would be able to keep India in the event of another world war.

The Heaviest Chain

The heaviest chain to be forged to keep India bound to Britain is proposed in the shape of revival of Anglo-Japanese alliance. Outwardly the revival of alliance is aimed at division of "spoils in China" (trade) and checking the Soviet influence in China, but it will naturally be aimed at India, as it was done in the last war, too. It is as yet too early to say that the alliance will be revived, but it is believed that the new Prime Minister of Britain favours the idea and the despatch of a "Pro-Japanese Ambassador to Tokyo" in the person of Assistant Foreign Secretary also means that Britain is anxious to win Japan's friendship. And Japan's business magnates, who control the purse of politicians, are undoubtedly anxious to win Britain's favour, since their trade depends on Britain's goodwill in nearly half the world.

Negotiations Begin

The despatch of Prince Chichibu to attend the London Coronation and the changed colour of the Japanese press indicate that negotiations are already proceeding.

The Hirota Cabinet was said to have decided on a rapprochement with Britain as one of the central pillars of its diplomatic policy but its efforts in this direction were hindred by the British reaction to the Japanese-German anti-Comintern accord and the occurrence of the recent Keelung incident, involving Japanese policemen and British bluejackets. Of late however, Britain's position in the Far East has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

eloped to a point where the rapprochement must be speeded.

It is understood by the *Nichi Nichi* that British are proposing that Japan and China adjust their relations and that Japan then rantee the rights and interests acquired by ain in Central and South China and co-rate with Britain in extending assistance to na. In return, the paper believes, Britain ld recognize Manchukuo as an independent te and Japan's special concern and interests North China on condition that Japan renounce territorial ambitions.

Britain sees in the projected rapprochement means of checking the Soviet Union in the r East, according to the newspaper, and Japan s in it a means of strengthening its continental icy.

Both Are Anxious

The British overtures for Anglo-Japanese operation in China have created no small or in many quarters. Putting aside for a ment how far the two powers may get together China, which will depend on the Anglo-panese negotiations from now on, observers ieve it inevitable that Japan and Britain uld draw closer in the Far East sooner or ter for two reasons.

First, Britain holds enormous vested rights d interests in the Far East and looks to Japan adequate protection of those rights and erests. Second, Japan, who considers herself stabilizer of the Far East is confronted with iold difficulties and has therefore to seek a ution swiftly.

Britain Supreme in China

Britain, which sent Indian soldiers to China, y ten years ago, is now the master of the litical situation in China as a result of her que diplomacy.

Britain's China policy in the past few years d the great change that has taken place in British attitude toward Japan in that period worthy of special notice. Britain took tant advantage of the extremely aggravated o-Japanese relations, following the outbreak the Manchurian incident, in recovering her ground in the Far East.

With Honkong as the farthest front, she d barely managed to link her chain of itories in the Orient, but the moment she her chance, Britain applied her systematic eme for expanding her vested interests and strengthening her colonial policy, so as to place her vast overseas possessions on a permanent basis.

Since definitely deciding on a fresh China policy, Britain has made rapid progress, whether in railway construction, monetary reform, investment in key industries, or in the basic reform of the financial structure of China. So incomparably firm is her foothold in China's financial and economic realm today that Britain can virtually make or break China with one stroke.

Britain took into consideration two possibilities prior to attaining her present supremacy, namely, whether the Sino-Japanese relations would culminate in hostilities or whether the relations would return to normalcy.

Britain realized that in the event of another Sino-Japanese conflict, Japan would bring greater pressure to bear on China, which would be liable to crush Britain's vested interests. She also feared that in the event of improved Sino-Japanese relations Japan would strengthen her influence in China, which would be equally disastrous to Britain, since she considered that better Sino-Japanese relations would drive Britain back to her pre-incident predicament.

Having once determined that neither Sino-Japanese hostilities nor improved relations would be beneficial to her, Britain has arranged to strengthen her position and prestige in China immensely. The establishment of the Central Reserve Bank, largely with British funds, is the latest master stroke of British diplomacy in China. The success of Britain in the last few years in China has been such that she has realised every recent aim she has had regarding that country.

London Controls Finances

Britain has gained a grip on the central economic machinery of the Chinese government. She has thus succeeded in getting control of China's finance.

Taking advantage of this situation, William M. Kirkpatrick, representative in China of the export credit guarantee department of the London government is now endeavouring to realise plans for further investment in China.

It is said in this connection that Britain's financial stronghold in China is not temporary but permanent in nature and that Britain can now fish in China's troubled waters without being bothered by rival anglers.

A Warning Sounded

While the pro-British Japanese are very enthusiastic over the revival of negotiations and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Rothermere is feeling secure about Britain's 4 shillings from India in every pound of her income, a Japanese sounds the following warning :

> While no one questions the desirability in principle of the Anglo-Japanese accord, which would obviously be beneficial to both powers, one should not lose sight of the fact that the respective grounds on which Japan and Britain stand in China differ considerably, and the further fact that the Anglo-Japanese accord would do more harm than good should it by any chance compel Japan to recede in her China policy.

The major point of consideration is whether or not Japan, by co-operating with Britain, will commit the blunder of becoming the watch dog of British rights and interests in Japan's sister nation. The Japanese should strictly avoid this.

The realisation of Anglo-Japanese alliance is not so easy, but the attempts of both countries in this behalf are so serious that our politicians in India should not sleep any longer. There is a way to deal with the two Imperialist nations' attempt at joining hands only if our politicians have the wisdom to act now.

Will India act?

OLD MORTALITY AMONG THE MUSICIANS

Puns and Puzzles on Tombstones

By CLEMENT ANTROBUS HARRIS

WHOLE books, if not large ones, have been written on the funny epitaphs which appeared before the days of that Censor of tombstonic levity, the Burial Board. Puns were a commonplace, and the deceased's name and occupation the most usual source of inspiration. Sometimes both were taken advantage of, as in the case of Charles II's trumpeter, whose surname was evidentaly Snow. He died about 1680 :

> Thaw every breast, melt every eye with woe,
> Here's dissolution by the hand of Death!
> To dirt, to water, turn'd the fairest SNOW,
> O! the King's TRUMPETER hath lost his breath.

(Valentine Snow, the famous trumpeter of Handel's day for whom the trumpet obligati in the Messiah and other oratorios were written, and who was sergeant-trumpeter to George II, is believed to have been a son of Moses Snow, a Gentleman of the Chapel Royal and lay-vicar of Westminster Abbey, who died in 1702: if so, it is a not unreasonable supposition that Valentine was a grandson, or more probably great-grandson of the Snow of the epitaph).

Is an organ-blower a musician? If so, we have another problematical connection—distinctly problematical!—with Handel. Meredith Morgan of Llanfylantuthyl (which from internal evidence I take to be in Wales, though I cannot find it in any gazetteer) evidently thought so—that is, that the manipulator of bellows-handles was a musician. For Mr. Suffling, an acknowledged authority on epitaphs, tells us definitely that Morgan was the hero of the well-known story of the blower who abruptly refused to continue his services unless the organist admitted that it was "we" and not merely himself (the player) who were to be credited with the performance—and won his case! (The incident, however, did not take place at Llanfylantuthyl but at some large town which Morgan was visiting and where Handel or some other great organist was giving a recital). Anyway he deserves a place in our musical Valhalla if it is merely because he is the only known organ-blower whose office is referred to on his tombstone :

> Under this stone lies MEREDITH MORGAN
> Who blew the bellows of our church organ.
> Tobacco he hated, to smoke most unwilling,
> Yet never so pleased as when pipes he was filling.
> No reflection on him for rude speech could be cast,
> Though he gave our old organ many a blast!
> No puffer was he, though a capable blower;
> He could blow double C, but he's now a note lower.

A very good example of the pun is to be found in a quatrain written by some wit in Charles II's time when the violin ousted the viola, and as it is of the nature of an epitaph on the outgoing instrument, after its two hundred years of service, it may be pardonable to quote it here, though it never graced a tombstone :

> In former days we had the viol in
> Ere the true instrument had come about,
> But now we say, since this all ears doth win,
> The violin hath put the viol out.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

One cannot play Old Mortality for long without discovering that the literature of the grave-yard, like that of the bookshelf, has its classics, that is, well-known formulas and references which appear again and again. The tale is told that a potter and a musician vied with each other as to which of them could write the most appropriate tombstone testimony for his friend. The musician wrote :

On earth he oft turned clay to delf,
But now he's turned to clay himself.

and the potter retorted with :

In beating time his life was passed,
But time has beaten him at last.

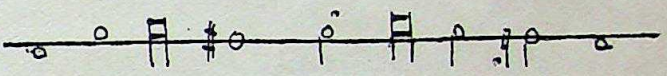
Now whether the story originated in the inscription or the inscription was borrowed from the story, I do not know, but the following lines appeared on a monument in a Suffolk churchyard to a fiddler, and since they would apply, as I have just said, to any musician, it is possible that they were quite common :

Stephen and Time are now both even :
Stephen beat time, now Time's beat Stephen.

But the writer of *post-obit* notices did not content himself with puns; he occasionally introduced puzzles of various kinds—anagrams, acrostics, chronograms and riddles. Not many of these have any musical interest, but there are one or two : the unknown author of lines *in memorium* of William Lawes regarded himself as propounding a riddle, and though personally I can find nothing more profound than two or three very transparent puns, it is but fair to give the reader a chance of trying to discover some more subtle enigma himself. Though overshadowed by his younger brother Henry, William Lawes was a man of distinction in his own day, and is still heard in ours through his part-song *Gather ye rose-buds while ye may.* As a Gentleman of the Chapel Royal he naturally took Charles I's side during the civil war, and disdaining a safe post offered him, was killed by a stray bullet at the siege of Chester in 1645.

Concord is conquor'd; in this urn there lies
The master of great Music's mysteries;
And in it is a riddle like the cause
Will Lawes was slain by those whose *Wills* are *Lawes.*

To those unacquainted with contrapuntal devices there will be no doubt about the enigmatical character of a single line—not even whole stave!—of music on Haydn's grave : it is the subject of a five-part canon. (A canon is a composition in which each voice sings the same theme at a distance of pitch and time which in a puzzle canon it is the business of the singers to find out. As a canon may have 2,000 solutions —at least Valentini claimed this number for one he wrote in 1629—I dare not ask the Editor for room in which to discuss the possibilities of this perhaps equally elastic example).



non om — — — nis mo — — ri — ar

And, as much more than a technical knowledge of music is needed to solve musical puzzles—namely a knowledge of puzzledom itself—probably many readers will, like myself, be unable to say who was buried under a stone bearing the inscription given below, the sole information supplied being that the deceased was a fifer.

EPITAPH ON A FIFER

0——5——4,

Hic { 0——4——1——2——8,
0——4——1——2——0,
0——2——80——8
0——2——45——4. } Jacet.

As taking the numerals to represent note-names in neither the staff nor Sol-fa notations, in either of the two keys in which fifes are usually made, B flat and majors, and consideration of neither Latin nor English words, have enabled me to solve the puzzle, I leave it to some reader of keener wits. Should even such an one be unsuccessful this Fifer's memorial will be by no means the only tombstone puzzle through which the dead still bewilder the living.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Book Reviews

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.

—Editor, THE MODERN REVIEW.

ENGLISH

THE NILE IN EGYPT: *The Life-story of a River. By Emil Ludwig. Translated by Mary H. Lindsay. With 23 plates and coloured maps. George Allen and Unwin Ltd., Museum Street, London. 16s. Net.*

Emil Ludwig, the world-famous biographer, has written two books on the Nile in German. In the first he has given a remarkably vivid account of the source of Egypt's culture, its landscape, plants, and animals. His history of the tribes of the Nile, their kings and their conquerors appears to be complete. It is a romantic, exciting and interesting book. In the second book, entitled "The Nile in Egypt," the author presents the biography of the river and endeavours to relate the history of a mighty stream as if it were the life of a human personality. With descriptions of the landscape, the plants, the animals, and the human inhabitants of the valley of the Nile, he is able to present a remarkable historical picture of a great river, the nucleus of one of the most ancient cultures, and the source of Egypt's life. The nature of jungle, prairie and desert are vividly depicted. The tribes of the Nile, their black and white conquerors, sultans, kings, explorers and adventurers follow in quick succession.

We are told in the Foreword that the second part differs from the first in the relative space devoted to Nature and to history. While three-quarters of volume one were devoted to Nature and only one to history, half of volume two is devoted to history. As in the author's former biographies, pictures take the place of ideas. And, in these pictures, social conditions take precedence of wars, and the feelings of men are more important than their status. In the first volume the feelings of the negro or the elephant were depicted with more sympathy than those of the white man. In the second an attempt has been made to show history, not as Pharaos or Sultans saw it, but from the standpoint of the fellah, the Egyptian peasant, who has, from time immemorial, lived in closer communion with the Nile than its rulers. For, Egypt is the one country in the world in which every son and daughter of the soil lives at all times in sight of the Nile. Dynasties came, used it and passed, but the river, the father of the land, has remained as the provider of water and corn and cotton.

The pictures are well reproduced in the plates.

SECRETS OF JAPAN: *By Chaman Lal. Second Edition. With a Foreword by Mr. S. Takaishi, chief editor of "The Osaka Mainichi" and "The Tokyo Nichi-Nichi," and an Introduction by Dr. James A. B. Scherer. Profusely illustrated. Price not mentioned. To be had at the office of "The Hindustan Times," Delhi.*

Mr. Chaman Lal has written a very interesting book. It reveals the real secrets of Japan's phenomenal rise to power, and its transition from mediaevalism to modernism at a bound as it were. In times past Japan learnt much from India. At present we have much to learn from Japan and other countries—not of course as slavish imitators. As an Indian, the author has written the book with India particularly in mind.

WHAT SCIENCE STANDS FOR: *By Sir John Boyd Orr, F.R.S., Professor A. V. Hill Secr., R.S., Professor J. C. Philip, F.R.S., Sir Richard Gregory, F.R.S., Sir A. Daniel Hall, F.R.S., and Professor Lancelot Hogben, F.R.S., London, George Allen & Unwin Ltd. 5s. net.*

From the destructive uses of science people very often take a one-sided view of it. They lose sight of the good that science has done and is capable of doing. Science gives knowledge and the power to manipulate the forces of nature. It is for man to make either a good or a bad use of such knowledge and power.

The book under review draws attention to the beneficent aspect of the activities of scientists. It contains the following papers: Nutritional Science and State Planning, by Sir John Boyd Orr; The Humanity of Science, by Professor A. V. Hill; The Chemist in the Service of the Community, by Professor J. C. Philip; Cultural and Social values of Science, by Sir Richard Gregory; Knowledge and Power, by Sir A. Daniel Hall; Naturalistic Studies in the Education of the Citizen, by Professor Lancelot Hogben.

These distinguished men of science have a right to be heard.

LIBRARIES AND THE PUBLIC: *By Lionel R. McColvin, Chief Librarian, Hampstead Public Libraries, and Author of "Library Extension Work," &c. 5s. net. London. George Allen & Unwin Limited.*

This is a handy and useful manual which discusses the functions and aims of the public library service, whom it should serve, the essentials of a library service, and other similar questions. Its thirteen chapters dwell on first

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

inciples, books and their readers, the question of supply d demand, of services and facilities, premises, staff, ance, &c. There are, besides, six appendices, in one which some comparisons are made between libraries and brary services in England and America. Another treats "standards for public libraries" in America. This ves statistics of cities of over 1,000,000 inhabitants down cities of less than 10,000 inhabitants, with the percentage of their population registered as borrowers of oks from libraries, which varies from 25 to 50 per cent. he number of books lent per capita varies from 5 to 10. a predominantly illiterate country like India the attainent of even the lowest percentage mentioned above is a eam. Two appendices give lists of municipal libraries England spending less than 1s. per head of population r annum and of county libraries spending less than 3d. r head of population per annum. Do our municipalities d district boards maintain any public libraries? We do t know of any. How many pies or fraction of a pie per ad do they spend per annum in subsidizing libraries?

The book should be in great demand among all who ve anything to do with libraries.

INDIA TODAY AND TOMORROW: *By Margarita arns. London. George Allen & Unwin Ltd. 7s. 6d. net. ith 19 illustrations.*

This book is a graphic autobiographical survey of the dian scene since the appointment of the Simon Commision. The author worked, as a journalist, for an Indian ews organization (the "Free Press of India"?) and was us in close touch, both in England and India with r. Gandhi and other Indian politicians. This has enbled her to supply much fresh information. One may t agree with all her judgments and conclusions, but ey deserve to be known and considered.

The book is divided into three parts. In part I she rites, among other things, about the three so-called und table conferences, Mr. Gandhi and the joint parliaentary committee. In part II she is in India and in uch with Gandhiji again, gives glimpses of the last ombay Congress and of India at the polls. The last art is devoted to the women of India, youth, the peasant, e industrial worker, the press, the cinema, the radio, e British in India, the "foreigner" in India, legislators the future, and the future.

CHRISTIANITY—RIGHT OR LEFT? *Which way ill Religion Move in the World Crisis? By Kenneth ngram, Author of "The Coming Civilization" and "The odern Attitude to the Sex Problem." 6s. net. George llen & Unwin Ltd., London.*

Though this book is addressed primarily to professing hristians and discusses the part which the Church is estined to play in the crisis towards which the world is pidly moving, it is of interest also to non-Christians, ecause it is chiefly the nations who profess Christianity ho are, humanly speaking, making history. The author onsiders Fascism, Communism, Pacifism, and other factors the situation. In his opinion there are on one side the rces which are working to create a new form of civiliza-on, while on the other the older traditions are mobilizing resistance. The question is: Will Christianity rally to the de of the old or new—Right or Left? The author's answer to be found in the last chapter of the book, entitled Perhaps the Shape of Things to Come." He clearly inmes to the Left. He is in favour of a genuinely Christllowing classless society. "Those who are conscious at Christianity is greater than any of its forms, who do t seek to limit the work of the Holy Spirit to the cones of their own traditional conceptions, are natural allies the Left." "And those whose minds are not sealed by their own traditions will know that they must seek the new-born Christ not in the familiar Jerusalem, not even in the palaces or the vaticans or the sanctuaries of believers: but in an obscure manger, in some strange Bethlehem, perhaps in the very environment which they have learned to regard as anti-God."

ALTAR-STAIRS—*A sequence of sixty Studies in the Life and Lore of the Spirit. By Rao Sahib V. Ramakrishna Rao, M.A., L.T., Ph.D., Retired Principal, Pittapur Rajah's College, Cocanada, Sir Ashutosh Mookerjee Gold Medalist in Letters, University of Calcutta. Re. 1-8 or 2s. 6d. To be had of the Author at Masulipatam, Madras Presidency.*

The studies which this neatly printed and got-up volume of about 450 pages of royal octavo size contains, are for the most part more or less systematic sketches of spiritual theism—its doctrine, discipline and development. These are all characterized by the author's devout spirit, thoughtfulness and wealth of imagery. There are some essay in literary appreciation and criticism also, *e.g.*, "Keats and Shelley as Odists," "Shelley in the 'Cenci,'" "Coleridge in 'Christabel,'" "Scott the Romancist," etc. These will be appreciated by students and lovers of poetry. The author is never at a loss for the right word in the right place. His defect lies rather the other way about. In places his too abundant vocabulary makes his style cloying. It would gain by rigid economy in the use of words resulting in terseness.

The volume has been very moderately priced, making it possible for our students, most of whom are poor, to possess a copy.

MAN: *Three Lectures delivered at the Andhra University by Rabindranath Tagore under the terms of the Sir Alladi Krishnaswamy Endowment. Re. 1. To be had of the Registrar, Andhra University, Waltair.*

These three lectures are entitled "Man," "Supreme Man," and "'I am He." They are expositions of inspiring spiritual religion.

DEVELOPMENT OF FEMALE EDUCATION IN ENGLAND AND UTILIZATION OF WESTERN METHODS OF EDUCATION IN BENGAL, *being the Report submitted to Calcutta University by Miss Sakuntala Sastri, Vedatirtha, M.A. (Calcutta), B.Litt. (Oxon.), Ghosh Travelling Fellow, Calcutta University. Published by the University of Calcutta. With many illustrations.*

This Report contains much useful information, hitherto not easily available, and some practical suggestions. Promoters of the education of girls and women in India will get much help from it.

D.

INTERNATIONAL SURVEY OF SOCIAL SERVICES, VOLS. I & II. 1933: *Published in 1936. Geneva. Price 10s. 6d. and 15s. (Second Edition).*

The second edition is a decided improvement on the first which was published in 1933, for the following reasons. Whereas the plan remains the same, *viz.*, the distribution of population by occupations, social insurance, social assistance, housing, family allowances, and holidays with pay, thirty-eight different countries are now taken up instead of the previous twenty-four. The schemes subsequent to 1930 have also been incorporated with the meticulous care we usually associate with the work of the International Labour Office. The period between 1930 and 1933 was most interesting, and it marked the frantic attempts of national states to stem the downward course of the crisis. Dislocated finance and trade would have stopped expenditure on social services completely,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but the Communist menace was always looming before the planners. The cynical spirit of Bismarck, the father of Social Insurance, descended on the Reformists, who sought to take the wind out of the sails of the revolutionary. These two volumes seem to suggest that the attempt was successful. The opposite view may also be legitimately held. There are many who think that though the benefits accruing from the extensive social services did offer some degree of protection to the labourers, yet they were either insufficient to cover the total effects of the last crisis or beside the point which was the abolition of the wage-system or such regulation thereof as would remove once for all the source of all such cyclic troubles, *viz.*, the unequal distribution of effective demand, within a country and between different countries. Probably, the impression noted above is natural. It is likely to grow, so long as the other point of view is not put forth with the same encyclopædic endeavour.

Two other criticisms are pertinent. On account of the late publication of the report on 1933 in 1936, many new materials have been missed. Two glaring instances are those of France under the aegis of the Popular Front Ministry, and of India. In our country, such delays are understandable, but not at Geneva. Reports on growing movements are, however, born old. One way out of the difficulty is to print them in such a way that additional up-to-date materials can be stuck to the relevant pages.

Lastly, the cost is almost prohibitive for the middle class book-buyer. My experience tells me that the most invaluable work of the League of Nations and of the International Labour Office remains unknown to most of us chiefly on account of the cost of their publications. Just compare the price of Left Wing Literature with that of I. L. O. publications. And who denies the greater scholarly worth of the latter?

In any case the supreme usefulness of these two volumes is undisputed. Whichever may be the form of government we are likely to evolve, a study of the International Social Services is the imperative duty of all statesmen, scholars and publicists alike. No Indian library can therefore do without these two volumes. I deliberately forbear from a comparative estimate of the social services in India and other countries which are self-governing, for the simple reason that it would not be pleasant to any party, here in India. The social services which the Indian Government have given us and which we demand or are forced to accept are too much mixed with one particular brand of politics in reaction to one special phase of economic exploitation.

Social services, however comprehensive they may be, are being increasingly understood to be curative rather than preventive.

This report, therefore, is more medical than hygienic. Swarajist India will have to combine both methods. And in such an attempt it will be compelled to go to Geneva, which I consider to be the finest Research Institute of Social Sciences in the world.

DHURJATI PRASAD MUKERJI

SCIENTIFIC PROGRESS : SIR HALLEY STEWART LECTURE 1935 : *By six eminent scientists, p. 210. Published by George Allen & Unwin, Ltd. 7s. 6d. net.*

The progress of Science is the general subject of the 1935 Halley Stewart Lectures. The six lecturers are among the greatest of English scientists, and their names speak for themselves. Individual chapters are as follows : Sir James Jeans on "Man and the Universe," Sir William Bragg on "The Progress of Physical Science," Prof. E. V. Appleton on "The Electricity in the Atmosphere," Prof. E. Mellanley on "Progress in Medical Science," Prof. J. B. S. Haldane on "Human Genetics and Human Ideals," and Prof. Julian Huxley on "Science and its Relation to Social Needs."

This is a book intended chiefly for the layman, intelligent layman, who is a rarity among us. These essays will help towards clearing our minds about the foundations of science, and they will also serve to introduce to English-knowing lay readers the new cosmology; and the constructive possibilities of science, with the destructive possibilities of which, too hastily and too highly developed, we are more familiar.

To introduce the book to the reader, we give below one or two extracts. Sir James Jeans in 'Man and the Universe' says "that until early in the present century scientific knowledge was continually compelling man to lower his estimate of his importance and of his position in the universe. It is still too early to attempt any final judgment of more recent events, partly because they are still so near at hand, partly because scientists themselves are not yet in complete agreement about them. But to me, at least, it seems that within the last few years the tide has begun to turn. In the light of recent knowledge gained from the theory of relativity and quanta we seem entitled to take a more hopeful view of our position than Victorian science had been willing to concede. The plain average man, ignorant alike of the problems and of the perplexities of science, has formed a view of his position which was influenced largely, no doubt, by his vanity and self-importance, but was based, on the whole, on his practical everyday experience of life. He believed, among other things, that he was free to choose between the higher and the lower, between good and evil, between progress and decadence. To many, Victorian science seemed to challenge all such beliefs. It knew nothing of higher nor lower, progress nor decadence; it knew only of a vast machine, which ran on automatically and of its own inertia, as it had been set to run on the first morning of the creation. And it would continue so to run, following out its predestined course, to the end of time. We now begin to think that this challenge was a mistaken one, that the universe may be more like the untutored man's commonsense conception of it than had seemed possible a generation ago, and that humanity may not have been mistaken in thinking itself free to choose between good and evil, to decide its direction of development, and within limits to carve out its own future."

Professor Julian Huxley in 'Science and Social Needs' says :—"The way in which the problem of the pest of the prickly pear in Australia was solved provides a good example of the work made possible on the basis of descriptive work by museum specialists. The plant was introduced into north-eastern Australia in the last century, and rapidly spread until large areas of land became covered with forests of prickly pear. I remember a lecture by Dr. Tillyard, the Australian entomologist, in which he was talking about the prickly pear. In it he said, 'I have been talking 11 minutes on the subject; in that time the prickly pear has occupied another 11 acres of Australian soil.' It was a real menace. Then the authorities sent out an expedition to find out what insect enemies the prickly pear had in its natural habitat in Central America. The expedition brought back a number of these; as a result of liberating them in vast numbers a great deal of the prickly pear forest has been done away with, and the pest is now under control. Without the previous work of museum specialists in systematic zoology, such results would be impossible."

J. M. DATTA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EDUCATION IN ANCIENT INDIA: *By Dr. A. S. Altekar, M.A., LL.B., D.Litt., Manindra Chandra Nandi, Professor and Head of the Department of Ancient Indian History and Culture, Benares Hindu University. The Indian Book Shop, Benares City.*

This book gives an illuminating account of the educational system of Ancient India, from the Vedic period down to about 1200 A.D., though in connection with several points the state of affairs as prevailing in subsequent periods even down to the advent of the British has been referred to. In ten chapters it deals with topics like educational rituals, the relation between the teacher and the student, rules of student life, curricula, method of teaching, examinations, vocational education, female education, educational centres and institutions, attitude of the state and the society towards education, and merits and demerits of the system. There are two appendices of which one quotes extracts from the *Taittiriya Upanishad* and the *Carakasamhita* purporting to be what may be called convocation addresses in the present age and the other traces the origin of the *Yajnopavita* or Sacred thread which is stated to have originally been only an upper garment—a conclusion that was already arived at several years back by Mahamahopadhyaya Pandit Vidhushekhara Bhattacharya (*Visva-bharati Quarterly*, Vol. I, pp. 107 *ff.*) though no reference to him is made in the present book. The *Bibliography* gives, *inter alia*, a list of modern works on education. But we miss here the name of a work of Mr. Nagendranath Mazumdar (*History of Education in Ancient India* Calcutta, 1916) who appears to have been one of the pioneers in the field. No reference has also been made in the book to the work done in this line by Prof. R. K. Mukherji whose papers on the subject—about a dozen in number—were published in the *Lucknow University Journal* and elsewhere. Of other omissions mention may be made of the following: In the section on curricula no reference has been made to the traditional division of *Vidyas* into four or fourteen classes. A reference to more women poets and scholars—specially those versed or interested in *dharma-shastra* literature would have been highly interesting in the section on female education. An enquiry into the history of the *Kulapatis* who are supposed to have been in charge of 10,000 students each would have been welcome in the section of educational centres. It would be interesting if in the section on society, state and education a brief notice were taken of the manner in which eminent scholars were publicly honoured in ancient India, a short description of which has been given by the present reviewer in the *Ojha Commemoration Volume*. However, in spite of these minor defects the book will be read with interest and profit by students of Ancient Indian History and Culture and specially by those who are interested in the history of education. It is more comprehensive than any other work on the subject that has hitherto been published. The huge labour and critical scholarship involved in collecting data scattered in various old works belonging to different periods of time, sifting them and presenting them in their proper perspective are noticeable almost in every page of this not a very small work.

CHINTAHARAN CHAKRAVARTI

A HANDBOOK OF GWALIOR: *By M. B. Garde, B.A., Superintendent of Archæology, Gwalior State. Alijah Darbar Press. Gwalior, 1936. Pages 2+141, 22 plates, 2 maps.*

This book was specially written for visitors to Gwalior during the All-India Educational Conference held there some time ago. It gives a detailed description of the literary, educational, social, philanthropic and industrial activities of the state; while it also presents a guide to the places of interest within the city of Gwalior.

It should prove helpful to all visitors to Gwalior.

SOME ARCHÆOLOGICAL FINDS IN THE IDAR STATE: *By P. A. Inamdar, M.A., B.Sc. Department of Archæology, Idar State, Himatnagar, 1936. Price one Rupee. Pages 78+30 plates and one map.*

This booklet of 78 pages gives us a description of the ancient temples, sculptures, monuments and inscriptions of the State of Idar in the Western India States Agency. It is illustrated with 56 well-printed plates and one map.

The author must be congratulated on the success with which he has carried out his work of preliminary exploration. He has discovered some very interesting archæological objects which require identification and which are likely to throw light on the cultural affinities of the State. The site named Roda, for example, deserves intensive exploration both on account of its ruined temples as well as on the unique character of some of its sculptures (No. 22).

We hope the author will follow up his researches and give us in future detailed plans and elevations of these temples and possible identification of the sculptures. In the present description, details about the *Vahanas* of different deities is occasionally not given; they would have been useful for the reader in checking up identifications.

The book is very moderately priced, and we hope will form a welcome addition to the library of students of ancient Indian history.

NIRMAL KUMAR BOSE

THE FEDERATION OF INDIA: *By P. R. Lele, B.A., LL.B. Popular Book Depot, Lamington Road, Bombay 7. Pages 182. Price Re. 1-4.*

This is an admirable summary of the Government of India Act, 1935, and will prove useful to those who find the Act itself too technical and complicated but would not be content with simple generalizations about the new constitution. The important sections of the Act which form the very basis of the constitution have been reproduced verbatim and a full and accurate summary of the rest has been given. Provisions bearing on the same topic and found scattered in different parts of the Act have been brought together to facilitate easy reference.

The author examines in his introduction some salient features of the new constitution, pointing out where it departs from the Act of 1919.

PULINBIHARI SEN

THE COBRAS OF DHERMASHEVI: *By S. K. Chettur, I.C.S. Higginbotham Ltd. Madras and Bangalore.*

The book is a collection of short stories originally published in many Indian journals, such as, *The Hindu*, *India Monthly Magazine*, etc. All the stories are not of the same standard of excellence—the plots of the murder stories being particularly thin. They are however all written in an easy and flowing style and are very delightful to read. A vein of healthy optimism and pleasant humour run through all the stories. Though the scenes are mostly South Indian the stories are of universal interest and are not bound by the limitations of space; they thus fulfil the most important characteristics of short stories.

CHARACTER AND PERSONALITY: *Vol. 5, No. 1. September '36. Editor Charles Spearman, London.*

This is a highly technical journal devoted to Psychology. As usual the present volume also contains very interesting and valuable articles written by emin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

psychologists of international reputation. Prof. McDougall of the Duke University has contributed another part of his critical consideration of the Dynamics of The Gestalt Psychology, the latest phase in the development of the science.

S. C. MITRA

GLIMPSES OF WORLD HISTORY, VOL. II: *By Pandit Jawaharlal Nehru; published by Kitabistan, City Road, Allahabad. Price Rs. 9.*

The book under review is the second and concluding volume of Pandit Jawaharlal Nehru's prison letters to his daughter, Indira, giving a summary of world history from the earliest times to 1933. The first volume is a survey of world history from the dawn of civilization to the age of Napolean and thus brings the story to the threshold of the modern age. The second volume begins from the fall of Napolean and carries the story to 1933. In this volume the history of the nineteenth and twentieth centuries has been dealt with in great detail so as to bring out the root causes underlying the political and economic phenomena which confront the world today. The industrial and political revolutions of modern Europe and America, the growth of imperialism and the working class movement, the national movements of the eastern countries, socialism, communism, facism, the world depression of 1929 and onwards, Hitlerism, and the Roosevelt drive in America have all been considered in relation to one another.

While reviewing the first volume we had nothing but unstinted praise for the author's treatment of the subject, which was thorough and masterly, while at the same time instructive and interesting. In the second volume, though the same reputation has been maintained in most places, still sometimes we miss the depth and lucidity we admired so much in the first volume.

Yet, the book is an unusual one and though it is primarily meant for the young, still it will help grown-up people also to understand, to a great extent, the tangled web of world-affairs today, and Indians can see in this work a picture of their own national struggle in proper perspective with the world as background. Pandit Jawaharlal has humanised the dry story of history and in this respect his work is unique. No Indian who wants to have a knowledge of world affairs and our national struggle can ignore this book.

SUKUMAR RANJAN DAS

AN ANALYSIS OF THE GEETA: *By Sailendra Nath Chatterjee, M.A., M.L., B.C.S. Published by Sourendra Nath Chatterjee. Price One Rupee.*

In this book, the author has stated the essential truths contained in the Gita. The author believes that the dialogue between Krishna and Arjuna, is merely the vehicle through which Veda-Vyasa has presented his solutions of the problems of life to the whole human race and it is not in fact the utterance of Sri Krishna, although stated as such by Vyasa himself in the Mahabharata, of which the Gita forms a part in the Vishma Parba. The author's analysis is based on a rational interpretation of the Gita. He gives an analytical summary of the arguments of Sri Krishna chapter by chapter. The author has also given a brief survey of the teachings of the religious books preceding the Gita. The conclusion arrived at by the author is highly interesting and shows the amount of reverence with which he has approached the subject. He has also a deep insight into the religious philosophy of the Gita, and tries to prove that it is the synthesis of all the religious teachings which preceded it.

JITENDRA NATH BOSE

SANSKRIT-ENGLISH

BRAHMA-SUTRAS—*with text, word-for-word translation, English rendering, comments, index as well as introduction: By Swami Vireswarananda, published by himself, Advaita Asharama, Mayabati, Almora. Price Rs. 3 only.*

This edition of the Brahma-Sutras will be found valuable by those who desire to read the Vedanta of Sankara, but has neither sufficient time nor mastery over Sanskrit to undertake the study of his Bhashya. Though based on the Bhashya, the book is neither a translation nor even an abridgment of the same; all that is important in the Bhashya has been embodied in the English commentary; while no essential point has been left out, a few of the pregnant hints scattered throughout the Bhashya has been elaborated in the commentary; the inclusion of the exposition of *Adhyasa*, rarely to be found even in Sanskrit works of this class, has added to the worth of the book and the insertion of the gist of Adhikaranas, to its usefulness.

The introduction is the outcome of the editor's deep study; in it he has given a critical and comparative estimate of the views of the great Acharyas on the Sutras and in so doing he has also incidentally attempted to refute the charge of Sankara being disloyal to Badarayana; though, by tradition, and probably by conviction also, the editor belongs to the school of Sankara, his criticism of Ramanuja and other Acharyas is characterised by that spirit of toleration which is natural to a follower of Sree Ramakrishna.

In conclusion, I hope that the editor will append the complete adhikaranas in future editions; this will make the book a little larger, but fuller, and therefore more useful to the reader.

ISANCHANDRA RAY

TELUGU

TARANGINI: *By Kandukuri Ramabhadra Rao, Innispet, Rajahmundry. Pp. 38. Price Annas Four.*

The work under review is a collection of poems on various topics, seventeen in number, sung by the author in his poetic ecstacies, spontaneous and free. Attempt at style and rigid rules are far from the work, which comprises topics on Love, Nature, Patriotism and finally Social Evils.

B. SUNDER RAM RAU

KANNADA

BUDDHA VACANA PARICAYA & MILINDA PRASNE. *Pp. 12+210+134. Demy Octavo. Cloth Bound. Price Rs. 4; Library Edition, Rs. 7-8.*

PALI PAJJA PUPPHANJALI: *Pp. 64. Double Crown 1/16. Paper bound. Price Annas Eight.*

Translated and edited by G. P. Rajaratnam, M.A., and published by Sakya Sahitya Mantapa. P. O. Malleswaram, Bangalore.

Mr. Rajaratnam is a well-known figure in Kannada literary circles. His bout-songs (RATNANA PADAGALU) and books for children were highly appreciated. He is now trying to place the teachings of Lord Buddha before the Kinnada public by translating classical Buddhist literature into Kannada. This work was long overdue and Mr. Rajaratnam deserves the gratitude of Kannada public for his laudable attempt. The first of these two books is divided into four parts, which contain fifteen parables, Eight Jatak Stories, Four Sutras and Ten incidents of Buddha's Life with the three first books of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

inda's Questions. The translation from the original sources in chaste Kannada in an elegant style is to be reciated.

Pali Pajja Pupphanjali is a collection of selected Pali es along with their translation in Kannada verses. It ather a difficult task to translate poems of one language poems of another language, but Mr. Rajaratnam h his command of language has come out successful this task. These two publications are fore-runners of eries on the subject. The printing and get-up is ellent and do credit to the publishers.

SHILA MUKHA (Stone Face) : *By M. V. Seethaniah, M.A. Pp. 110. Price As. 12. Published by e Bharathi Sahithya Mandir, Avenue Road, Bangalore y.*

The book is a translation of the famous American iter Nathaniel Hawthorne's *Stone Face* and two other ries, written in easy style and simple language.

HUVVINA ASE (The desire for flowers) : *By the e author. Paper bound. Pp. 80. Price As. 12.*

A social drama depicting the woes of virgin widows. e plot is well arranged. The book is interesting and get-up is good.

A. NARAYANASWAMY AIYER

GUJARATI

TRILOCHAN : *By Kakalbhai Kothari and avantrai Acharya, published by the Saurashtra ryalaya, Ranpur, Kathiawad. Cloth bound. Pp. 226. ice Re. 1-4-0 (1935).*

The book contains three stories, like the three eyes Trilochan) of god Shiv. The stories are called Kumari, il and Ila. The problem that the joint authors have themselves to tackle, is the eradication of the old stem of marriage and the substitution of companionship tween boys and girls in social service : such companionip may or may not eventuate in marriage. American iters and books have made us familiar with the blem, and even there with all her advancement and ogress, America has not yet been able to throw off the shackles; much less is it possible in India and more in Gujarat and Kathiawad. However in the garb of interesting story Messrs. Kothari and Acharya have ven a fanciful picture of the life of a lifelong spinster o desires to eschew the world and cannot do it, on an and, inhabited by Backward classes. It is an alluring ture but all the same fanciful.

AME BADHAN : *By Dhansukhlal K. Mehta and otindra H. Dave, M.A., published by Mulshankar mnath Bhatt, Raopura, Baroda. Cloth bound with ctures. Pp. 389. Price Rs. 2-8 (1935).*

The inhabitants of Surat are said to be the jolliest the whole of Gujarat, and they are very pleasure loving so. Two such youngmen of Surat have combined their born genius for depicting humour, which is always and by those who have the proper "trump" lying cealed in the every day incidents in the life of a Surati. It is rare to find a humorous work jointly written because cooperation is difficult in this direction. So far as is known only one such book has been written before. The "Hasya Mandir" by the late Sir Ramanbhai Nilkanth, (belonging to Surat) and his wife Lady Vidya Gouri Nilkanth. In the present substantial volume of four hundred pages the authors have treated, from first hand knowledge every outstanding event in the life of a "Surat born and bud" child from birth to marriage, with the brush of a humorous caricaturist, who has not failed to notice even the most trifling item in the domestic life of Surat Hindu Society. The Surati's love of kite flying, the barber's daily visit, the tailor's adventures in cutting and sewing, the washerman's duties and a hundred other daily rounds of visit of artisans and others are set down with a faithfulness which only one living in Surat can appreciate. These phases of life are however disappearing slowly but steadily under the pressure of our new life and it was indeed a very happy idea to try to preserve them for the generations to come, in book form. We welcome these "Cameos" from every point of view; the reader would not fail to be amused even if he takes up any chapter out of the twenty-seven at random and reads it. The mode of teaching of the orthodox schoolmaster or the confusion at the time of a Surati's wedding, the search of a proper bride, these are some of the chapters which can be sampled with advantage.

K. M. J.

BOOKS RECEIVED

LAW OF THE CYCLE OF CIVILIZATION : *Enunciated by L. M. Pal, M.D. Hahnemann Publishing Co. Price Re. 1. Pp. 28 and a chart.*

THE ETERNAL TRIANGLE : *By N. Thiagarajan, dramatic assistant Madanapalle College. Pp. 14.*

WORLD PEACE AND HOW TO ESTABLISH IT : *By D. N. Deb, Zindabazar, Sylhet, Assam. Price two annas.*

THOUGHTS ON THE PRESENT WORLD-DISTRESS : *By H. V. Chinmulgund (Rao Bahadur). Published by Mr. A. V. Patwardhan, B.A., at the Aryabhusan Press, 936/3, Bhamburda Peth, Poona 4. Price four annas.*

CHRISTIANITY FROM THE HINDU EYE : *By C. R. Jain. To be had from L. Panna Lal Jain, Bookseller, Bara Dareeba, Delhi. Pp. viii+100.*

PILLARS OF INDIA : *By Sundara Sarma, B.A.(Sc.), Calcutta. 1936.*

EX-KING EDWARD VIII (THE STORY OF HIS LIFE : *Men of Today Series, Book I. By H. R. Aiyer. C. S. Raja & Co., Dandia Bazar, Baroda. Price As. 4. Pp. 48.*

NOTES IN A NUT-SHELL : *By Tanguturi Sriramulu, Halkett's Gardens, Rajahmundry. Published by the author. Price annas eight.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE HAND-SYMBOLS IN KATHAKALI

By KUTTIKRISHNA MARAR

I. Subject Matter

Action (abhinaya), the very essence of the Indian pantomime—the harmony of the three elements Nritta (dance) Gita (song) and Vadya (musical accompaniments)—has been divided into four kinds, the Angika (gestural), the Sattvika (emotional), the Vachika (oral), and the Aharya (external). The external, wherein the effect is mainly the result of dress, is borrowed from architecture and painting; in respect of the oral action in which the recitation of prose and verse is an essential element, song and literature play no little part: while the gestural and the emotional are entirely two independent arts.

The representation of the psychic conditions that cause perspiration, tears, trembling, change of voice, change of colour, horripilation, petrifaction and fainting is the action of the emotional kind (Sattvika). The gestural action is more physiological. In fact, gesture holds sway over more than three-fourths the realm of action; and it shall not be wrong even to define action approximately as the representation of things, thoughts and emotions by the art of gesture. Dress, words and emotional representations may then be said to be so many aids to the art of gesture.

II. An art arising from the movement of the limbs

It is alleged that in the earliest times, before man had learned the use of language for the expression of thoughts, gesture had been the effective substitute. When man took leave of the lower orders of creation and turned to the path of civilisation, the art of gesture, perhaps, was his first achievement. Even now, when the language of civilization has acquired the highest powers of expression, that art still persists and remains intimately associated with the life of man. When talking, man often significantly moves, though only to a slight extent, his eyes, neck, hands, and other parts of the body; and especially so when he is subjected to emotion; nay more, when a man's talk is either bereft of all gestures or accompanied with inappropriate gestures, it is dull and insipid. Gestures betray a most natural relation to man's thoughts and emotions. The arch of a brow, the glance of an eye, the throb of a cheek, a sharp turn of the neck, a shake of the hand—all these, we know, quickly and vividly portray thoughts and emotions far beyond the reach of words.

Action originates from gestures in the same way as literature does from language and song from the varying pitches of the human voice. Action, with the help of symbolic gestures of the hand (Mudras), is able to illustrate and illumine as many beautiful thoughts as literature with all its descriptive powers has been able to do. Action with its rhythmic movements of the limbs has struck many a sweet note of harmony in our minds in the same way as song that works with its different notes of varying pitch and frequency.

III. India's art of action lives in 'Kathakali'

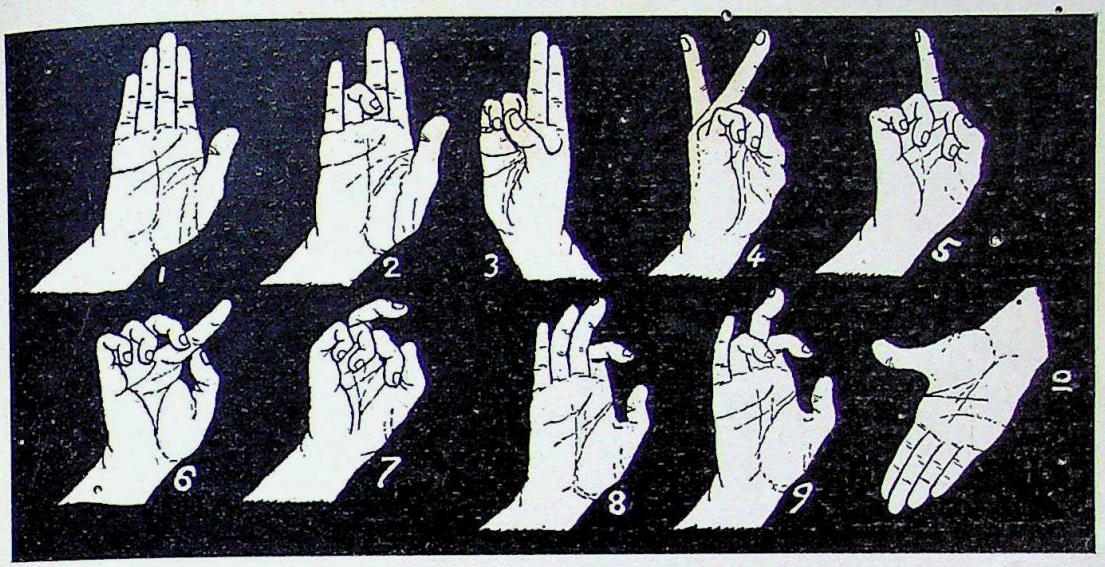
The art of action in India has long been perfected. Due to the blessings of Nature, Indians could for many centuries lead a life of comparative ease without being much subjected to the severe struggle for existence; in those days they turned their thoughts to the development of arts and philosophy. Even in respect of the single art of action, more than fifty books are known to have been written in Sanskrit; and the inscriptions and engravings such as are found in the caves of Ajanta and in temples like Chidambaram are silent but eloquent commentaries on these works. But today, it is a matter of pride for the people of Kerala that this great art of action persists in its fullness and purity only in 'Kathakali.'

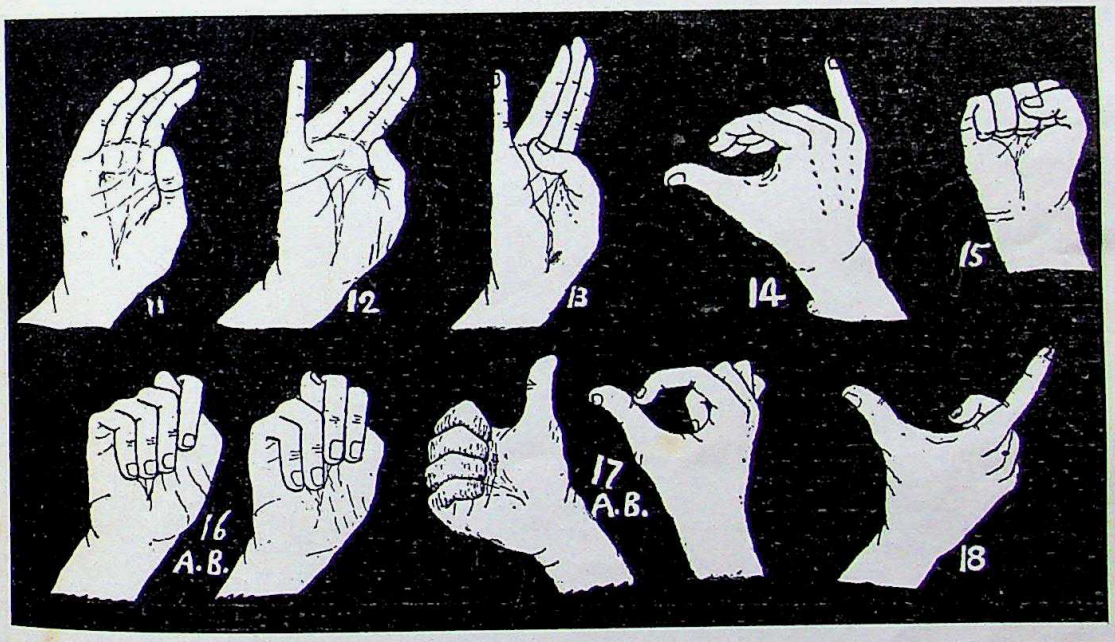
In their attempt to perfect 'Kathakali,' our ancestors were obliged to throw the oral into the background so that the psycho-physiological elements of action might be at their best; thus the element of song along with the musical accompaniments had to be shifted to such a position that they played only a secondary role. It is a matter of common experience that facial expression of emotion is not quite compatible with talking and singing. It is thus that technical knowledge became indispensable for an adequate appreciation of 'Kathakali.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE HAND-SYMBOLS IN KATHAKALI



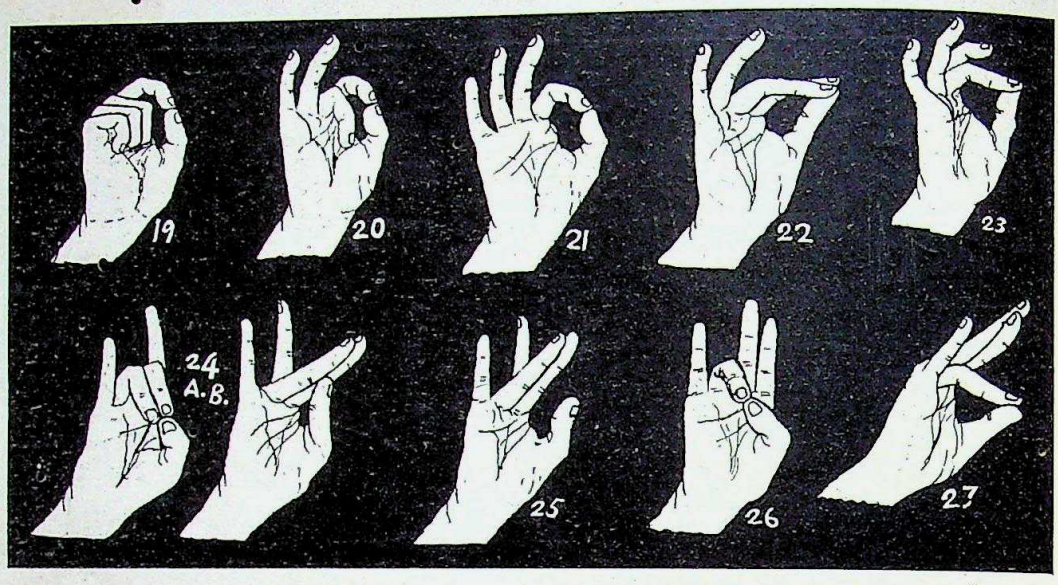


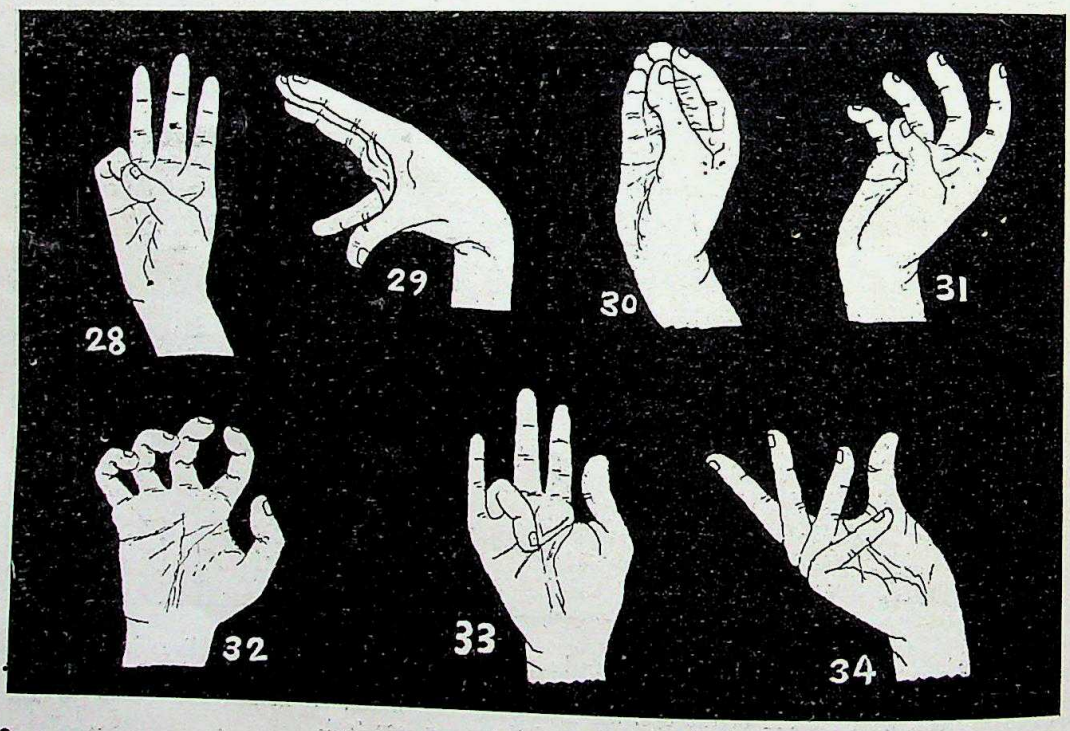
The art of action in India has long been perfected, and this great art lives in its fulness and purity in Kathakali. In this dance, symbolic representation of the hand should be such as to express, with the aid of the eye, the brow and other limbs, all human sentiments.

For explanation of the poses, see text.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

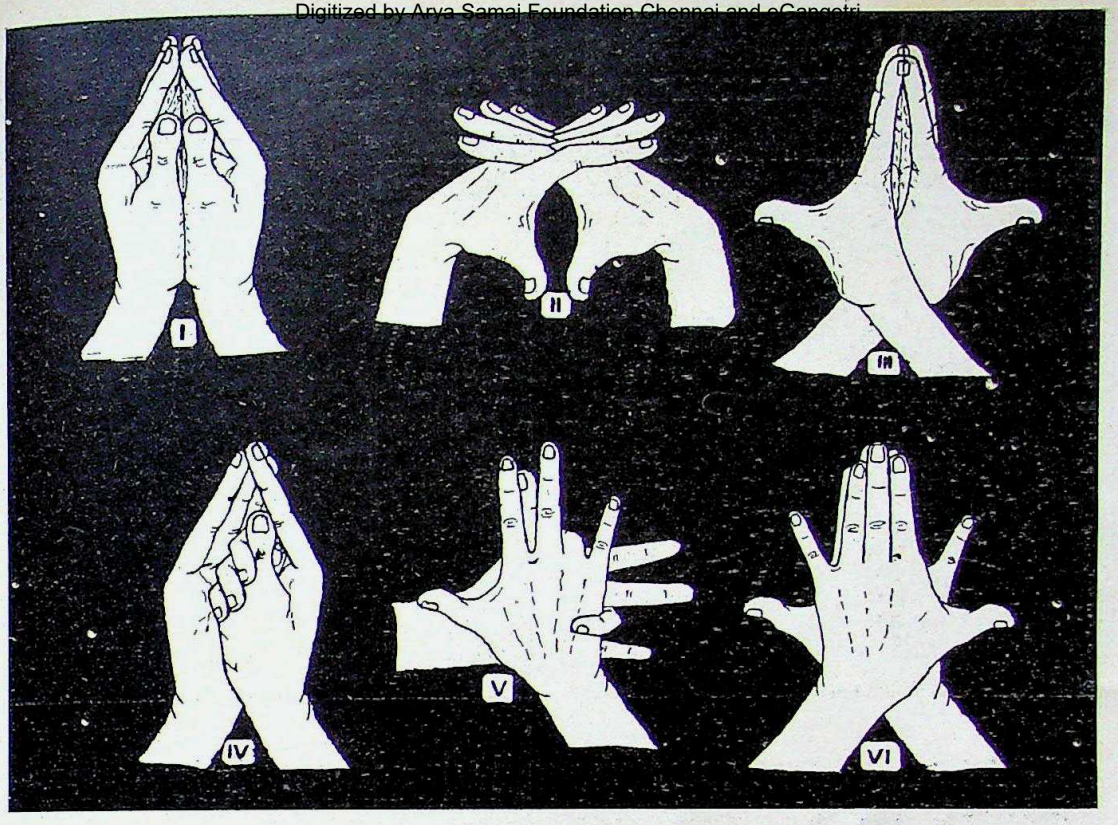


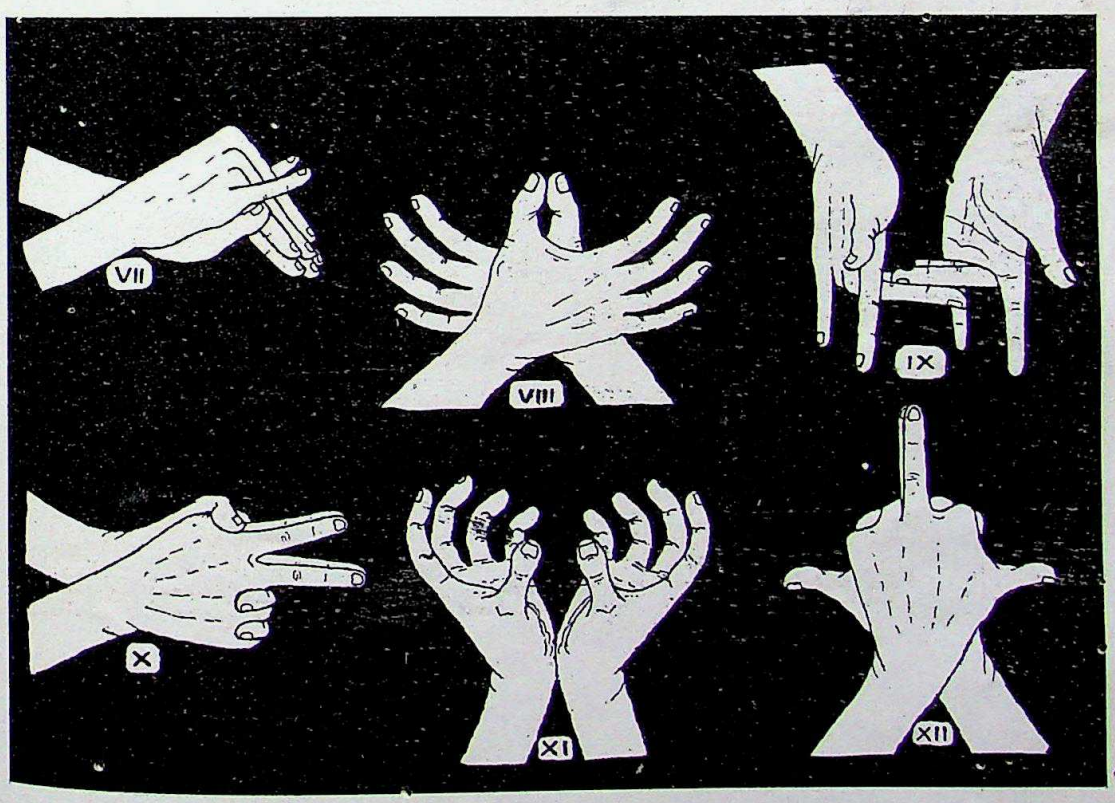


'Where the hand is, there the eye must go; where the eye goes, the mind must follow...' A living imagery is portrayed in Kathakali by movements of the hands, facial expressions and different poses of dancing.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

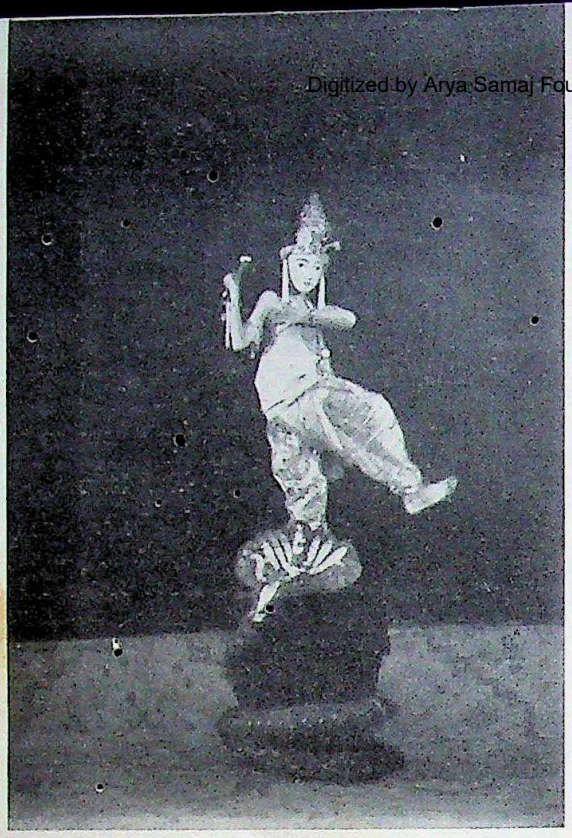




Combined-hand poses in Kathakali

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



(Mask) Dance of Seriakella, Singhbhum. Men alone can take part in this dance which depicts episodes from the Ramayana and the Mahabharata

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

V. The beauty of the Kathakali technique

To appreciate any art in full some degree of technical knowledge is indispensable. Experience shows that, before acquiring a high degree of literary knowledge, it is impossible to properly appreciate any great literary work. And for a proper appreciation of the Indian Dance—Kathakali—the chief technical aid necessary is a knowledge of the symbolic gestures of the hand; and these gestures, beautiful as they are, are never dull or uninteresting to the student.

And this technical part of the art is one that represents even the commonest thing in a most beautiful manner by a proper manipulation of the hand, the palm and the fingers. Let us take one example. The statement "a bee flies away from an open lotus after sucking up the honey" is a most prosaic one that strikes the ear with no sense of beauty; but the same fact when represented by a expert actor becomes a feast for the eyes. The two concave palms of the actor are brought together (Kapota symbol) and gradually raised up—a manipulation that does not fail to remind the spectator of the coming up of a lotus bud. The fingers then are gradually opened backwards just like the petals of the blossoming lotus until the resemblance to the blossom is complete (two padmakosa mudras together). During all these manipulations the eyes of the actor are steadily fixed on the flower symbol and his face manifests a pleasure such as is caused only at the sight of a real lotus. Then he draws off the right hand and manipulates his fingers in a peculiar way (Mukura symbol) moving the palm up and down and sideways and steadfastly fixing his gaze on all these operations with the result that we have the imagery us of a bee approaching on its wings. The right hand under such manipulations is brought and fixed above the left hand that still symbolises the open flower. The action of sucking up the honey is effectively portrayed by an acrobatic movement of the eyes. A few moments more and the bee flies away. In this illustration, though the symbol of the lotus flower is too technical, the apparent resemblance is not at all difficult to detect. The illustrative symbol for the bee is far less convincing; but the movements that approximate to the peculiar flight of the bee easily bring home to our minds the intended resemblance.

Herein is the secret: the words of our language have become either too technical or uninteresting by frequent use: they therefore fail to arouse in our minds the appropriate feelings and emotions. Therefore it is that poets have had recourse to figures of speech. But the actor in representing the objects concerned with his hands manages to evince also the appropriate feelings on his face and connects them through his eyes with the objects represented. Thus because the symbols and the appropriate feelings converge at a common focus, the representation becomes replete with life.

The great masters of gesture say:

'Netra bhroo mukha ragadei rupangai rupabrimhitah
Pratyangaischa karah karya rasabhava pradarsakah'

(Symbolic representation of the hand should be made expressive of sentiments with the aid of feelings conveyed through the eye, the brow and the facial colour and the different limbs of the body).

'Yato hasta statodristi ryato dristi stato manah
Yato mana stato bhavo yato bhava stato rasah'

(Where the hand is there the eye must go; where the eye goes the mind must follow; and the object contemplated by the mind must bring out the natural and appropriate feelings; herein lies the sentiment of action.)

Thus when an actor signifies a mountain, a lion, deer, a serpent, a king or a beautlful maiden he will readily subject himself to a hallucination and we are shown the same feelings as we would experience on seeing these objects in life; the feelings of the actor are naturally reflected in our own minds.

V. The origin of hand-symbols

According to students of research symbolic representation by hands (Mudras) owes its origin to the ritual of the Vedic Age (Tantras) in the worship of the Gods. Whatever that may be, the hand symbols of 'Kathakali' have undoubtedly been evolved from the *Natya Sastra* (the science of dancing) which has for a very long time been the proud possession of India. But the Sanskrit book called the *Hastalakshna Deepika* (the light of hand symbols), which finds circulation, perhaps, only in Kerala and pretends to be the sole and the first authority on hand symbols in 'Kathakali,' is very misleading. The twenty-four symbols described therein are in name found in the *Natya Sastra*, but the details of manipulation are often entirely different and contradictory; in other words in the actual manipulation of the hands there is nothing common between the two. And we are led to doubt that the 'Kathakali' symbols might be after all the peculiar possession of the Dravidians or the Malayalees. One of the most undesirable results of such a doubt has been the publication of the chart *Hand-poses in Hindu Art* by the archaeological department of Travancore. The chart contains about 150 poses avowedly accord-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing to the *Natya Sastra*, the *Hasta Lakshna Deepika*, the *Abhinaya Darpana* and the *Chilappathikara;* but we have to add that one who attempts to study these is far on the high road to madness.

According to Bharata, single handed poses are 24 in number, combined hand 13 and dance poses 28. Of these the dance poses are but beautiful poses of the entire arms at the time of dancing and have no special significance. The other two kinds are significant and attempt as far as possible to approximate to a resemblance of the object symbolised; and in certain places a living imagery is portrayed by movements of the hands, facial expressions and different poses of dancing.

Of these let us examine the poses of the single hand. In the book *Abhinaya Darpana* (the mirror of gestures) however, which is of a far later date than the *Natya Sastra* and in my opinion more South Indian in atmosphere, the single handed poses are 32 and the combined 23. All the poses described in the *Natya Sastra* have been almost literally transcribed, though nine or ten new poses have been added. This clearly proves that in the days of the *Abhinaya Darpana* hand poses had developed and made substantial progress. Of these 32, 29 have been incorporated into the 32 poses in 'Kathakali' which has therefore three adventitious poses. But the *Hasta Lakshna Deepika* describes only 24. Nay more, in the *Natya Sastra* and other similar treatises the symbols have been named after the objects which they at least, remotely, resemble, but in the *Hasta Lakshna Deepika* everything is in confusion (*e.g.*, Kartaree Mukha—Scissor tips, see fig. 4). From all these we are led to conclude that the *Hasta Lakshna Deepika* is a spurious work that has borrowed without discretion and made confusion worse confounded and that it never was, is or will be an authority for 'Kathakali.'

We shall now illustrate these differences with the help of a table. The numbers on the left side and the names in the first column represent the order and names of the symbols described as in the *Natya Sastra* while the numbers on the right side of the same column show their order in the *Abhinaya Darpana*. The second column contains the names and represents the order given in the *Hasta Lakshna Deepika* for the same poses against which they are noted.

1. Pataka	.. 1	Tripataka	.. 17	
2. Tripataka	.. 2	Pataka	.. 1	
.. Ardhapataka	3	Kapitha	.. 7	
3. Kartarimukha	4	Sikhara	.. 9	
.. Mayura	.. 5		..	
4. Mrigasirsha	6	Hamsapaksha	.. 8	
5. Arala	.. 7	Bhramara	.. 14	
6. Sukatunda	.. 8		..	
7. Mushti	.. 9	Mushti	..	
8. Sikhara	.. 10	Vardhamanaka	.. 4	
9. Kapitha	.. 11		20	
10. Katakamukha	12	Kataka	..	
11. Suchi (mukha)	13	Suchimukha	.. 3	
.. Chandrakala	14	Ardhachandra	.. 15	
12. Padmakosa	.. 15	Anjali	12	
13. Sarpasiras	.. 16		.. 11	
14. Mrigasirsha	.. 17		19	
.. Simhamukha	18	Mrigasirsha	..	
15. Kangula	.. 19		.. 18	
16. Alapallava			..	
Alapadmaka	.. 20			
17. Chatura	.. 21	Pallava	..	
18. Bhramara	.. 22		.. 16	
19. Hamsasya	.. ..	Hamsasya	..	
20. Hamsapaksha	24	Kartarimukha	.. 10	
21. Sandamsa		Mudrakhya	5	
Hamsasya	.. 23		.. 2	
.. Sandamsa	.. 25		..	
22. Mukula	.. 26	Mukula	..	
23. Urnanabha	.. ..	Urnanabha	.. 23	
24. Tamrachuda	.. 27	Sukatunda	.. 22	
.. Trisula	.. 28		.. 6	
.. Vyaghra	.. 29		..	
.. Ardhasuchi	30	Arala	..	
.. Kataka	.. 31	Mukura?	.. 21	
.. Palli	.. 32		.. 13	
..	..	Katakamukha	..	
			.. 24	

The Ardha Suchi pose of the *Abhinaya Darpana* is not correct. The verse describing the Kataka pose has lost some of its letters and it is only a guess of mine when I try to identify it with the Mukura pose of the *Hasta Lakshna Deepika*. Of the poses given in the first column, Sukatunda, Vyaghra and Palli have failed to find affiliation in 'Kathakali.'

The second column shows the misnomers of the *Hasta Lakshna Deepika*. Pallava, Vardhamanaka, Anjali and Mukura are the new names. Of these Pallava may perhaps have been culled from Alapallava of *Natya Sastra*. Vardhamanaka and Anjali are according to Bharata the names of two combined hand symbols. Moreover the name anjali to the symbol of this name in the *Hasta Lakshna Deepika* is entirely unsuited for the word 'anjali' means both hands closed against each other for purposes of salutation.

VI. Single handed poses

It must be understood that the real criterion of most of the symbols is the pose of some of the fingers or the connection between them. The positions of the others may be altered slightly for convenience and beauty. Since the actor has to show many symbols consecutively he does not observe these slight variations. If we do not bear this in mind the small variations found would lead us astray.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The mode of description I adopt here is not of the different books on dancing but a few one easy to describe and simple to understand. The figures are all drawn as they are used in Kathakali. In places where there are variations according to the different texts those differences would be shown within brackets. As for the names of the different symbols they are taken from the *Natya Sastra* and the *Abhinaya Darpana* as they are our authoritative texts.

1. *Pataka=Flag.* (Fig. 1).—If all the fingers are held straight and tight, the thumb being slightly bent the symbol Pataka would result. (Hasta Lakshana Deepika says that the left thumb should touch the root of the forefinger. But in practice no such rule is observed).

2. *Tripatāka=three (fingered) flag.* (Fig. 2).—From this if the ring-finger is bent the resulting symbol is called Tripataka. (Though there is no rule the fingers are slightly parted in actual working.)

3. *Ardha pataka=Half flag.* (Fig. 3).—If the little finger also is bent Ardhapataka would be the result. (Hasta Lakshana Deepika says that the thumb should be placed over the tip of the third finger).

4. *Kartareemukha=Scissor tips.* (Fig. 4).—In this (*i.e.*, Ardha pataka) if the forefinger and the middle finger are outspread, the former backwards, and the latter forwards, it would become Kartareemukha. (According to the Natya Sastra and the Abhinaya Darpana the little finger also should be pulled back and the thumb need not rest on the ring finger).

5. *Suchi Mukha=Needle end.* (Fig. 5).—If the middle finger of the same hand is bent and the thumb placed over it it would be Suchi Mukha. (According to Hasta Lakshana Deepika the thumb is to be placed over both the middle and the ring fingers. Natya Sastra and Abhinaya Darpana insist on the third and the little fingers being partially straight. See Katakamukha fig. 20. Practice also is more or less so).

6. *Ardha Suchi=Half needle.* (Fig. 6).—In Suchi Mukha if the tip of the forefinger is bent slightly and the thumb rests on the middle line of it Ardha Suchi would result. (Hasta Lakshana Deepika says that the other fingers should be bent at the second joints. See Kapitha fig. 19).

7. *Tamrachuda=cock.* (Fig. 7).—If the forefinger of the Suchi Mukha is bent at the tip we get Tamrachuda. (According to Natya Sastra the thumb should touch the middle finger and the ring and little fingers should be bent and placed in the palm. The three fingers from the middle one should touch the thumb; says the Abhinaya Darpana. See Mukula fig. 30. In Hasta Lakshana Deepika it is said that the thumb should be placed over the ring finger).

8. *Arala=Bent.* (Fig. 8).—Holding the forefinger in the same pose if all the other fingers are held straight, *i.e.*, if the forefinger tip is bent in Pataka (fig. 1) the new symbol would be Arala. (Natya Sastra says that the other three fingers should be slightly parted from each other and bent to a small extent at the tips. In practice both are seen).

9. *Sukatunda=Parrot's beak.* (Fig. 9).—If the ring finger also is bent the result would be Sukatunda symbol. (Not seen in use).

10. *Ardhachandra=Half-moon.* (Fig. 10).—In Pataka (fig. 1) if the thumb is stretched out it would become Ardhachandra. (According to Natya Sastra all the fingers are to be bent, as a whole, slightly).

11. *Sarpasiras=Serpent's head.* (Fig. 11).—If Pataka (fig. 1) as a whole is bent forward slightly *i.e.*, if the palm is hollowed, the resulting symbol is Sarpasiras. (According to Natya Sastra the thumb is to be placed close to the forefinger. Though this name is seen in Hasta Lakshana Deepika no definition is to be found).

12. *Hamsa Paksha=Swan's wing.* (Fig. 12).—In Sarpasiras if the three fingers from the forefinger are bent a little more and the little finger pulled straight we get the symbol Hamsa Paksha.

13. *Chatura=?* (Fig. 13).—In this if the thumb is applied to the root of the ring-finger Chatura would result. (Three are different opinions as to whether the thumb should touch the root of the middle finger, or the middle line of it. According to Hasta Lakshana Deepika the middle finger need not bend).

14. *Mrigasirsha=Animal-head.* (Fig. 14).—'Chatura' with its thumb pulled straight and the bent fingers, *i.e.*, the first three fingers, bent again downwards, will constitute Mrigasirsha. (In Abhinaya Darpana the fingers need not be bent downwards. It is enough if the thumb and the little finger are pulled straight).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. *Mushti=fist.* (Fig. 15).—If all the fingers are bent completely and placed in the palm and the thumb is placed over these *i.e.*, if we form a fist, the symbol thus formed is 'Mushti.' (According to Hasta Lakshana Deepika the thumb is to be placed by the side of the forefinger).

16. *Katakamukha—Dridhamushti=Hard-fist.* (Fig. 16A and B).—In this, instead of the thumb being over the fingers, if it is forced in through the first and second fingers 'Katakamukha' symbol is got. (This is the 'Katakamukha' of Hasta Lakshana Deepika. But all the objects to be symbolized according to Hasta Lakshana Deepika by these two symbols, the 'Mushti' and the 'Katakamukha,' are represented in Kathakali, by the same Mudra with the thumb forced through the second and third fingers. And since the name 'Katakamukha' is given to another pose we shall call these poses (*viz.*, fig. 16A and fig. 16B) by a common name 'Dridha Mushti').

17. *Sikhara=peak.* 17B. *Vardhamanaka=growing.* (Fig. 17A and 17B).—If the thumb is erected in Mushti (fig. 15) it would become 'Sikhara'. In its place in Hasta Lakshana Deepika there is no symbol described. But the symbol 'Vardhamanaka' described as the hand in which the forefinger touches the middle of the thumb and the other fingers partly bent may be a modified form of the 'Sikhara.' Both are used).

18. *Chandrakala=digit of the moon.* (Fig. 18).—From 'Sikhara' if the forefinger also is opened, but not to the extent as in 'Suchi Mukha' 'Chandrakala' is formed. (The other three fingers would be slightly bent at the second joints).

19. *Kapitha=Elephant apple.* (Fig 19).—In this if the tips of the forefinger and the thumb meet, the resulting mudra is 'Kapitha.' (All the other fingers, are firmly closed as in 'Mushti.') If the forefinger from this is outstretched 'Ardha Suchi' would result: thus says Abhinaya Darpana. The 'Vardhamanaka' of Kathakali may be a modification of this 'Kapitha.'

20. *Katakamukha.* (Fig. 20).—If from this the ring finger and the little finger are opened and held half bent we get 'Katakamukha.' (The definition in Abhinaya Darpana is not clear. See 'Kangula fig. 33. Natya Sastra and Abhinaya Darpana say that this with the forefinger erect would be 'Suchi Mukha' Fig. 5).

21. *Sandamsa=Bite.* (Fig. 21).—If in 'Katakamukha' the middle finger also is held as the third and the fourth fingers the result would be 'Sandamsa.' (In Abhinaya Darpana this is the symbol 'Hamsasya.' For the 'Sandamsa' of it see definition of 'Padmakosa' fig. 31).

22. *Hamsasya=Swan-beak.* (Fig. 22).—In this 'Sandamsa' if the middle finger also touches the thumb 'Hamsasya' would be formed. (Natya Sastra and Hasta Lakshana Deepika say that it should be shown, the thumb rubbing against the other two fingers. Abhinaya Darpana does not say this).

23. *Bhramara=bee.* (Fig. 23).—If from this the forefinger is withdrawn and held the tip being bent, the consequent mudra is called 'Bhramara.' (It is not seen in Hasta Lakshana Deepika and its use also is scarce).

24. *Simhamukha=Lion's head. Harinasirsha=Deer's head.* (Fig. 24A and 24B).—If the middle and the ring-fingers are applied to the tip of the thumb and the other two fingers held straight we obtain the 'Simhamukha' mudra; in this if the thumb touches the middle of the two bent fingers we get 'Mrigasirsha' of Hasta Lakshana Deepika. (The Simhamukha is not used in Kathakali. Let us name this Mrigasirsha as 'Harinasirsha' to distinguish it from the Mrigasirsha of Natya Sastra. fig. 14).

25. *Mukura=Mirror.* (Fig. 25).—In this if the thumb and the two fingers, the middle and the ring finger are held as if they are about to touch the former, 'Mukura' results. (Hasta Lakshana Deepika).

26. *Mayura=Peacock.* (Fig. 26).—If the middle finger is erected from 'Simhamukha' (fig. 24A) the symbol 'Mayura' is got. (This is not seen in Hasta Lakshana Deepika; and use also is rare).

27. *Palli=House Lizard.* (Fig. 27).—In this if the middle finger is placed at the back of the fore-finger 'Palli' would result. (Not used in Kathakali).

28. *Trisula=Trident.* (Fig. 28).—The symbol, in which the little finger and the thumb touch each other and the other three fingers are held straight and apart from one another, is 'Trisula.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. *Vyaghra=Tiger.* (Fig. 29).—If the thumb and the little finger are brought near and the other two fingers are held leaning above them we get the mudra 'Vyaghra' (not used in Kathakali).

30. *Mukula=bud.* (Fig. 30).—If the tips of all the fingers meet, 'Mukula' is the result. (Abhinaya Darpana says that 'Tamrachuda' will be formed if the forefinger is taken out from this and held with its tip bent).

31. *Padmakosa=lotus-bud.* (Fig. 31).—If the Mukula hand is opened slightly we get 'Padmakosa.' (This is the Anjali of Hasta Lakshana Deepika. According to Abhinaya Darpana 'Sandamsa' fig. 21 is the opening and closing of the 'Padmakosa' again and again in rapid succession).

32. *Urnanabha=Spider.* (Fig. 32).—In this if the fingers are pulled more to the back and bent at the second joints *i.e.*, if formed like the legs of a spider, the mudra formed would be 'Urnanabha.' (Both Natya Sastra and Hasta Lakshana Deepika agree in saying that a tiger is represented by this symbol. But then, Hasta Lakshana Deepika says again that a blossomed lotus should be represented with this. Natya Sastra is of the opinion that the 'Padmakosa' symbol should be used).

33. *Kangula=Picking up Ragi grains.* (Fig. 33).—From 'Padmakosa' (fig. 31) if the ring finger is bent to the palm 'Kangula' would result. (If we look at the definition of 'Katakamukha' fig. 20 of Abhinaya Darpana it would seem that this 'Kangula' with its little finger also bent constitutes it).

34. *Alapallava=moving tender-leaf.* (Fig. 34).—If the fingers from the second one are bent nearer and nearer to the palm 'Alapallava' symbol would result.

VII. Combined-hand Symbols

In an article like this which attempts to gather the historical details about the root symbols in Kathakali, it is not possible to deal with these combined-hand symbols at any great length. They are all devices to represent different objects, by peculiar combinations of the hands. The ten or twelve symbols in addition to those described in the *Natya Sastra* found in the *Abhinaya Darpana*, more or less resemble the objects represented and are used in Kathakali. Without trying to bore the reader with an elaborate description of each, we annex here some of their diagrams. Let them speak for themselves.

Fig. I Kapota—Dove Used to show lotus bud, worship etc. If the hands be in the reverse order and point downwards 'a boar' is denoted.	Fig. II Karkataka—Crab Denotes 'skin' &c.	Fig. III Swastika Symbolizes 'shark'
Fig. IV Sankha—Conch	Fig. V Chakra—Wheel (One of the weapons of Lord Vishnu)	Fig. VI Matsya—Fish In 'Kathakali' the little fingers are not held straight and the thumbs move.
Fig. VII Varaha—Boar This is different in 'Kathakali'. (See fig. I)	Fig. VIII Garuda—The king of eagles. Not used in Kathakali.	Fig. IX Khatva—cot Not used in kathakali.
Fig. X Hamsa—Swan Garuda also is donoted by this in Kathakali. If the opened fingers in this are closed and the others opened in the same manner as in this then a 'peacock' is denoted	Fig. XI Lotous flower	Fig. XII Tortoise.

Out of these the first nine are described in the *Abhinaya Darpana.* The rest are used in 'Kathakali.,

For a proper understanding of these the *Hasta Lakshana Deepika* does not at all help us. In this also, a class of gestures known by the name combined-hand symbols are to be seen. But they are to be shown by both hands separately at the same time and not by any combination of the hands. Moreover they are over 300 in number.

More than 500 words can be represented by the single-hand poses described above and by the combined-hand poses. (Only a few are shown in the diagram). Let us take an example. The symbol Sandamsa (fig. 21) on the right hand held against the chest with the palm facing down and the fingers moving in different ways connote mind, knowledge, doubt, thought, wish and joy. (Both hands should be used for this).

All these can only be learned from a teacher; it is difficult to understand these poses from an article like this. And even if understood, only patient study and persistent practice would enable one to make a beautiful display of them. Moreover, in Kathakali each symbol is attended by a dance; the limbs also should move in a regular, systematic and rhythmic manner. In short, each word in 'Kathakali' is a short dance.

(Translated from Malayalam by K. P. Narayana Pisharoti, B.Sc.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

AT THE BIRTH OF NEW NATIONALIST POLITICS

By BEPIN CHANDRA PAL

[A Chapter from his unpublished work on the Life and Times of Ananda Mohan Bose]

The psychology of British imperial policy in regard to India may be well said to have been marked from the very beginning of British rule in this country by two things, namely, Repression and Conciliation, which alternately followed each other. The repressive measures of the Administration of Lord Elgin (1894-1898) were expected therefore to be materially modified, if not openly reversed, by Lord Curzon, who succeeded him in the Viceroyalty. Ananda Mohan made indeed pointed references to this hope in his address from the Presidential chair of the Congress. . . . . .

"To Lord Curzon will fall the honour of carrying for the first time British administration of a united India to a New Century. May that century open in sunshine and brightness and hope free from the shadows which linger over the land not only from the calamities of nature but also from the weaknesses of man."

Ananda Mohan added that

"all India, irrespective of creed or nationality, ventures earnestly to hope that his lordship will direct his great capacity and his great energy to initiating an era of domestic reform, of educational progress and industrial development and leave a contented, prosperous and progressive India with its countless millions as the best bulwark and the strongest defence, yea, as an *invulnerable* barrier against any foreign foe who may be misguided enough to assail India's peace or threated India's frontier."

These hopes were not realised. On the contrary, almost from the very commencement of his administration Lord Curzon initiated a policy which was, instead of being progressive, distinctly retrograde from the stand-point of Indian politicians. Lord Curzon came out to India, credit may be given to him for this, with a clear grasp of the problem before him. That problem was to tighten the links that bound this great dependency to the British Empire. Educated and politically-minded India had already become openly restive at the domination of an irresponsible permanent official class, imported from another country, representative of the political and economic interests of another nation and responsible to the Cabinet and Parliament of that nation. Almost for a century past, India had been striving through her educated and accredited spokesmen to work up a permanent reconciliation between the interests of her children and those of the stranger within her gate who had secured possession of the machinery of her government and administration. In the earlier years English educated Indians, bound to their foreign political masters by the strongest ties of intellectual sympathy and moral admiration, devoutly desired the continuation of England's connection with their country. They had imbibed the soul-stirring inspiration of a new freedom from their study of English literature and modern European history. They recognised the spirit of the British administration established over them as dominated by the Spirit of Law to which both the rulers and the ruled were equally subject, as distinguished from the spirit of Personal Rule that characterised the administration of the Mahomedan rulers of this country. They had lost touch with the ideals and actualities of the pre-Moslem polity and government of their country. All that they knew was that the British had given them a settled government in place of the almost universal anarchy which followed the decadence of the Mogul Power; that they had established absolute equality between the rich and the poor, the learned and the ignorant, the holy Brahmin and the untouchable Pariah, in the eye of the law and administration of the country. People's person, property and honour were made safe by the new Government. All this had created a strong partiality for this Government in the minds of the educated intelligentsia of the continent. The new spirit of freedom that was awakened by the new schools and colleges recognised in the continuance of the British Power its greatest guarantee of permanence and further progress. This was the solid foundation of the new loyalty to the British Power that characterised both the masses and the classes alike in the middle of the last Christian century in India.

This was the politico-moral atmosphere in which Ananda Mohan was born. This was the character of even the enlightened self-interest and intelligent loyalty that found such exuberant expression even from the platform of the Indian National Congress when it was first started. The Congress criticised no doubt the policy and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion of the Government sometimes in very vere terms, but it was the criticism of a iend anxious to save and not of an enemy out destroy. The protests of the Congress, clothed the language of prayer, however, helped to eate a new political consciousness and breathed new political courage in the people. The ondemnation of the policy of the suzerain ower that might otherwise be punished as sedi- on was or had to be tolerated when incorporated petitions and memorials to Government itself aying for reform and relief. The relief did ot come from them as quickly as people wanted. he petitions and prayers by their failure to eceive favourable consideration at the hands the authorities left behind them the sting official oppression and tyranny in the public ind. The very spirit of loyalty of the Congress nd our earlier political agitations, treated with tter indifference, if not open contempt by those esponsible for the government and administra- ion of this great dependency, in its reaction pon the public mind provoked deep and wide- pread discontent. People commenced to lose ith in the bona fides of British policy and the eneficence of British rule. In the earlier years the Congress the politically-minded Indian elieved in the sincerity of the solemn assurances the British sovereign and responsible ministers the Crown.

The Queen's Proclamation of 1858 had for early half a century been recognised by dvanced Indian politicians as the Magna Charta Indian liberties. One of the first acts of ord Curzon was to practically repudiate that roclamation by trying to explain it away. hough not directly responsible for mangling the alcutta Corporation which had become by the reponderance of the representatives of the ndian rate-payers in its direction and control n eye-sore to the British officials and merchants, he new Calcutta Municipal Act which executed he mischievous policy of his predecessor was assed by Lord Curzon. Like the Calcutta unicipality, the Calcutta University also had ecome an eye-sore to the British Bureaucracy n India. Like the Corporation the University lso had more or less passed into the control the Indian Fellows. Lord Curzon on the retence, as people believed, of reforming the niversity practically by a new Universities ct officialised it, reducing it from an autonomous orporation into a subordinate department of he British-dominated Educational Service. is Excellency's utterances both in the legisla- ure and from the chair of the Chancellor of the University wounded the deepest sensibilities of an awakened people. His condemnation of Indian culture, his ignorant interpretation of the ethics of the Mahabharata and the Ramayana, all these laid the train which was ultimately fired by the most ill-fated of all his measures, the administrative partition of the old province of Bengal. This was the last straw on the camel's back. It was the last challenge to the newly quickened self-respect of the people, and the result was the birth of a new spirit of nationalism which, born first in Bengal, soon captured the mind, the soul and the imagination of the entire Indian people. This new naitonalism proclaimed a new political gospel. It brought into being a new political criticism which condemned or more correctly ridiculed the methods of prayers and petitions and protests of the old Congress as "political mendicancy." Indian politics had been hitherto wanting in both self-respect and self-confidence. It had been building up all its hopes of the future upon the cruel actualities of India's relations with the suzerain Power, which ruled her political and economic destinies. Lord Curzon did this great good to the Indian people, namely, he brought out into the open the inwardness of British imperialist policy in regard to India. He publicly confessed to what had always been secretly recognised and worked out, namely, the almost organic relation in which the British administration in this country stood to British exploitation of India's raw materials and unprotected markets. He brought out the fundamental conflict of interests between India and the British Empire. And the result of it all was the birth of a New Nationalism which has been the Regulative Idea in our current political evolution from 1905.

The partition of Bengal made the Bengalee 'worm' turn. Bengal prayed, petitioned, argued and almost went down on its knees to prevent this hurt to her national being and solidarity. But Lord Curzon paid no heed to it. He rode roughshod over the tenderest sentiments of the Bengalee people, which had already become sore by the destruction of the autonomy of the Calcutta Corporation and the Calcutta University, by the partition of Bengal. And Bengal that had hitherto stood loyally by her British masters, that had, in fact, saved India to the British during the dark days of the Mutiny, at this outrage turned away from them in righteous indignation.

Lord Curzon had ridiculed the resolutions of the Indian National Congress as mere gas. They

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

were like the explosion of soda water bottles. Bengal now resolved almost as one man to prove to her self-complacent masters that she could make other resolutions also. The resolutions of the Congress had hitherto been an appeal to the Government. The resolutions of the New Nationalism that came into being through the travails of the partition of Bengal, were of another category. They were appeals not to the Government for crumbs of bureaucratic favour, but to the people themselves to stand upon their own rights and by the might of their own determination to bring a haughty political Power down on its knees. And among the older leaders of Indian politics, Ananda Mohan, who had not lost his inner youth, was perhaps more than any other in complete accord with this new national spirit. Ananda Mohan was not spared to us to lead this new nationalism to its divinely appointed fulfilment. Ananda Mohan was the first among the older leaders of Indian politics who called for a reconsideration of the older methods and the initiation of a new national policy. In the autumn of 1905 he was seriously ill, an illness that a year later took him away. And from his death-bed, as we now know it, he wrote three letters anonymously to the *Amrita Bazar Patrika* in which he warned his people against relying upon the good graces of British politicians for working out the salvation of India. On the 7th of August, 1905, Ananda Mohan wrote :

"Let those amongst us who wish to do so, proceed with agitation in England against the already decided question of the partition of Bengal, though I for one, I may be mistaken, do not believe that any good will result from it in the existing state of affairs. The Conservatives are past praying for, and the Liberals, when come hereafter into power, after the turmoil of a general election, which will swallow up everything else, will plead the logic of 'accomplished fact,' over an administrative question like this as they have done before."

And he added :

"Let us resolve, as far as may be done, by every means in our power to avoid all English goods and to use those of Indian manufacture instead. Efforts should be made at the same time to make it possible to use Indian goods, by introducing manufactures and industries in our country. It ought perhaps to be noted that the object is not to injure Manchester or any English manufacturers. Let their trade extend and expand, and they grant us national liberty as they granted physical liberty to slaves at one time. All that we aim at is to give resolute and earnest vent to our patriotic feelings, further our indigenous industries, and draw the attention of English people to our sad grievances, a sentiment with which all true Englishmen will sympathise . . .

We must drive all feelings of despair from our heart and instead be manly, patriotic, brave and God-inspired. If we are *men*, then from our present adversity shall issue measureless prosperity and joy. Let us remember that from the dark and threatening clouds descends the life-giving showers, that in the muddy 'parted' earth is planted the blessed seed which sustains our life. Let us thank God that in the midst of our lethargy and spiritless life, He has sent us this source of energy and manly effort."

The 7th of August was an epoch-making date in the history of modern Bengal. On that day a great demonstration was held in the Town Hall of Calcutta over which Maharaja Manindra Chandra Nandy presided, which proclaimed a boycott of British goods as a retaliatory measure for the outrage of the Bengal partition. On the 9th of August Ananda Mohan wrote a second letter in which he said :

"Now that the great meeting has been so successfully held, and so many speeches delivered, let us come to our true work—earnest and resolute *action* in the place of oration however eloquent.

"That Bengalees can speak has been shown on a hundred platforms. Let them now show that they can *act*."

Ananda Mohan's third letter to the 'Patrika' was written after the official announcement of the partition had been made. In this he wrote :

"The blow has been struck, and my humble and most earnest and strenuous appeal to my countrymen is not to be discouraged, not to lose heart in any degree. Nay, let them rather rejoice at this division of the province by the Government, and continue with redoubted vigour their agitation of the last three or four weeks. Lord Curzon has done us indeed a signal service and enabled us to lay the priceless foundation of a new national life, if we are only true to ourselves and carry on the work which we have begun. During these weeks we have read in the papers reports of meetings full of grim determination, of immense and unprecedented enthusiasm, of fiery and burning eloquence. The time has fully come when we must translate all this into action, and God helping, so translate *we shall*. Take this vow and resolve, my friends. If the bolt has fallen on us, let us not forget that the grace, grandeur and beauty of the Lord is as manifest in the thunder as it is in the gentle dew."

In view of the police prosecutions of persons engaged in the agitation, which became very common about this time, he suggested that committees of pleaders and barristers should be formed everywhere to defend, without fees, all who might be implicated in law-suits arising out of the partition. Above all, he advised the people to devote their energy primarily to the development of the industrial resources of the country.

"Business,—industrial, manufacturing, and otherwise,—and not Government service, from which we are in fact being driven away day by day, must be our hope in future. Let us remember that it cannot be by foreigners, but by ourselves, that our true salvation must be wrought."

There was a new spirit in Bengal. It was the spirit of a new self-assertion in opposition to the action of the Government. Lord Curzon had by a proclamation of his severed the ancient unity of the Bengalee-speaking people. He had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ied to destroy the new political power of Bengal by dividing the province into two halves. The Eastern province was designed to be a predominantly Mahomedan province, so that the more pliable Moslem populations of Bengal might be clearly cut off from the quiescent Hindu populations who dominated Calcutta and Western Bengal. The leaders proposed to issue a counter proclamation in the name of the Bengalee people. And Ananda Mohan was brought up from his sick bed to officiate as the high priest of this sacred function, the function, namely, of the birth ceremony of the new Bengalee people and the new Indian nation. The people's Proclamation was signed by Ananda Mohan. The terms of it had been settled after serious consideration by the leaders and were as follows:

"Whereas the Government has thought fit to effectuate the Partition of Bengal, in spite of the universal protest of the Bengalee nation, we hereby pledge and proclaim that we as a people shall do everything in our power to counteract the evil effects of the dismemberment of our province, and to maintain the integrity of our race."

Ananda Mohan was then confined to his bed. His life was hanging literally by a thread. And though (as his biographer puts it) any address from him was out of the question, yet his mere presence would be, it was felt, a stimulus and an inspiration greater than the most eloquent speech could be. The situation was critical. It was felt that the new epoch into which Bengal and all-India was entering would be an epoch, not merely of political activities, but of all round national activities, in which politics should certainly have a legitimate place but they would have to be sanctified by the spirit of the true religion. And there was no man living amongst us then with an assured position in the leadership of the nation which his occupation of the Presidential chair of the Congress had given him who could preside over the laying of the foundation stone of the Federation Hall, which was meant to be a monument to the Unity of the Bengalee people except Ananda Mohan. Considerations of personal health and domestic anxieties and even the natural hesitations of medical attendants were overcome by the call of duty to God and Motherland. Ananda Mohan was carried in a chair from his sick bed. His medical advisers walked on each side of him, and remained with him throughout the proceedings, feeling his pulse from time to time. Ananda Mohan accepted this duty as a religious sacrament. He went to the grounds bare-footed, fasting and in pure Bengalee dress. In spite of his weak health, he spoke a few words in Bengalee. He had dictated from his bed a short speech in English which was read out to the assembled multitude estimated at half a lakh by Surendra Nath Banerjea. To him the function of that day was "the birth of a nation."

"I come amongst you as one almost risen from the dead to see this moment of a national upheaval and of national awakening. Drawn from my sick bed where I have been secluded from the world by serious illness, for nearly a year, allow me to express my grateful thanks to you for the great and signal privilege you have conferred on me by associating me with yourselves on this great and historic occasion which will live in the annals of Bengal and mark an epoch in its history."

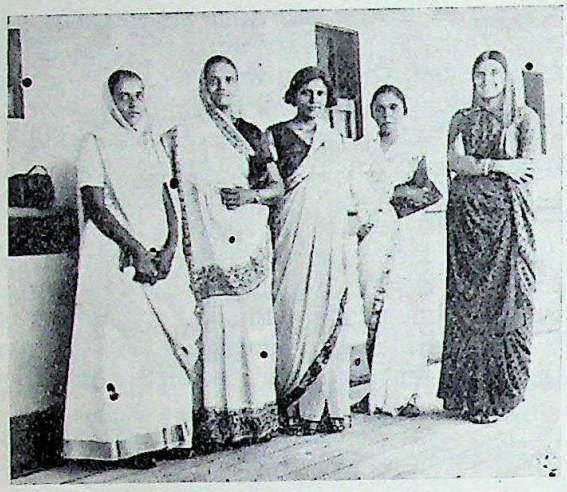
This was Ananda Mohan's last public appearance. This remarkable speech of his was as Surendra Nath characterised it, Ananda Mohan's "Swan-song." The months that followed this memorable meeting were characterised by official repression. First came what is known as the Carlyle Circular, by which the Government wanted to restrain the students of our schools and colleges from associating with these national activities. Ananda Mohan was forbidden by his medical attendants to see anyone except his own family at this time. And from the seclusion of his sick bed he sent what in the providence of God became his last message to me. Referring to the Carlyle Circular he sent words to me asking me to announce to the public that our reply to this Circular must be

DEFIANCE.

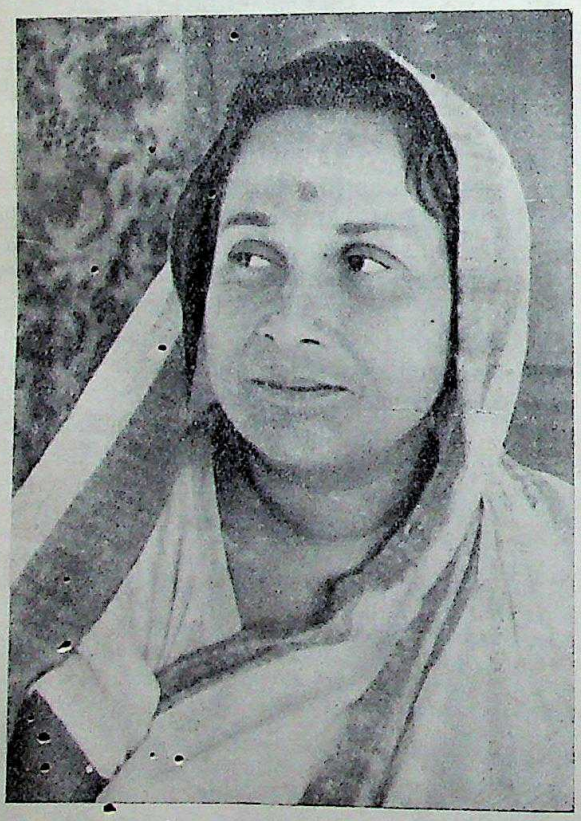
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN WOMANHOOD



Members of the Indian Delegation to the Seventh Session of the World Educational Conference to be held in Japan in August next



Srimati Hemaprova Mazumdar
Member, Bengal Legislative Assembly

A portrait sculpture of the Maharajah of Jeypore, Orissa, Pro-Chancellor, Andhra University.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BIRTHDAY

By RABINDRANATH TAGORE

Entangled in the meshes woven by countless gazing eyes,
he is drawn into a whirl of noise,
the man of fame.
Alas, he has lost his rank among those
who are privileged to remain unaware of the date of their birth,
whose recognition in the world is slight,
even as the leaves are that lightly swing on the branches
and drop on the dust unnoticed.
He lives in his solitary cell among the crowd
with a chain of honour ever jangling round his limbs.
Take pity and free him
in the world of cool light, green shade and sweet reticence,
in the unbounded dust,—
the primeval playground of the eternal child.

When the ferry boat from the dark
brought him to the landing on the shore of fresh knowledge,
he had nothing to cover him from the light
that touched his nakedness
as it touches the sail unfurled in the air.
In the simple freedom of that morning
flowers without name bloomed in the grass,
and the spring hour spread its golden wings
in an immensity of leisure.
In that holiday's solitude
his name received its infinite worth from a sweet voice
whose far-away music makes him wistful
in the languorous afternoon of March
and whose date is lettered today
in this glistening quiver of *ashath* leaves.
He had his poet's welcome from the river Padma
and the morning star through the intervals of bamboo leaves
on her bank.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The dark masses of cloud had spread before him
a purple shadow on the distant rain-dimmed forest;
his eyes had followed the track of noisy girls to the river
along the shady village lane
and enjoyed the duet of colours under the sunset sky
in the blossoming field of mustard and linseed sown together.
He gazed and said, "I love it"
and wished that this love of his remained behind him
even when his big endeavours had come to nothing
and that his salutation carrying his lifelong wonder
should leave a lasting memory of his touch
on the dust of this earth.

ALMORA
23-5-37.

The Dancer
By Prabhat Neogi

Towing
By Sudhir Ranjan Khastgir

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

AMERICA'S MINERAL PRODUCTION AND POLICY

By V. S. SWAMINATHAN

The sane and practical proposals put forward before the Raw Materials Conference held in Geneva early in March by Mr. Henry Grady, the American economist and spokesman for the United States, and the subsequent appointment of two Sub-Committees to examine in detail and report upon the production of raw materials (37 commodities are treated by the Conference as such of which no less than 20 are minerals including metals) and the economic and political position of the producing countries and the conditions of countries finding it difficult to procure them, lend additional interest to an appraisal of the status of America as a producer of minerals and metals and her mineral policy. The United States is exceptionally well endowed by nature in her supply of minerals. As a producer she is, with a few important exceptions, second to none in her ability to provide her requirements from domestic sources of supply and as a consumer she ranks first among the industrial nations of the world. Her position with respect to her dependence for or self-sufficiency in 20 of the principal mineral commodities (following the League's list) that enter international trade is brought out by the accompanying figures, the percentages representing the proportions of total world production based on the annual averages for 1932-34 inclusive :

Coal	29.43%
Petroleum	60.80%
Iron ore	18.36%
Nickel	negligible
Manganese	1.19%
Chrome	negligible
Tungsten	8.63%
Molybdenum	90.00%
Antimony	negligible
Copper	18.66%
Lead	20.72%
Zinc	28.86%
Tin	negligible
Bauxite	12.14%
Mercury	19.25%
Asbestos	1.59%
Graphite	negligible
Potash salts	6.02%
Phosphate	30.00%
Sulphur	71.43%
Pyrite*	4.75%

* Pyrite is a sulphide of iron from which sulphur is generally recovered in the form of sulphuric acid.

In 1936 America led the world in the production of coal, petroleum, iron ore, pig iron and steel, copper, lead, zinc, aluminium, molybdenum and sulphur, was second only to Mexico as silver producer and ranked fourth (after Transvaal, Russia and Canada) in gold production. She consumed last year 35.5% of the world production of pig iron, 38% of steel, 34.7% of copper, 23% of lead, 33% of zinc, 30% of coal and 60% of petroleum. The United States is an important exporter of mineral commodities, both crude and refined :

U. S. Production 1934 : Percentage Exports

Crude products		*Refined products*	
Anthracite	2.3	Coke	3.0
Bituminous coal	3.0	Copper	66.0
Petroleum	4.5	Mineral oils	11.9
Phosphate Rock	49.9	Petroleum Asphalt	8.4
Sulphur	31.4		

On the other hand, America relies on foreign countries for such important mineral commodities as tin, nickel, chrome, manganese, antimony, mercury, tungsten, asbestos and graphite. This dependence is due either to complete lack of domestic supplies (tin and nickel), or deficiency rather than total lack of such commodities (mercury), or shortage of desirable grades (manganese) or else adverse geographical location of deposits with reference to consuming centres (potash salts). So much for the general picture, now for details.

America's resources of fuel minerals—coal, peat, petroleum and oil-shale can only be described as stupendous. Her coal resources exceed those of the whole of the British Empire put together and her proved reserves were estimated on January 1, 1935, at 3,414,550 million metric tons. Total production of coal in the United States to the end of 1934 amounted to 21,300 million metric tons exclusive of 9 billion tons of coal left in the mines or otherwise wasted. Pennsylvania is the leading producer of anthracite, while the most important producers of bituminous coal are West Virginia, Pennsylvania, Illinois and Kentucky East and West in that order. America's coal production for 1936 totalled 487 million metric tons and her coke production amounted to over 46 million net tons.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The quantity of known peat in the United States exclusive of Alaska, calculated as air-dried peat, is estimated at 13,827 million tons. Seventy five per cent of the deposits occur in Minnesota, Wisconsin and Michigan. America's proved reserves of petroleum on January 1, 1935, amounted to 12.18 billion barrels according to the American Petroleum Institute calculations. They include only petroleum which may be extracted by ordinary current methods of production under prices prevalent on January 1935, and do not include an indeterminate quantity left underground by present productive methods, but recoverable by advanced methods of production such as water drive, under higher prices. The bulk of the reserves are found in Texas (5.5 billion barrels), California (3.5 billion barrels) and Oklahoma (1.2 billion barrels). Her total production of crude oil to the end of 1934 totalled 16.6 billion barrels, approximately 60% of the total world production for the same period. America's crude petroleum production registered a new high record last year with 1,093,492,000 barrels. Apart from the prevailing "law of capture" which results in colossal and almost criminal waste of natural power, there are other clouds in the American oil industry horizon in the form of unhealthy building up of gasoline stocks, redundant drilling in proven fields, labour unrest and above all lack of important new discoveries. Natural gas was first put to industrial use at Pittsburg U. S. A., in 1879 for puddling iron and the country's total production of natural gas till the close of the 1934 amounted to 30.31 trillion cubic feet, while proved reserves at the same time were estimated at 40.00 trillion cubic feet *including 10 trillion cubic feet liable to be wasted, if the law of capture prevails.* Much of the supply of both oil and gas is used in the producing regions as California and South-West where coal is dear.

The United States is the world's largest producer of iron ore, pig iron, tonnage steel as well as special steels. The immensely rich Lake Superior iron ore deposits have already yielded more than 1,600 million tons of ore and have a known reserve of nearly twice that amount. America's iron ore production (exclusive of ore with 5% or more of manganese) totalled 48,618,000 gross tons in 1936, while ore shipped from mines during the same year came to 51,380,000 tons. The Lake Superior district furnished 86% of the iron ore shipments, the Birmingham district mined over 4 million tons and the North-Eastern States another 2 million tons. Her pig iron output totalled 30,618,797 tons and steel ingot production 46,919,362 gross tons last year. The operating rate of the steel industry for the first quarter of 1936 was close to 55% capacity and it moved up to 78% in the last quarter.

The modern world's rapid and many-sided industrial developments, the increasing speed of transport services and the armament boom have all contributed to a marked rise in the demand for alloy steels. And ferro-alloy minerals are of vital importance to America's mammoth steel alloy business. The United States is wholly dependent on foreign sources for her nickel and chrome requirements and relies on other countries to make good her deficiency in high-grade manganese ore and tungsten. Canada and New Caledonia have, between them, a monopoly of nickel production. The World's vanadium market today is virtually in British hands, while African, Canadian and German producers have, since 1935, been controlling the world market for cobalt. Colorado in the United States has the largest known deposit of molybdenite in the world at Climax and was responsible for 90% of the production of molybdenum in 1936. The American Anaconda concern controls the Green Cananea Consolidated Copper Co. of Mexico, the second leading producer of the mineral. Molybdenum is an excellent substitute for tungsten in which America is deficient and knowledge of this fact was put to good use by Germany during the Great War. Much of the *spiegeleisen* of the U. S. A., is made from American zinc ores containing iron and manganese in requisite proportions. Exhaustive experiments conducted by the U. S. Bureau of Mines have shown that manganese can be extracted from low-grades ores carrying only 10-15% of the metal by electrolytic methods. If this process could be made commercially profitable, America can make good use of her immense low-grade domestic manganese ore deposits. The following 1935 figures bring out the great dependence of America on foreign countries for her supply of ferro-alloy minerals :-

Manganse ore		
Domestic production	.. 440	long tons.
Imports for Consumption	.. 383,501	long tons.
Nickel		
Domestic (byproduct from refining copper)	.. 145	metric tons.
Imports (ore, matte, alloys, pigs and bars and oxides)	.. 37,847	metric tons.
Chromite		
Domestic production	.. 440	long tons.
Imports	.. 259,063	long tons.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Wolfram

Domestic production (equivalent to 60 per cent WO_3	..	2,395 short tons.
Imports (ores and concentrates, metal and compounds)	..	891,876 lb. WO_3 Content).

Vanadium

Ore imports	..	166 long tons.

America has an ample supply of base-metals—copper, lead and zinc, and was responsible last year for 34.43% of the copper, 25.5% of lead and 32.14% of zinc production respectively of the world. The U. S. lacks tin *in toto*, though cadmium, a byproduct recovered from the electrolytic reduction of zinc, is to a strictly limited extent taking the place of tin. America is the leading producer of aluminium in the world and has extensive bauxite deposits. Her reserves of mercury are inadequate to satisfy her domestic demands. She can produce 70% of her mercury needs from American sources if the price of the liquid metal ranges between 100 to 125 per flask. American antimony resources are negligible and the bulk of her imports come from China, though of late Mexico and Bolivia are furnishing her with an increasing proportion of antimony at China's expense. The United States has exceptionally important reserves of copper. Arizona has yielded between 1801 and 1930, 6,271,000 net tons of copper (or 16% of the total copper mined in the world during that period). The copper district of Michigan has produced 8 million tons of metal since 1845. Over 5 million tons of copper has come from the Butte district, Montana. Between 1900 and 1930 (inclusive) the Bingham deposits, Utah, have given America 204 million tons of ore with a copper content of 1.75 million tons and the total amount of disseminated copper in the monzonite rock is reckoned at 800 million tons of ore. The States of Arizona, Utah, Montana and Nevada produced the bulk of American copper last year. W. R. Ingallis estimates that the U. S. consumed in 1936, 725,000 to 750,000 tons of "old" and new copper. Missouri, Idaho, Utah and Oklahoma are the leading lead producing States of America. For several years before the Depression lead from domestic mines was produced and consumed locally at the rate of 750,000 tons per annum. Even though lead production averaged only 27,000 tons a month between years 1931-35 it left increasing stocks behind—a sure indication of the severity of the Depression. American zinc production centres in the Eastern States, Oklahoma, Kansas and Montana and it increased from 431,499 tons in 1935 to 524,270 tons last year. For the 10-year period ending in 1930 the United States produced 37% of world's aluminium metal and 25% of bauxite, and her reserves of bauxite (mostly found in Arkansas, Georgia and Albama) are estimated at 37 million tons. Last year she led the world with a production of 112,460 metric tons of aluminium, the plants at Massena, N. Y. producing 41%, Alcoa, Tenn., 30% and Badin, N. C., and Niagara Falls, N. Y. 29%. America's domestic production of antimony from the Valley County, Idaho, only amounted to 44 tons and hard lead to 1,136 tons, whereas her imports totalled 7,441 tons in 1935.

The United States has, for decades past been an important producer of gold and silver, the latter for the most part recovered from base metals and the accompanying production figures are of interest.

PRODUCTION OF GOLD AND SILVER IN THE UNITED STATES

	1792—1934	1935	1936	
Gold	231,957,178	3,115,514	3,713,187	(Troy ozs.)
Silver	3,276,583,224	38,322,000	62,150,000	" "

The increased gold price, from $20 to $35 an ounce, has made available large tonnages of ores considered non-commercial six years ago. California, South Dakota, Alaska and Colorado are the leading gold-producing States, while Idaho, Montana, Utah and Arizona are responsible for the bulk of America's silver production.

Barring mica and graphite of desirable grades and qualities, the United States is well-endowed with diverse non-metallic minerals, which are as a rule characterised by bulk and low unit value. American production of fertiliser minerals has staged a gratifying recovery. The annual cash income of the farmer after ranging about 10 billion dollars prior to the Depression dropped to 4 billions in 1932 and exceeded 7 billions in 1935. The income for 1936 is estimated at 8.1 billion dollars and this has given a fillip to the consumption of potash, super-phosphate, phosphate rock and nitrates. The natural brines of Searles Lake, California, and the potash minerals mined in New Mexico since 1931 are the chief sources of American potash. There are three major potash producing companies whose plants have a combined capacity equivalent to 250,000 tons of K_2O under normal operating conditions. European potash producers, however, have a marked freight advantage over domestic manufacturers in those parts of the U. S. which consume over 82% of the fertiliser. American phosphate rock is found

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in Florida and Tennessee and while its production amounted to 3 million long tons, exports during 1936 are estimated at 1.3 million long tons. America consumes some 3.5 million short tons of super-phosphate she produces from local sources. The invention of the Frasch process for the extraction of sulphur has made America the leading producer of that element in the world. Texas and Louisiana lead in sulphur production and over 1.1 million long tons were consumed locally in 1934. As regards mica, the market for "punch" and scrap is laregly met by domestic mines, while local deposits contribute less than 5% of its splittings and 15 to 35% of its consumption of sheet mica.

According to the United States Federal Commission's Report, electricity produced in America in 1936 for public use amounted to 113,473 million kwts. Of this stupendous total 72,580 million kwts. were raised from fuel burning stations and 40,893 million kwts. from water power. No wonder, America leads in the production of metallic aluminium, zinc and other metals reduced by electrolytic processes.

Secondary metal production is an exceedingly important sub-branch of the metal industry in the United States. The value of metals reclaimed annually rivals the value of virgin metals won from the underground. This is not surprising, since America is the spiritual home of mass production manufactures and high-pressure salesmanship and the demolition of things (automobiles for example) is more rapid and extensive in the United States than in Europe. Firms of the standing of the American Metal Company, American Smelting & Refining Company, National Lead Company, and Nichols Copper Company are engaged in the recovery of "used" metals. Scrap as a factor in the metal market was ignored until the late 80's when it played a crucial part in the collapse of the Secretan Copper Syndicate. The World War added enormously to the prestige of secondary metals and the American National Association of Waste Material Dealers organized a metals division in 1914 and from then on consumers got used to buying metals (primary or secondary) on specification and the prejudice formerly attached to secondary metals disappeared. During the twenties, the primary producers entered the secondary metal business.

Secondary metals exert a stabilizing influence on market prices. Trends in the growth of secondary production of individual metals vary according to the degree to which the metal is dissipated in use. Thus, the scrap from aluminium is growing fast, while that from zinc has been fairly constant. In a period of contracting consumption the proportionate use of old metals increases and in a period of expanding consumption the reverse is true as the reconditioning of old metals from obsolete materials is more nearly constant than is the rate of consumption in the aggregate. The answer to the question, is the future of "used" metals likely to injure or destroy the business of the virgin metals, is both yes and no. 'Yes' because producing mines cannot compete with the price of the used metal and 'no' in the sense that used metals can never 'come back' in sufficient quantity to meet the needs of the world market. Secondary metals perform the supremely important national service of *conserving* the irreplaceable mineral resources of the country.

While the value of primary or new non-ferrous metals produced in the U. S. *increased less than three-fold* (from $ 200 million to $ 570 million) between 1909 and 1929, that of non-ferrous metals *from scrap increased fourteen-fold* (from $ 24 million to $331 million) during the same period. Secondary metal production accounted for 12% of the primary output in 1909 and 58% in 1929. In the latter year the value of metals recovered in the United States from materials entering the waste trade approximated one billion dollars, while the value of the American metal-mine products fell short of 1½ million dollars. During some of the Depression years the salvage of scrap metals has actually exceeded the output from primary sources. In 1934, secondary metals were valued at $ 127 million, when the primary metals accounted only for $ 107 million.

According to Mr. C. H. Strand of the U. S. Tariff Commission, no less than 256 million tons of scrap iron and steel were consumed by the American iron and steel industry between years 1925-1934. This scrap contained 28% more iron than all the iron ore mined during the same period and the scrap used in steel manufacture alone almost equalled the iron content of the ore raised. The use of scrap at this rate extends the life of the American iron ore reserves by one-half. In 1929, Class I rail-roads collected freight revenues from iron and steel scrap alone of nearly $30 million. Iron and steel scrap valued at the equivalent of pig iron amounted to $ 443 million in that year. Last year, the U. S. iron and steel industry consumed nearly 35.6 million tons of steel scrap. Normally scrap iron and steel account for approximately

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

half of the total value of secondary metal production. The U. S. Bureau of Mines has calculated that one ton of reclaimed steel scrap takes the place roughly of a little less than two tons of iron ore, from ¾ to 1 ton of coke and ½ a ton of limestone. America's annual utilization of millions of tons of scrap thus displaces from 3 to 4 times as much mineral raw materials which would have gone into the production of an equivalent amount of pig iron. The importance to America of recovery of secondary tin, antimony, nickel and platinum cannot be exaggerated, as she is deficient in all those metals.

The following table brings out the amounts and value of some secondary metals recovered in the United States during 1935, the latest year for which figures are available.

	Short tons.	Value in dollars.
Copper (including that in alloys other than brass) ..	364,300	60,473,800
Brass scrap retreated ..	120,800	16,683,600
Lead as metal ..	156,113	21,632,000
Lead in alloys ..	113,600	
Zinc as metal ..	55,400	5,662,800
Zinc in alloys other than brass ..	8,950	
Tin as metal ..	9,600	7,498,200
Tin in alloys and chemical compounds .	18,300	
Aluminium as metal ..	23,500	19,018,000
Aluminium in alloy ..	27,900	
Antimony as metal and in alloys ..	9,600	2,703,400
Nickel as metal ..	700	1,365,000
Nickel in non-ferrous alloys and salts	1,250	
Total	910,700	155,036,800

NOTE :—Secondary platinum recovered in the U. S. amounted to 47,107 troy ounces in 1935. Also, substantial amounts of gold and silver are annually recovered as secondary metals.

Although the United States surpasses all other nations in the abundance and variety of its mineral resources, it *lacks a complete supply of all the minerals necessary for modern industry.* This is the natural corollary of nature's unequal distribution of mineral deposits (which is a function of geologic history and processes) and necessitates industrial specialization, reciprocity and large-scale mineral movements between nations. The Mineral Policy Planning Committee in summarizing the U. S. mineral reserve situation added the important rider that factors of price, new industrial demands and technological improvements are likely to upset even the most exacting reserve estimates. Coal reserves of the United States are sufficient to last another four to five thousand years. Iron ore, aluminium and molybdenum should last far beyond the period for present concern. Petroleum, lead, silver, gold, copper and zinc, on the other hand, are minerals whose reserve life can be calculated in decades, considering only their present rate of consumption and disregarding economic and technological factors. Of these, oil is likely to last another forty years; lead and silver could conceivably be exhausted in twenty years; while copper and zinc should last somewhat longer than lead and silver. The domestic supply is already deficient as regards manganese ore, chromite, tungsten and mercury, while tin and nickel are virtually non-existent. Manganese, nickel and tungsten are vital to the nation's mammoth steel and alloy industry. In fact, eight mineral commodities (antimony, chromite, manganese, mercury, nickel, platinum, tin and tungsten) present a "strategic" problem to the United States. Without them, she would be industrially sterile and militarily impotent. America could, however, under stress or behind high tariff walls considerably augment her domestic production of chromite, manganese, mercury and tungsten.

Mining in the United States still lags behind general national recovery. It contributed 2.3% of aggregate national income in 1929, the percentage dwindled to 1.2 in 1932 and only crept up to 1.7 in 1935. The industry has made marked recovery last year. There was increase in production as well as consumption of minerals and metals. Prices registered an upward trend and stocks were reduced to normal proportions. More remunerative prices brought back to life many erstwhile abandoned gold, copper, zinc and mercury mines. The advance in consumption goods was led by automobiles, tinplate and pigments and in capital goods by railroads, machine and tool manufactures, and to a lesser extent by building and utility corporations. The domestic steel production was only 12% under the record output of 1929. Import of manganese ore doubled, while those of chromite, nickel and cobalt showed substantial increases. Domestic consumption of copper increased 45% over 1935, lead 20%, zinc 14% and tin 25%. There was a higher output of by-product silver and gold production (inclusive of Philippines) registered a 20% increase over 1935. Consumption of mercury, aluminium, antimony and magnesium

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

also showed increases. Recovery has, however, been more marked in foreign countries than in the United States, as the following figures of consumption of metals and fuels bring out :

Items.	Year 1929.	Year 1936.	Ratio Years 1936 / 1929.
Pig Iron (millions of gross tons) :			
U. S. A. ..	43	32	0.75
Rest of World ..	54	58	1.07
TOTAL ..	97	90	0.93
Steel (millions of gross tons) :			
U. S. A. ..	56	48	0.86
Rest of World ..	62	76	1.23
TOTAL ..	118	124	1.05
Copper (thousands of short tons) :			
U. S. A. ..	889	627	0.70
Rest of World ..	1,229	1,173	0.95
TOTAL ..	2,118	1,800	0.85
Lead (thousands of short tons) :			
U. S. A. ..	693	360	0.52
Rest of World ..	1,239	1,209	0.98
TOTAL ..	1,932	1,569	0.81
Zinc (thousands of short tons) :			
U. S. A. ..	568	533	0.94
Rest of World ..	1,055	1,087	1.03
TOTAL ..	1,623	1,620	1.00
Coal (millions of short tons) :			
U. S. A. ..	590	467	0.79
Rest of World ..	1,129	1,068	0.95
TOTAL ..	1,719	1,535	0.89
Petroleum (millions of barrels) :			
U. S. A. ..	940	1,078	1.15
Rest of World ..	557	697	1.25
TOTAL ..	1,497	1,775	1.18

NOTE :—The data for the world are production figures but are assumed to be approximately equal to consumption. They refer to new or "virgin" metals except in the case of pig iron and steel.

This is due to a variety of reasons. Industrial activity in the United States during the last decade was relatively greater than abroad. In the interval the more backward countries including the U. S. S. R. have increased their output. Above all, both in Europe and Japan, building, rearmament activities and self-sufficiency campaigns have accelerated metal and fuel production, whereas in the United States the improvement in production is a normal process, assisted no doubt by post-Depression demands. Barring labour lockouts, the barometer is set fair as regards the recovery of American mining and metallurgical industries.

America's mineral policy as formulated and followed by President Roosevelt's administration is worthy of examination, though it only forms part of the major problem of recovery, trade expansion and increasing utilization of raw materials, both within and outside the United States. The phenomenal industrial productive gains of 1923-29 were diverted to the small privileged group in control of finance and industry, who between 1929-1933 abandoned Americans to unemployment and the untold attendant misery it entailed. America was plunged from the pinnacle of prosperity to the almost bottomless trough of depression. The utter absence of anything like a nation-wide system of relief organization for the alleviation of distress and destitution aggravated the malady of the situation. The difficulties of the American mining and metallurgical industries were brought to a crisis by the Great Depression. "Metal mining—a handmaid of the capital goods industries—was prostrated. The oil industry struggled with a glut intensified by the phenomenal east Texas field. Coal mining saw the near collapse of the machinery of collective bargaining and wages in some fields sank to starvation levels. The plight of mine-workers became among the most tragic of any section of the American people." One has to bear in mind this background in judging president Roosevelt's "New Deal" measures. Acting on a suggestion from the Science Advisory Board, the President appointed in April 1934, a Planning Committee for Mineral Policy consisting of professor C. K. Leith and Messrs. J. W. Finch, W. C. Mendenhall, and J. W. Furness under the aegis of the National Resources Board.

The proposals of the Mineral Policy Committee made public in mid-December 1934, are of primary importance in that they put forward the proper and desirable relation that should subsist between the Administration and the mining industry. They aimed at the rehabilitation of the mining industry, its establishment on a sound basis and, most important of all, the conservation of the country's irreplaceable mineral resources. The Committee underlined the fact that minerals are exhaustible and non-reproducible and the closing down of a mine may result in losses greater and far more serious than the shutting up of a factory. Also, the country lacks some minerals in adequate amounts essential for national welfare and possesses an exportable surplus of certain other minerals. The remote geographic location of some of the deposits from consuming centres within the country demand a revision of the railway rates policy. The special hazards attaching to mining as an occupation call for vigorous remedial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

measures to combat them. There is imperative need for the elimination of excessive competition with its attendant waste.

Equally important and no less illuminating are the detailed proposals regarding minerals of which America has an exportable surplus and those in which she is deficient. Regarding the former the Administration should facilitate American participation, when desirable, in international cartels. With respect to deficient or "strategic" minerals—those essential to industrial operations but are available only from foreign sources or wholly under foreign control—the Mineral Policy Committee recommended Government encouragement to exploration of such deposits, State-aid to technical researches for making domestic low-garde supplies commercially profitable, development of substitutes, regulation or even prohibition of export of scrap metals, and some degree of stock maintenance.

The reorganized and enlarged U. S. Bureau of Mines is doing extremely valuable work with regard to prompt collection and release of mineral statistics covering the whole world, survey of scrap and secondary metals (and their importance as a factor in curtailed or diminished demand for primary supplies), fundamental fact-finding studies such as the international movement of minerals and short-term forecasting of demand for them from which it is hoped to evolve the national mineral policy and electro-metallurgical studies for producing on a commercial scale manganese, magnesium, chromium and potash from domestic (often low-grade) deposits. The Bureau studied in the first instance, the international movement of minerals at the request of the U. S. War and Navy Departments relating primarily to "strategic" minerals with a view to determining how the United States would maintain its necessary industrial and military supplies in case either the Atlantic or the Pacific were closed to the free movement of shipping. Now, the same subject is being studied on a broader basis—from an industrial rather than a narrow military angle. The aid given by the U. S. to the Cuban manganese mining industry is dictated solely by strategic considerations, for the maintenance of supplies in emergency without attempting to keep open long lines of ocean haul. The Reconstruction Finance Corporation last year loaned $2,842,500 to needy applicants for mining in a small way. This is inclusive of $940,500 authorized prior to 1936. Total repayment of loans to the Corporation as of December 31, 1936, amount to $495,000.

In December 1934 Mr. Baruch (Chairman of the old War Industries Board) recommended Federal purchase of a stock of tin—it may be remarked parenthetically that the U. S. consumed last year 48% of the world production of tin all of which was imported to be held in reserve. A Bill introduced in Congress in February, 1936, which, should it be enacted into law, would authorize the Government to acquire stocks of manganese, chrome, tungsten and pig tin on a barter basis or in payment of foreign war debts or by outright purchase, a measure inspired no doubt by gathering war clouds over Europe. Already America has prepared alternative sources of supply for minerals and metals in which she is deficient, in case either the Atlantic or the Pacific is closed to her shipping, which list, because of its interest, is appended below :

DEFICIENT MINERALS AND ALTERNATIVE SOURCES OF SUPPLY

Commodity.	Principal Source.	Alternate Source.
Bauxite	Surinam	British Guiana.
Chromite	Rhodesia	Greece, New Caledonia, Cuba, Portuguese Africa, Turkey, U. S. S. R.
Manganese ore	Russia	Brazil, India, Gold Coast, Cuba.
Mercury	Spain	Italy.
Mica	India	Canada, Madagascar.
Nickel	Canada	New Caledonia.
Tin	British Malaya	Hongkong, Netherlands, United Kingdom.
Tungsten	China	Bolivia, Burma.
Antimony	China	Mexico, Bolivia, Czechoslovakia, Algeria.

Passing from domestic to foreign and international matters, 1935 marks a milestone in World's history in that the majority of the member countries of the League of Nations attempted a large-scale application of economic sanctions against Italy to prevent aggression and the supreme strategic value of minerals was demonstrated by the major place they occupied on the list of raw materials banned or proposed to be banned, though, as irony would have it petroleum was not included in the schedule for fear of precipitating a greater international conflict than already existed. Though the United States is not a member of the League, it would not go against the finding of more than fifty other nations desirous of disciplining an African aggressor. Steps were taken in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

September 1935 for the registration of companies manufacturing arms and munitions with the *Office of Arms and Munitions Control* which is to function in accordance with policies formulated by the Munitions Board comprising the Secretaries of State, Treasury, War, Navy and Commerce. The Act requires the Board to register and license all manufactures and exports of "arms, munitions and implements of war" before November 30, 1935. Exports may be regulated under orders of the President. In all cases publicity is to be given to production licenses and permits for future arms shipments to foreign countries. Restrictions imposed merely on exports of munitions of war are clearly inadequate, while an extension of the list to include, for example, copper and petroleum could not at present be imposed effectively as too many business interests and far too many people would be adversely affected. The neutrality legislation, which was due to expire on February 1936 has been extended without radical alterations to last until May this year. Only it imposes in addition a limitation on financing or giving of credit for belligerant activities.

In mid-November 1935, Mr. Hull declared, "no permanent world recovery can be counted upon until world trade barriers have been scaled down to reasonable dimensions." Mr. Henry Grady the American economist declared at the Geneva Raw Materials Conference that the United States had already concluded sixteen commercial agreements providing for reciprocal tariff advantages based on the principle of unconditional most-favoured-nation treatment as a result of which more than 500 specific tariffs had been lowered. The American Delegate also mentioned that the preferential treatment meted out by the U. S. to the Philippine products was only provisional and pleaded with Great Britain for the abolition of Empire preference. He remarked very truly that the expansion of international trade and the removal of artificial barriers would do more to contribute to the cause of economic prosperity and political appeasement than any other solution—a sane and practical utterance which one only regrets was not made by Sir Fredrick Leith-Ross.

President Roosevelt passionately believes that in a dynamic world where democratic nations have to live alongside of dictatorial regimes the promotion and preservation of peace calls for a periodic revision of settlements and treaties so as to remove the sense of economic suffocation and injustice felt by genuinely aggrieved powers. By contracting bilateral trade agreements with sixteen different nations so far Roosevelt is making a real contribution to recovery all-round.

The Report of the President's Committee on Administrative Management is a document of first-rate importance. It recommends, among other matters, that the President is to have direct control and immediate responsibility for personnel, fiscal policy and planning and the setting up of a National Resources Board to act as a central planning bureau. The existing temporary committee has made many valuable studies in the best use of the land, water and minerals. President Roosevelt believes that conservation of non-replaceable mineral resources and the avoidence of unnecessary waste of metals is a solemn obligation resting on the Administration no less than on the Mining Industry. He wants to go one step further and conserve the soil of the States, control the floods, and "iron out" the violent fluctuations occasioned by business cycles (in the form of alternating booms and depressions) by well-thought-out schemes of public works—a measure recommended years ago by the League as a remedy for reducing unemployment. No matter what final form the neutrality legislation takes or how the more momentous Supreme Court issue is settled, if only President Roosevelt succeeds in the task he has set out to accomplish, he willl at once earn the gratitude of his fellow citizens and give a lead to other democratic countries of the world. For, even Great Britain lacks a central planning agency, an organization responsible for the best use of her national resources.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FOREIGN PERIODICALS

The Problem of the Middle School in India

In the course of an instructive discussion of the immediate problems of Indian Education, Principal F. G. Pearce makes the following observations in *The Asiatic Review* with regard to the middle stage which he considers to be 'the most crucial because it is the stage when the seeds of adventure, of desire for knowledge, discovery and invention, can most readily be cultivated, and when enthusiasms and devotions can be most easily aroused and directed, for good or ill'.

This middle stage is in several respects the most important of all, in the present condition of India . . . because it is the critical stage at which for the vast masses of the population their cultural background, their civic outlook, will be formed. This is so . . . for the more fundamental reason that it covers that stage of the child's psychological growth when the emotions are the dominating factor. It is, broadly speaking, true that whatever the child learns to love and whatever he learns to hate, at this stage, he will continue, more or less consciously, to love or to hate throughout life. His later intellectual training, whether in educational institutions or in the school of life, may help him to repress or to develop those loves and hates, but it cannot wholly counteract or change them. It is therefore of far-reaching importance, from the point of view of the child's own harmonious growth, as well as for the sake of society in the country where he lives, that he shall at this stage be helped to love those things which may lead to his own all-round peaceful development and serviceableness to others, and to be averse to things tending in the opposite direction. The influences which can guide him in those directions (or away from them) are very largely those of the middle stage of education. It is not for nothing that Mussolini has compelled all Italian boys of this age to enrol in his corps of "*balilla*," and Hitler has suppressed all youth movements in Germany except those of the Nazi party.

The problem of the middle school is a problem of emotion, because the middle stage is the stage of development chiefly through the emotions. The problem then is to arouse the right kinds of interests and desires; the suggestion and discussion of means to satisfy them belongs mainly to the next stage.

What are the "right" kinds of interests and desires? Your answer to that depends, surely, upon your ideal for the country, as well as on the possibilities of the people you are dealing with. Macaulay's famous Minute on Indian education envisaged "a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals, and in intellect." Few Englishmen and no Indians would now subscribe to Macaulay's idea. The Hartog Committee naturally advocated the aim of "producing a competent electorate," or, in wider terms, "the training of broad-minded, tolerant, and self-reliant citizens." But even this aim needs qualification according as it relates to the citizenry of a rural or of an urban electorate, and this is particularly the case in a country like India, where the difference between rural and urban conditions is so marked. . . . It is of the greatest importance that the interests and desires awakened during the middle stage of rural education should be such as may lead to the service and uplift of the villages and *not to their neglect and desertion.*

This is the time, when the curriculum should be as wide as possible, and scope and encouragement should be given for the immediate application of newly acquired information to affairs of daily life. In short it is the time for Practical General Knowledge, or Citizenship Training in its most attractive guise, such as collective projects, scouting, and school outings. In India, owing to the fact that high-school teachers are generally better paid than middle-school ones, the more capable men are generally found in the high classes, where, instead of their initiative being encouraged through time being made available for activities of the kind mentioned above, they are expected to devote practically all their energy to cramming their pupils for the High School or Matriculation examination, from the results of which their efficiency and that of their school is very largely judged (by the public as well as in most cases by the educational authorities). Here, then, it is perfectly clear on what lines reforms must proceed, but the problem is how to make a start.

Reorganisation of Secondary Education in Germany

Some of the transitional provisions for the unifying of German secondary education which came into force by ministerial decree in March, 1937, are here reproduced from *News in Brief* :

The outstanding characteristics of the *Oberschule* (secondary school) *for Boys* are shown by the following points :

1. In future only two foreign languages are to be set as obligatory subjects of study, and a third foreign language will as a rule only be studied as an optional subject in the upper classes.

2. The upper section of the Oberschule for Boys is to be divided in future into two branches : one devoted to languages, and the other to natural science and mathematics. This will enable a clear separation of upper section instruction into two main lines—a measure of decisive importance in safeguarding a further succession of candidates for the professions, and of students for the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

universities and technical colleges. It will thus be possible for boys to start already at school their preparation for the profession they will take up later on.

Besides the main form of secondary education set up in the Oberschule, which is preceded by a four years' —or in the case of especially gifted pupils three years' attendance of the Grundschule (junior elementary or 'grounding' school), there is also provided for boys and girls the *Aufbauschule* (intermediate school) as a special form of secondary school to be entered after six years' attendance of the Volksschule (public elementary school). This will thus serve also as a means of transferring gifted elementary school pupils to the secondary school stage.

The *Gymnasium* is still to be carried on as an additional form of secondary school, provided that there is in the same town at least one Oberschule of the decreed main type.

All *Secondary Girls' Schools* are to be uniformally *Oberschulen*. The Girls' *Aufbauschulen* correspond in educational aim to the *Oberschulen*. The subjects of study, in contradiction to those in boys' schools, are related to the special tasks and duties of woman in the upbuilding of the nation, and are concerned mainly with the various department's of women's activities. To balance off the greater pressure of studies on that side of the curriculum, the *Oberschule* for girls is limited in the lower and intermediate classes to the study of one single foreign language: English.

Appropriately to its special aims the upper section studies in the secondary girls' school are also divided off on different lines from those in the boys' schools. The main line of study for the upper forms, in conformity with the clear and definite aims set for the education of girls by National-Socialist policy, is devoted to matters of domestic economy, constituting a one or three years' *Frauenschule* or Woman's School.

Another important feature of the type of higher school now being developed is the reduction of the period of school attendance from 13 years to 12, and for exceptionally gifted children even to 11 years, which put a stop to what had come to be called the "overschooling" of German youth. Where as hitherto a pupil did not obtain his leaving-certificate until the age of 19, or even 20, he will now leave school when he is 18 or 17.

Carnival in Munich

R. N. writes in *The Living Age*:

For many years the *Munchener Neuesten Nachrichten* has published a frolicsome carnival number. This year it contained so much frank criticism of the Nazi regime that one wonders whether the Propaganda Ministry deliberately relaxed its censorship in order to give the impression that criticism is permitted after all. At least, the editors must have felt that it was safe to unloose a few darts at the regime.

As is well known, the art criticism had been replaced for a time by pure 'description' in accordance with Dr. Goebbels's decree, partly revoked since. The *Nachrickten* satirized this decree in the following review of a performance of Carmen:

> The popular curtain with the well-known Goddess Aurora went up and disclosed a stage which appeared to be a width of about 100 feet and a depth of 60 feet. All the singers and musicians were occupied with their respective tasks at various times throughout the performance.

It has become increasingly apparent that German literary genius is no longer as prolific as in former days. Even the Nazis seem to realize it. One of the sketches tells of a young man who tried to enter one of the new buildings in the Wilhelmstrasse where all the new 'Chambers of Culture' have been housed at night by means of a ladder.

> We are reliably informed that the man in question was a poet who wishes to remain anonymous. He was merely trying to pay a visit to his Muse, who is now stationed in the new Reich Chamber of Culture. (The Editors wish to emphasize anew that the Muses are now *employed by the State* and that they can be interviewed only during office hours and by persons showing membership cards in the Chamber of Culture. Even geniuses will kindly take notice).

Another slap at the attempts to curtail free expression in art and at the support which the Nazis have given to old and conservative artists is entitled 'Courageous Cultivation of Art.'

> The Municipal Gallery has acquired five new canvases. The total age of the painters in question amounts this time to a mere 395 years because there is a spry youngster of seventy-five among the octogenarians. Nobody can describe the joy on the face of the youthful master when the Purchasing Commission entererd his modest studio. 'I know,' he said, 'that to be thus honored in one's youth tempts one to become conceited and arrogant, but I shall in the future remain worthy of this honor.'

Russia's Greatest Victory

Maurice Hindus writes in *The New Republic* about agricultural improvements that have taken place in Russia under the impetus of collectivisation:

The Crimea and the Southern Ukraine always had to import seed potatoes. In recent years Professor Lysenko, by his method of vernalization, that is, starting growth in the cellar, has made it possible for these territories to raise their own. In the past year 10,000 collective farms in the Ukraine no longer had to import seed potatoes. Meanwhile White Russia, though especially suited to potatoes, is cutting down its potato acreage and planting more and more flax. The peasants there had long ago been told that flax was more profitable than potatoes, but habit, inertia, dread of innovation—ancient foes of progress in the Russian village—kept them from making the shift. Now under collectivization the shift is being readily achieved.

In 1927, one-third of the peasantry had no draft animals. One-fifth had no cows. Of those who had horses, one-half had only one horse per family. With the best of intentions these peasants could not use heavy plows—one horse could not pull them—or any other modern machine. The size of the average individual farm was a little over eleven acres, and few owners of such small holdings could hope to attain a degree of prosperity that would enable them to buy modern agricultural implements. That was why about three-fourths of the Russian peasantry sowed their grain by hand, a process as slow as it was wasteful. Nearly half of them did their harvesting by hand. Peasants with no horse or with only one horse—and they were in the vast majority—could

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only a light plow or a *soha*, a wood-framed p[illegible] ber of which could turn up a furrow of more than ten thirteen centimeters. In the absence of heavy disk rows they could not prepare proper seed beds, and marked feature of their fields was their lumpy condition. time of drought, the sun quickly baked up their land d when fall or winter came they faced starvation. That s why famine was such a frequent visitor in certain rts of the Russian countryside.

Now 20,000,000 families, or 89 per cent of all, anized into collectives, till an area of 285,000,000 acres. ch collective averages over 1,100 acres, "more than a cent mouthful," as a Russian agronomist once said to "for one of our 60 horsepower caterpillar tractors." arly 5,000 tractor stations, with a fleet of 355,000 tracs and all the necessary accompanying implements—ngplows, disks, cultivators, grain drills, etc.—do most the draft work in nearly three-fourths of the collectives. is year they are working a much larger area and by 38 there will be enough machinery in the country to able them to do all the draft work on the collectives. his for the first time in Russian history the peasant nds are plowed to a depth of twenty and twenty-five ntimeters. They are well disked and seeded and more d more of them are being properly cultivated.

In the Ukraine and in the Kuban, Russia's chief ain-growing regions in Europe, there were no rains st summer. Yet wherever I travelled in these sections, ops on the average were as good as and often better an the year before. Again and again older peasants ld me that never in all their experience as farmers did ey remember a time when crops resisted so successfully e onslaught of the drought. Even in the Volga regions here the drought was most severe, the collective farms, ecause of superior tillage, managed to save about a ird of the crop. Of course the proper selection of eds, which in the old days most peasants completely nored, the cultivation of special seeds for dry areas, the creasing use of manure and commercial fertilizer, mely sowing and harvesting, which, with the help of odern machinery, is comparatively easy, have helped mensely in the fight for better crops.

For a long time it had been held that wheat could t profitably be grown outside of the black-earth regions. ttle of it for example was sown in the so-called conmers' areas north of the black-earth belt—by 1928 only out 400,000 acres. Yet by 1936, 6,000,000 acres had en seeded to wheat in these very areas.

The Future of Handicrafts in India

S. K. Raja concludes his survey of the tuation of handicrafts in India (published in e *International Labour Review*) with the llowing observations on their future :

The industrial evolution of a country is conditioned y its social structure. Where, as in India, the rural pe of economy predominates, the traditional industries e carried on in small units and are generally combined th agricultural work. The separation of industry from griculture, due to the increasing specialisation of industry, sults in a change from rural to urban economy; but ch a change is not easy, neither can it be rapidly hieved. The rigidities of the social structure will not low a sudden depopulation of rural areas and a rapid rowth of the urban population, and it becomes necessary erefore for the large-scale industries concentrated in wns to depend to a large extent for their labour supply the villages. Much of this labour continues, however, to be migratory because of its stake in agriculture; consequently, the development of its efficiency is impeded. Further, the factory industries have a large turnover of labour, with the result that their labour costs are increased and they are at a disadvantage in competition with highly industrialised countries. These phenomena seem inevitably associated with the super-imposition on an agricultural country of modern forms of industrial organisation.

It has therefore frequently been argued that handicraft industries, apart from other reasons for their maintenance, are more economical than large-scale industries in predominantly agricultural countries. The requisite stable supply of skilled labour is more readily available; and the labour costs are lower because the rural worker can subsist largely on the produce of his own strip of land.

The existence and efficiency of handicraft industries depends, however, on their adaptation to modern economic conditions. In order to survive they must be able to command a high standard of technical knowledge and skill, suitable machinery and commercial organisation. Among the methods of organisation suggested is that of co-operative societies, with a central co-ordinating agency for one or more handicraft industries. A beginning has been made in this direction in India with the handloom industry.

It has been further suggested, that, instead of forming separate co-operative societies for handicraftsmen, the existing credit societies might take up the additional functions of financing the artisans and marketing their products. This idea is based on the experience of other countries, where it has been found that a society with multiple functions offers a greater resiliency in periods of stress and strain than a specialised society. Where there is a scarcity of capital and want of proper management it is more economical and advantageous to have, in any one area, one credit society with additional functions such as purchasing, marketing, etc., than to have two or more societies, each with a different object. It has also been suggested that credit societies with commercial functions might affiliate themselves, in respect of their secondary activity, to a central society whose main object is to market the products of handicraftsmen.

Other proposals for the development of handicrafts in India include that of organising production in small rural factories using the best machinery available and wherever possible, electric power. That this is practicable is shown in the case of Mysore, where the weavers are being organised in small workshops using power looms. In the metal industry also there are some workshops, *e.g.*, in Nasik and Poona, which use mechanical power and operate as small-scale undertakings. A complementary proposal is that, in this scheme of mechanisation, a central co-ordinating agency should take up the preparatory and finishing processes.

The Mind of Aldous Huxley

L. H. Butterfield writes in *The Christian Register* :

The acuteness, the witty cynicism, in general the most sparkling and superficial qualities of Aldous Huxley's work, are habitually applauded by critics and writers of jacket-blurbs. The habit is misleading, since beneath the brilliance of his style, and informing it, lie both a strong moral ardor and an extraordinary fund of knowledge. Of the first, one may only say here that a serious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

view of life is indispensable to any great satirist and that never, after his very earliest work, has Huxley been cynical for the mere sake of being cynical.

Something more may be said of the second trait. Huxley is one of the most nearly omniscient men of our times, and that fact accounts for much that is peculiarly excellent and peculiarly defective both in his fiction and in his essays and travel-books. Incidentally it is what makes his fiction and non-fiction so much alike. He once said himself that his ideal novel would be "a hold-all," "a perfect fusion of the novel and the essay," into which he could put all his ideas. This is why so many of the scenes in his stories take place in country houses and restaurants; his only concern as a novelist is to get people together so that they can talk like essayists. His purpose is fundamentally intellectual, not imaginative, and it proves tedious to those less interested in ideas than entertainment. (Ernest Hemingway once accused him of "putting his own intellectual musings" in the mouths of puppet-like characters merely because novels sell better than essays). To define more closely, his purpose is to ridicule false thinking and false feeling. And this is why his novels are crowded with (to put it mildly) unpleasant people, the kind of people whom superficial readers make the mistake of confusing with Huxley himself when they give up his books in disgust.

Huxley himself, it must be observed, mistrusts erudition and the habits of life which a too-cultivated mind imposes. In "Point Counter Point," the novelist Quarles (Huxley in transparent disguise) compares the action of his mind in absorbing knowledge with the action of an amoeba in flowing around its food. In this era of science and universal education, he holds, the head has grown too large for the body. The reflection leads him into many ramifications. Now it is precisely in the ramifications of his subject—which may be anything from an amoeba to a camel, from a Mayan carving to a Bach fugue—that Huxley proves fascinating. To Quarles this intellectual game may appear a decadent trait; to readers of Huxley it is delightful.

Back to Home-Music

Dr. Karl Heinz Dworczak observes in the *Oesterreichs hoehere Schule*, Vienna :

"Back to home-music" was the motto of the music-week celebrated at Graz last September. There is no sense in declaring a war against the radio, the gramophone and the tone-movie and hindering technical advance, but these ought to be tolerated only as instruments of training and cultivating the art. It cannot be denied that they have popularised and 'socialized' music to an unexpectedly vast extent, and yet they represent only such substitutes as can never compensate for the living breath of the art, inasmuch as they result in a suppression of the personality and of the natural urge towards self-activity. The consciousness of its being a 'mere radio,' a 'mere talkie' kills in us the feeling for the originality and the immediacy that the artist can offer. The theatre and the concert-hall which awaken in us the expectant joy of being able to live a more beautiful and more elevated life, will threaten to be destroyed if we do not cry halt to the luxuriant growth of mere mechanical art. The cultivation of home music, which was and still remains the foundation of all musical training and culture, can alone help us in this respect. Only by singing and playing for oneself is it possible to develop an actual inner feeling for music; it frees one from inner conflicts, inasmuch as it demands concentration and constant effort... The youth of today, who do not even suspect what is being lost to them through the disappearance of living music and living theatre, and who look up in idolatry to all virtuosi, must be taught to understand and feel the spirit of music. We must awaken in them a respect for the art, that represents real skill and ability and is the most potent messenger of peace—a respect also for the artist, who has always been the interpreter of the meaning of life, inasmuch as he sacrifices his own heart for being able to speak to the hearts of others. We must preserve our sense for living music, which Franz Listz calls the universal language of mankind.

Fascism, Communism and Capitalism

Charles P. Bruehl observes in *The Christian Front* :

Those who fondly believe that Fascism will save the world from Communism are laboring under a fatal delusion. The ideologies of these two are too closely allied to render them absolutely contradictory. They have too much in common and their differences can be readily effaced. The three, Capitalism, Fascism and Communism, are links in a chain; inperceptibly the one passes into the other. None of them has much use for a religion which looks to another world; for each one of them has a religion of its own, which if closely viewed, is the same. Fascism deifies the national state. Communism deifies the industrial state, and capitalism deifies the servile state, that is, the state in which organized money power will control the destinies of the people and the world. All three are fundamentally materialistic, secularistic, totalitarian.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

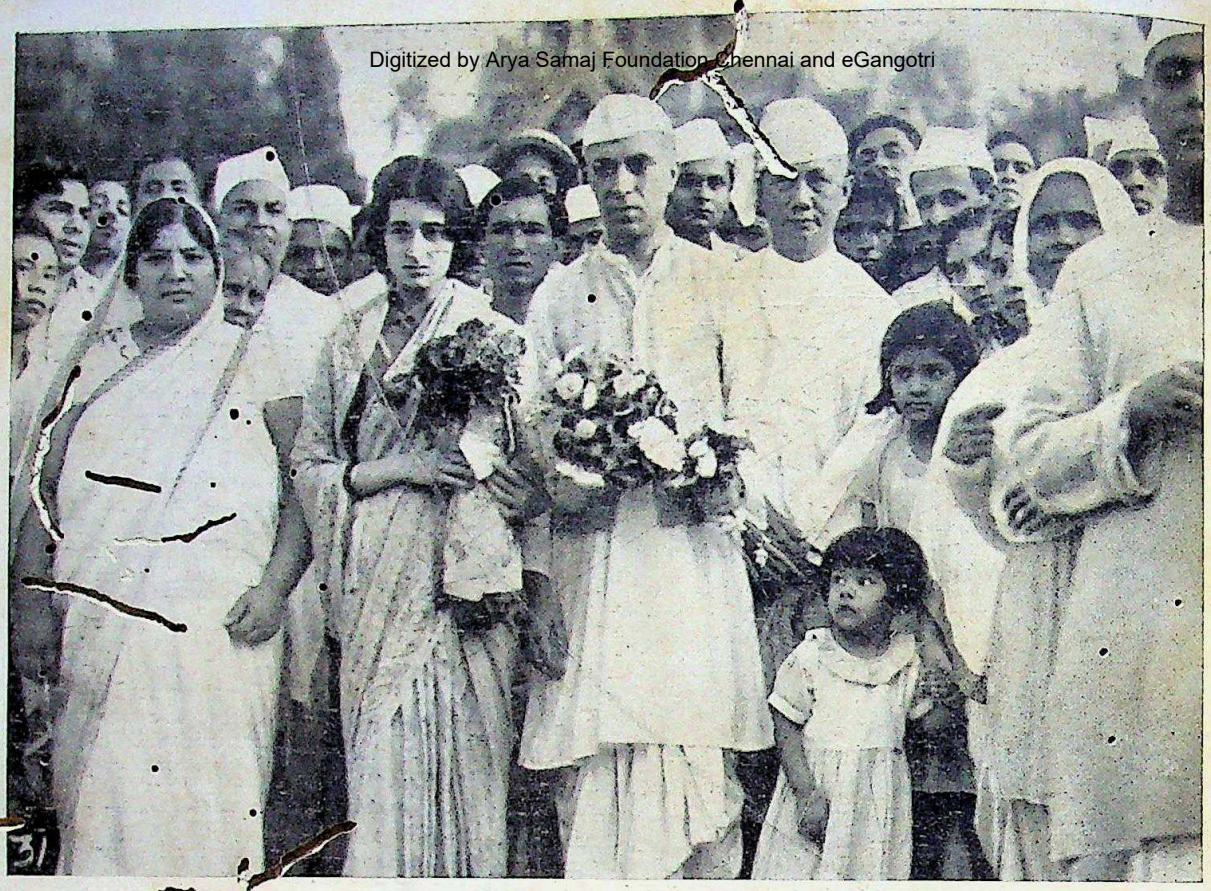
Digitized by Arya Samaj Foundation Chennai and eGangotri

Mayor Wu Teh-chen who has been appointed Governor of Kwantung leaves Shanghai for his new post. He is seen inspecting the Chinese guard of honour.

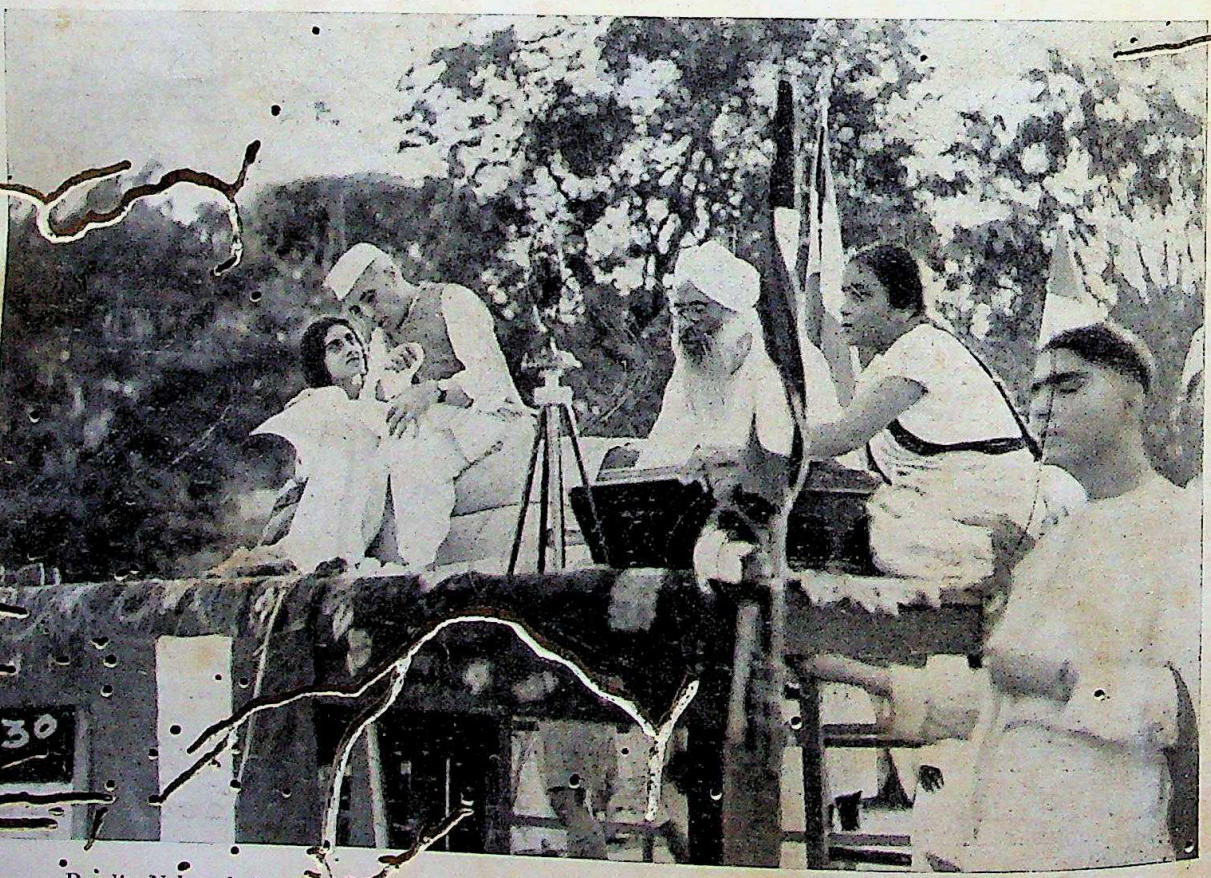
Mimic warfare by the Japanese army. the 8th Regiment of the field artillery, Satagaya celebrating the regiment festival.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Pandit Jawaharlal Nehru photographed on arrival in Rangoon



Pandit Nehru before addressing a mammoth meeting at the Fytch Garden Square, Rangoon

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN PERIODICALS

Buddha and his Final Illumination

On the full moon of the month of May is the anniversary of the day which saw the birth, enlightenment and demise of the Buddha. Swami Vividishananda writes in *The Vedanta Kesari*:

We shall narrate here an incident which marked the turning point of his life. Consumed by a burning desire for the realization of Truth, Buddha gave himself up to ceaseless contemplation and meditation, denying himself even the bare physical necessities. In the enthusiasm of spiritual exercise sleep, food and rest were forgotten till his strong frame broke down under the pressure of exertion. Reduced to a skeleton, he was extremely weak and feeble, having not even the power to think. Not knowing what to do, he was almost ready to give up his attempt through depression and discouragement. A troupe of dancing girls was passing that way at the time, singing merrily as they played their guitar. Buddha listened. The song they sang perhaps did not mean much to them, but to Buddha it carried a message full of deep spiritual significance. The song was:

"Fair goes the dancing when the *sitar's* tuned,
Tune us the *sitar* neither low nor high,
And [illegible] will dance away the hearts of men.
The string o'erstretched breaks, and the music flies,
The string o'erslack is dumb, and music dies,
Tune us the *sitar* neither low nor high."

Buddha realized that he should not overstrain his body in his spiritual strivings, nor should he pamper it, for that would defeat its own purpose, and since then he adopted the golden mean or the middle path avoiding extremes.

He had his bath and was waiting for food, when Sujata, a woman of extreme piety and charm, came with a golden bowl of delicious pudding, made of the purest milk and honey and seasoned with spices, and fed him with great love and devotion. It brought strength and energy to Buddha's weak and emaciated body, and courage and determination to his drooping soul. He sat firm and determined under the famous Bo tree, and plunged himself into meditation, diving deep into his inner being, saying to himself: "Let my body dry up, my skin, bone and flesh go to rack and ruin! Never shall I get up and move from this seat until I get the illumination I have been striving for all these years."

Buddha's determination is unique in spiritual history. He was tempted in many ways by Mara, the personification of one's lower nature, but heroically he faced him and resisted all the allurements that were placed on his path. The victory came and along with it the long-sought-for illumination—the glory of Nirvana which passeth all understanding. Buddha the seeker became the illumined saviour and deliverer. His face was suffused with a divine radiance and his personality surcharged with a supernal joy and blessedness. In the tumult of this ecstatic experience he got up from his seat and danced around the Bo tree for seven consecutive days and nights, oblivious of the rest of the world. As he was coming down to the normal plane, his heart was filled with supreme love and compassion, and with a desire to share this experience with humanity.

Buddhistic Nirvana

The scheme of life that the Buddha—the Illuminated one—set up before men and women was a scheme of life-long endeavour and earnestness. Buddhistic Nirvana which, as preached by the Buddha, is the *summum bonum* of human life, appears, at first view, to be a doctrine of mere negation and nothingness. Nirvana as nihilism could never have been the view of the Blessed one. Writes Prof. Phanibhusan Roy in *The Calcutta Review*:

The creational theory of the Vedas can be related in a few words. Before creation, the world was enveloped in darkness and was immersed in water (which was nothing but creative activity kept in abeyance) and on this universal flood of water floated Prajapati on a lotus-leaf. This floating Prajapati, in some dateless time, was seized with the desire of creation (*Kamastadagre* . . . "In the beginning was *Kama*, desire, the earliest seed of mind, and the sages in their hearts with wisdom found out the bond of being in non-being.") and this desire of creation led Him to the path of creation. Thus the Vedic theory lays a special emphasis upon the fact that the act of creation, which was instantaneous and never ending, was due to the cosmic desire of Prajapati.

The Buddha accepted this desire-theory of the creation of the world but drew from it a diametrically opposite conclusion.

Prajapati—desire—creation . . . this sequence represents the creational theory of the Vedas. The Buddha accepted the doctrine of desires as the root cause of creation but creation he viewed with utmost disgust and abhorrence—for creation to him was duhkham (imperfection or sin as the Christians would put it).

However that be, we are now in a position to define the Buddhistic Nirvana. The Buddhistic Nirvana is nothing but "Wishless Prajapati," the extinguished, non-desirous, non-creating creator; and the attainment of Nirvana is nothing but the merging of creation in the Wishless Prajapati. The Buddha seemed to have proceeded upon this assumption. If the source be contaminated, the thing that flows from that source will also be contaminated; if the creator (Prajapati) be desirous, it will be idle to expect the creatures to be non-desirous; so he held up the ideal of Wishless Prajapati (the creator that has been cured of his creative fervour) before men and called Him by the name [illegible] The Buddha might have got his inspiration fr[illegible]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nasadiya Sukta of the Holy Rigveda which describes the pre-creational (*i.e.*, non-desirous) Prajapati most sublimely; if he did not, then also we may call Nirvana the Wishless Prajapati—for the conception of the Wishless Prajapati is the aptest explanation and interpretation of the Buddhistic doctrine of Nirvana. Nirvana is neither existence nor non-existence. If Nirvana is neither existence nor non-existence, then it must be some state about which existence or non-existence can neither be affirmed or denied. The sublimest exposition of this state is given in the tenth Mandala of the Holy Rigveda (as mentioned before) where the Vedic Seer, in a mood of ecstacy, sings of the pre-creational or the Wishless Prajapati. Indeed, pre-creational Prajapati must be looked upon as neither existing nor non-existing—because without desiring He cannot exist as without existing He cannot desire—so Nirvana's most logical explanation must be found in this sublime conception of the Wishless Prajapati. Therefore it is that the Buddha characterised Nirvana as Gambhira (sublime) and Aprameya (unfathomable) and it is obvious that mere nothingness cannot be either sublime or unfathomable. But then the Buddha might have called it Atman or Brahman, as Oldenberg pertinently raises the question. The Buddha could never have done that—because the theory of Nirvana itself stood in the way. He might as well have then accepted the philosophy of the Lokayatikas and called Nirvana nothingness or non-existence as he could have accepted the Atman philosophy of the Upanisads and looked upon Nirvana as Atman or real existence. Both the procedures would have been absurd—for Nirvana was, to the Buddha, neither existence nor non-existence. So avoiding the Scylla of Lokayatikism on the one hand and the Charybids of Atmanism on the other, he steered his philosophical vessel safe to the serene haven of Nirvana. Therefore it is that he confidently broadcasted his message of "not-to-become" all over the world and asked men and women to withdraw their transfixed gaze from the superficial, wavy tumult of the sea of creation and resolutely dive down to the stilled depths of it (deeper than the depth of waters stilled at even)—beyond turmoil—ecstasy—and frenzy of passion . . . into the tranquillised equilibrium of Nirvana. Nirvana is, indeed, this cosmic calm; Nirvana Santam—Nirvana is bliss profound.

An Unpublished Letter of Sister Nivedita

We reproduce from the *Prabuddha Bharata* the following extract from a letter written by Sister Nivedita on January 4, 1899 :

I am finding great riches in Bengali. If your husband would learn it, he would make a competence by translation. I have undertaken a play. I cannot understand why we have never heard of these things. From all accounts this play would stand comparison with "Ibsen's Brand." Is it that the only English who learn Bengali are Officials and Missionaries, and has not a single member of these classes ever had the wit to interest himself in the literature of the people? I cannot believe it.

Oh, what a country this is! Some day I will write you a letter, giving you characterizations of people I have met. Against the monotonous collective-coloured background of these Community Houses, an unlettered woman you get every now and then a vividly painted individuality which is like a romance, and always, always the expression is in religion. So far I have not been able to find anything that I could satisfy myself was honest Fetish Worship at heart, but as all assure me that India is idolatrous, I must wait a little longer to be sure.

The Glory of Ayurveda

It is regettable that even some Indian practitioners of the Western system of medicine, not to speak of the average European, indulge in sweeping denunciation of the Ayurvedic system, which has survived centuries of neglect. The following is an excerpt from the text as published in *The Hindustan Review* of the convocation speech on the subject delivered by Sachchidananda Sinha at the Ayurvedic School.

It is not surprising that Indian surgery should have been of so high an order, for Sushruta lays down that "whoever wishes to practice surgery must prepare a corpse in the proper way, and see by careful dissection every part of the body in order that he may have definite and doubtless knowledge." Compare with this what Dr. Puschmann says in his "History of Medical Education" about the practice of dissection in Europe :—"Dissection of the human subject was in the first centuries of the middle ages opposed by religious and political ordinances and also by social prejudices." Similarly a reference to Charaka shows that circulation of blood was understood with fair clearness long long before the much-talked-of discovery by Sir William Harvey in the seventeenth century. Let me quote a passage here to illustrate this :—"From that great venture (the heart) emanate the vessels carrying blood into all parts of the body—an element which nourishes the life of all animals and without which life would be extinct. It is that element which goes to nourish the foetus in utero, and which flowing into its body returns to the mother's heart." And so, wonder of wonders, what had been discovered in ancient India over two thousand years ago came as so great a surprise to most medical men in Europe in the seventeenth century that "no doctor above the age of forty could be persuaded to believe in the impossible suggestions" of Harvey, who was condemned and hooted out of society for his discovery, as is graphically set forth in Hume's "History of England." If you keep all these facts in mind, you will easily understand why Dr. George Clarke, of Philadelphia, reading Charaka Samhita, even in translation, recorded the following remarks : "As I go through Charaka, I arrive at the conclusion that if the physicians of the present day would drop from the Pharmacopoeia all the modern drugs and chemicals, and treat their patients according to the methods of Charaka, there would be less work for the undertakers and fewer chronic invalids in the world."

Sex in Human Life

Writing on the subject of sex in human life Dr. Bharatan Kumarappa observes in *The Aryan Path* :

So far as human progress goes there are no short cuts. The longest way round is the shortest in the end. Mental and moral progress is not obtained cheaply. One has to earn it by untiring efforts. Young America may seek to improve mankind in one generation by mechanical means, but she has yet to learn the limitations of artificial devices in dealing with the human species.

The only sound solution to this problem has two sides—one negative and the other positive. Negatively, people should be educated in matters of sex in such a way as to be warned against the evils of indiscriminate

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indulgence, so that they will learn to exercise self-control in matters of sex. But such negative repression is likely to lead to nervous disorders and abnormalities unless coupled with an outlet for their vital energy. *Positively, therefore, the solution lies in occupying oneself with pursuits which interest one and take up one's time.* In psychological language, the sex impulse should be sublimated to other ends—religious, social, political, scientific, artistic, and so on. When this is done, it will be found to lead inevitably to the growth and development of the individual, for then the most precious power within him, instead of being wasted or allowed to run away with him, will be harnessed to worthy ends and in them will find its fulfilment.

Ultimately the problem resolves itself into a choice between two alternatives. In one this marvellous energy finds expression in sex indulgence, and leads at best to no results beyond momentary gratification, and the providing, as it is claimed, of a physical basis for married love. In the other, where it is conserved for the purpose of offspring and directed to supplying energy for other ends which promote the full growth and development of the individual, it leads to love which becomes purified and spiritual. So far as the Indian idea in regard to marriage goes, the choice is unmistakable.

Indian tradition has always regarded marriage as a stage in man's spiritual development—a schooling or process of discipline through which he passes in attaining spiritual fruition. The element of personal infatuation which underlies marriage in the West is carefully excluded, so much so that two people who have never yet set eyes on each other are often united in matrimony and expected to get on together as best they may. While, in the West, marriage is essentially a matter of personal gratification where the couple often do not think of progeny when they come together, the Indian idea has been that it is a social institution in which the couple are brought together for the purpose of procreation and discipline. Married love in our country is not an end in itself, but only a means to spiritual development, the husband even being required after a certain period to renounce the householder stage "when his grandchild plays at his knees." In this renunciation, with which began the Vanaprastha or forest-dwelling stage, his wife often accompanied him in his retirement. The view that marriage should involve sex indulgence for its own sake, without reference to parenthood, is altogether contrary to our tradition. With remarkable foresight the founders of our civilization harnessed to higher ends this great power within us, which, left to itself, might have led us into dissipation and savagery.

Western civilization, which in the machine age has shot up like a mushroom, seeks through mechanical means to promote man's happiness, little realizing that the devices employed for facilitating sex gratification without its natural consequences can lead only to greater indulgence and ultimately to man's ruination by the loss of his most precious possession. It is the duty of lovers of mankind to save the West and all the world from such a catastrophe. True freedom comes not of bondage to lust but of mastery over oneself.

Industrial Development of India and Cottage Industries

The industrial progress of India is practically impossible without a wise and bold policy of protection, operating solely in India's interest. Cottage industries may fill a real gap in our national economy. In the course of an article dealing with the problems of industrial development in India *Science and Culture* observes :

A word may be said about the question of cottage industries. Of late both the central and provincial Governments seem to have given some attention to this question in connexion with rural uplift work. The revival and establishment of cottage industries have also formed part of the programme of several non-official organizations. The matter has, therefore, been fairly prominent before the public eye. There is the possibility that some improvement may be made in the economic condition of the people by such means. But nobody who has thought about the matter will pin his faith on such activities for the industrialization of India. Real industrial progress of a nation connotes organized industrial activity based on a sound well-thought-out policy, which considers among other things the available resources in the country both as raw materials and as sources of power, the needs of the home and outside markets, and the interrelationships between industries. Comprehensive plans obviously require State patronage and support. Without sufficient confidence in this direction it is idle to expect the requisite capital to be invested in really largescale industries. There has been, nevertheless, some progress in this matter, but everybody will admit that the progress has been inordinately slow. The increase in population at the same time has been relatively rapid and India's need of agricultural and industrial products is far outstripping home production. Nevertheless, we feel that, if cottage industries are encouraged not in a sporadic manner but with the same efficiency of organization and sincerity of purpose as in Japan, they can be made to fill a real gap in our national economy. In Japan, although the production takes place in individual homesteads, there are highly efficient organizations for collecting the products, finishing them further if necessary, transporting them and finding their suitable markets. It is well known that without organized facilities by way of collection, distribution, and particularly transport (especially with reference to shipping) in all of which the State played and plays an important part, the Japanese cottage industries could not have held the position that they do today. In our country also this organizational question is of paramount importance. If we are to get all that we can out of cottage industries, immediate steps must be taken in this direction. It is good to see that the Industries Department of the Government of Bengal is going into this question of collection, transport, and marketing in connexion with the small coir industries that are developing in certain districts of Bengal. But the pace of progress, we are afraid, is very slow. The same method should be pursued without delay in connexion with the other cottage industries.

It would, however, be a pity if this question of cottage industries diverts our attention, as it sometimes tends to do, from the major problems of industrial development. Concerted action is necessary in this direction. Apart from questions of State policy, over which we cannot have effective control, it seems to us that the present unsatisfactory situation concerning industries can be remedied to a considerable extent by providing necessary contacts.

Pure and applied science are more than ever coming into collaboration for the good of the community. We plead, therefore, for greater co-operation between the scientific departments of our universities and the industrial organizations of the country.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indo-British Trade Negotiations and Lancashire

Imperial preference has for India all the drawbacks of free trade without the advantages of protection. India is more planned against than planning. G. L. Mehta concludes his article on Indo-British Trade Treaty in the *Financial Times* with the following remarks :

I come to the intensive agitation carried on during the last few months by Lancashire interests with a view to putting pressure on the Secretary of State and the Government of India to ensure privileges for the British textile industry. Lancashire's use of political pressure and influence through Parliament and the India Office for generations has already earned for it an odium which it will not get rid of easily. We still remember the words of H. H. Wilson, the British historian, as to how "the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." It is singularly unfortunate that during the last few months, organised efforts are being made by the British textile interests to force the hands of the Government of India and the Secretary of State. This propaganda tends to prejudge the Indo-British trade negotiations when they have hardly begun and might even prejudice their further progress and prospects. It appears as though the cotton duties would be the pivotal point of the forthcoming trade negotiations which would succeed or fail on the issue of preference to British imports. Lancashire has changed its slogan and its cue but the basis of its demand has not altered. Hitherto the favourite Lancashire slogan was of "the interests of Indian consumers being in danger" owing to the development of Indian textile industry behind a tariff wall; now it appears the hearts of the Lancashire manufacturers bleed for Indian agriculturists and they are extremely keen to buy our cotton. The old plea was both over-worked and out of date and a new theory is sought to be advanced more in consonance with the spirit of "reciprocity" and "partnership" so widely advocated now-a-days after the commercial safeguards have effectively restricted India's initiative in economic matters. It appears as though the Indian consumer who was so anxious to buy in the cheapest market that he preferred Lancashire's goods to those manufactured in his own country has made way for the Indian agriculturist for the love of whom Lancashire buys Indian cotton. It does not matter that this cotton was being produced all these years by India, but Lancashire never dreamt of purchasing it. The hearts of the Lancashire manufacturers were filled with Imperial emotion only when they could not market their goods in India and after Japan entered into bilateral arrangement with India based on purchase of cotton against export of cotton piecegoods. Moreover, the increase in the purchase of Indian cotton by the United Kingdom during the last three years has been mainly due to the price parity being in favour of Indian cotton as compared to American or Egyptian cotton. But even this limited *quid pro quo* can hardly bear examination. The purchase of Indian cotton by the United Kingdom came to Rs. 2 crores in 1934, to Rs 2½ crores in 1935 and Rs. 3½ crores in 1936 as against the import of Lancashire piecegoods into India of Rs. 8¾ crores in 1933-34, Rs. 11 crores in 1934-35 and Rs. 9 crores in 1935-36. On the other hand, Japan whose case is always cited as an illustration of *quid pro quo* by Lancashire enthusiasts increased its imports of Indian cotton from Rs. 11 crores in 1935 to over Rs. 16 crores in 1936 and exported piecegoods during these two years to the value of Rs. 5½ crores and Rs. 6 crores respectively. I believe it is held by experts that the United Kingdom can take more of raw cotton than it has been doing hitherto and as against 5 lakhs bales that it takes now, which constitutes, I believe, about 20 per cent of the total cotton imports of the United Kingdom, it can easily take 9 lakhs bales. But Lancashire is definitely against any preferential duty being imposed on imports of raw cotton and wants to have a free hand regarding her purchase relying as she does more on political pressure on the one hand and platitude of goodwill and reciprocity on the other than on any definite commitment and undertaking. It is necessary for Indian commercial and public opinion to warn the Government against yielding to this incessant clamour of Lancashire and to see that no further preference to the United Kingdom textile industry is given in this country.

The Transport Problem in India

Competition between the railways and the motor is a necessary stage in the evolution of transport. It is not by placing a few legal restrictions on the motor transport that the Indian Railways can get out of the financial morass in which they find themselves. B. Mukerjee of the Lucknow University deals with the transport problem in India in the *Indian Journal of Economics* :

The Railways in India are face to face with a serious crisis. The competition of motor transport is telling heavily on their finances. Traffic in passenger and goods is—for sometime past—steadily gravitating from the railways to the motor lorry. Commodities having small bulk and bearing high railway rates are looking more and more to the lorries for transport. Even bulky goods are being transported through several provinces in lorries at rates cheaper than what the railways can quote. For instance, cotton is going from Amritsar to Bombay or to Howrah by means of motor lorries. No wonder that the railways are losing heavily in face of this new competition. It is estimated that the loss amounts to Rs. 3 crores per annum.

Transport by motors has certain advantages which the railways cannot provide.

The motor collects the passenger almost from their houses and drops them almost at their exact destinations. It thus saves them the time, expense and trouble involved in two long journeys to and from the railway station at both ends. Similarly, it collects the goods from the sender's godown or factory and delivers them at the exact place where the consignee wants it. He has not to dance attendance day after day at the goods office in order to save demurrage. The handling of goods is reduced to a minimum and special packing becomes unnecessary. Goods can be despatched at any hour convenient to the sender or to the factory and the motors give quicker delivery as they are not subject to the usual restrictions on goods trains in the railways as regards loading, unloading, marshalling and speed. The railways do not guarantee delivery within a particular time as motors generally do. The quicker delivery means more rapid turnover of capital and therefore greater profit. That is how the ultimate cheapness of the motor freight arises. Freights, fares and rates are usually lower in motors than in railways and, due to overloading, the motors can

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ote uneconomic rates. The charges for conveyance and rtage to and from the station for passenger and goods affic are saved. Further, goods are so carelessly handled railways that there is a great loss through damages d breakages. Pilfering is also far too common in them. here is no tyranny of the railway risk notes in motors. however strongly a consignment may be packed, the ilway receipt will always note that the stiches are weak the packing is not strong so as to save the railway rom any future liability. In motors there is no perquisites to be paid as in the case of the railway clerks. The collection of fares in buses is simple which even the ost illiterate villager easily understands and appreciates. is easier for him to find out which bus will carry him his exact destination than in the case of the railways. The majority of the people in the country travel only hort distances for which motor transport is more conenient than the railways. And, lastly, there is no insulting treatment, no lordly attitude which is far too common the railways. The railways have become unpopular with the masses because of the scant consideration shown so long by the railways towards the third class passengers who yield the maximum amount of revenue. The grossly discourteous and arrogant attitude shown towards them is responsible for the steady drift from the railways to the motor during the last 20 years. There are some of the advantages which the public or the trade appreciate. They have been educated to ask for such facilities now and if the railways cannot or will not provide them it is certainly not the fault of the motors or of the public that the railways are losing their custom.

It cannot be denied that the motor has provided the country with an alternative means of transport which is at once cheap and convenient.

It has helped the railways by opening up undeveloped areas which act as feeders to the railway in passenger and goods. It is opening up and developing the countryside—specially those parts of it which are beyond the reach of the railways. As such, it has considerably helped the agriculturalist and the villager by linking the village with the cities. It has induced thousands of people to travel who formerly never moved beyond the limits of the village. It has thus changed the entire outlook of the illiterate villagers and considerably widened his physical and mental horizon. It has given rise to a large number of subsidiary industries and it has given employment to a large number of people. A large amount of capital is invested in this industry. It is yielding a handsome revenue to the Government in rates and taxes, customs and petrol duty. Lastly, it has brought about competitive rates and it has forced the railways to lower their charges. But for the competition of motor transport, railway charges would have been higher than what they are. It has rescued the country from the domination of a monopoly. Wherever motor transport has come, the old monopoly has been forced, in self-interest, to improve itself so as to retain the goodwill of its customers. The Calcutta Tramway Company is a case in point. Before the advent of motor transport, its fares were high, its service was bad and its speed was slow. It cared little for the comforts or the convenience of the passengers and its treatment of the public was both haughty and indifferent. Now, the whole thing is changed. It has improved considerably in every respect. All this, the public owes to the competition of motor transport.

We can at once concede that in spite of its many advantages, motor transport is very badly in need of reform. There are very substantial reasons why it should be improved and controlled. Public safety must be the first consideration. A reasonable standard of safety and convenience must be insisted upon in the buses that are allowed to run. A standardisation of the buses would be desirable in the interest of public safety and convenience. It would be necessary to prevent overcrowding—and this applies to railways also—and overloading. The payment of fair wages should be provided for and hours of work must be regulated. There should be some control on rates and fares which must be reasonable. Regularity of service must be enforced and it would be equally necessary to provide for an equimarginal distribution of transport routes so that all parts of the country are adequately supplied—but not oversupplied with service. There must be neither too much nor too little of it.

Such being the broad outlines of the problem, the country has to find a real remedy for it. The remedy proposed by the Government in the new bill before the legislature has been very strongly attacked as very unfair to the motor industry. By controls, restrictions, licenses, regional and route limitations it will effectively throttle motor transport it will make it very difficult for the industry to compete with the railways. The Government, it is complained, is looking at the problem from the point of view of the railways alone because it is financially interested in them. It is co-operating with one competitor in order to drive the other out of the field. The problem of transport is vital to the economic well-being of a country and yet, instead of the problem being examined in the larger interest of the country as a whole the entire issue is being judged from the point of view of balancing the railway budget.

The League of Nations and its Futility

The League of Nations which was established at the termination of the Great War, has not justified its existence in inducing the Great Powers of Europe to any special sense of disarmament. The war between China and Japan, the war between Abyssinia and Italy, the Spanish Civil war now going on have shown the futility of the League as a supreme directorate to prevent war. C. N. Zutshi, in the course of his article on the possibility of permanent peace in *The Twentieth Century* discusses the psychology of the establishment of the League and the danger of war threatening the world :

Just as drowning men catch at straws, so did the war-oppressed world Powers hail the idea of the League of Nations at a time when the ashes were still hot in the wake of their destroying. The same truth as dawned upon Asoka after the battle of Kalinga, *viz.* to sheathe his sword for ever afterwards in the realization of his new dream of peace, probably illumined the heart of the great seer the late President Wilson who gave the idea of the League of Nations to the militant world. But just as the new dream of Asoka died away after his death, leaving behind it only the dimming memory of a great past, so has the world now ceased to be under the charm of that great move in the interest of world peace. Time is a great healer; the horrors of the Great War have been forgotten, and a false glamour has grown around it, as it does grow around all the wars of the past.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

so that the world has now again fallen back to its pre-War mood of mad war-dance. Rearmament, and not disarmament, which is the objective of the League, has now come to be regarded as a measure for peace. Britain, U. S. A., Japan, Germany, France, Italy, etc., are all busily engaged in planning schemes of rearmaments at the cost of huge expenditures. An idea of such vast expenditures may be formed from the White Paper issued by Britain on the 16th February, 1937, and passed in the House of Commons on the 19th February, '37, which gives a detailed statement covering the whole range of her rearmament at an expenditure of £1,500 million. Similar plans are afoot in almost every great country of the world. In respect of one item, *viz.*, 8 inch cruisers, the numbers of such cruisers completed or being built by the Powers are: The British Commonwealth 15; U. S. A. 18; Japan 12; France and Italy 7 each; and Germany 8. This shows that history repeats itself. Europe is again as full of organization for war without satisfactory organization for peace as it was before the Great War, despite the great experiment ever tried by the ingenuity of man in the interest of peace in the form of the League of Nations. Its faliure is inherent in the fact that it is a mechanism propped up under an imposing name, and its structure, airy and unsubstantial framed of shining and too often visionary idealism, is incapable of guarding the world from its threatening dangers and of protecting mankind from itself.

He also speaks of the economic factor which is one of the most disquieting elements in the European situation, and is working up the world to a war:

The present economic trouble has its roots in the empire idea which has turned the heads of the strong nations. This very idea is responsible for the monopoly in colonial markets possessed by the imperialist nations, which, while creating a ready outlet for their own products and resources for raw materials, tends to restrict markets for the products of the weak nations, and to guard their access to raw materials on the face of the earth. Dr. Schacht making the official demand to return Germany's Colonies in a speech at the Geographical Statistical Society, Frankfurt on December 9, 1936, declared: "The lack of raw materials is even greater than the lack of foodstuffs, and that her position would remain an element of revolution in the European situation unless remedied." While imperialist nations have at their disposal miles of unoccupied territory for expansion and growth, the weak nations of the world, such as Japan, Germany and Italy, are labouring under severe disadvantages—pressure of population, restricted markets, stringent trade regulations imposing prohibitive duties on exports and imports, scanty outlets for labour and capital. These are some of the causes of ill-feeling, bitterness, and heart-burning, which have made the world a hayrick waiting for its match. A secret German-Japanese Treaty, reported by the Tass Agency (dated Moscow, November 18, 1936) providing for a concerted action in the event of one of the two signatories becoming involved in a war with the third state, and a barter agreement reported in the daily press (dated November 27, 1936), under which German arms will be exchanged for Japanese raw materials, prove the fat in the fire, and clearly show the way in which the wind is blowing in the world.

To Africa

In that early dusk of a distracted age,
when God in scorn of his own workmanship,
violently shook his head at his primitive efforts,
an impatient wave snatched you away, Africa,
from the bosom of the East,
and kept you brooding in a dense enclosure
of niggardly light,
guarded by giant trees.

There you slowly stored
the baffling mysteries of the wilderness
in the dark cellars of your profound privacy,
conned the signals of land and water difficult to read,
and the secret magic of Nature invoked in your mind
magic rites from beyond the boundaries
of consciousness.
You donned the disguise of deformity to mock the terrible,
and in a mimicry of a sublime ferocity
made yourself fearful to conquer fear.
You are hidden, alas, under a black veil,
which obscures your human dignity to the darkened vision of contempt.

With man-traps stole upon you those hunters
whose fierceness was keener than the fangs of your wolves,
whose pride was blinder than your lightless forests.
The savage greed of the civilised stripped naked its unashamed inhumanity.

You wept and your cry was smothered,
your forest trails became muddy with tears and blood,
while the nailed boots of the robbers
left their indelible prints
along the history of your indignity.
And all the time across the sea,
church bells were ringing in their towns and villages,
the children were lulled in mothers' arms,
and poets sang hymns to Beauty.

Today when on the western horizon
the sun-set sky is stifled with dust-storm,
when the beast, creeping out of its dark den
proclaims the death of the day with ghastly howls,
come, you poet of the fatal hour,
stand at that ravished woman's door,
ask for her forgiveness,
and let that be the last great word in the
midst of the delirium of a diseased Continent.

Translated from his original Bengali by Rabindranath Tagore in *The Visva-Bharati Quarterly*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BRITAIN'S YOUTH HOSTELS

By DHARAM YASH DEV

rom township to township, o'er down and by the village
Fair, far have we wandered and long was the day;
ut now cometh eve at the end of the village,
Where over the grey wall the church riseth grey.
here is wind in the twilight; in the white road before us
The straw from the ox-yard is blowing about us;
he moon's rim is rising, a star glitter over us,
And the vane on the spire top is swinging in doubt.

—William Morris

E had covered nearly twenty miles and had ft a number of villages behind us. William lorris' beautiful landscape stood before us. We ad been walking the best part of the day and was getting dark and chilly. The day had een long and sunny. All we needed was a ed and some food to make it a "perfect day." e reached our destination—Youth Hostel, olmbury, St. Mary, when a clock in the distance truck seven. We were greeted by a cheerful nd a hearty hallo and the Warden's friendly andshake. Inside there was light and warmth nd good companionship.

It was the end of a perfect day, and the eginning of a very pleasant evening. And the emory of that day has been a cherished possesion ever since.

That was my first contact with this wonderl scheme of Youth Hostels in Great Britain.

The Youth Hostel's Association of England nd Wales was formed in 1930. Cycling and alking became very popular after the War and e development and growth of Y. H. A. are ound up with these and with the growth of pen air activities. It was started by a joint fort of various out-of-door organizations. It as the support of the National Council of ocial Services and is based on the model of the erman *Jugenderbergen.*

During the 19th century there was steady ift to the towns and town life. Since the War here has been a reaction against that and the oung people are disinclined to be confined with n the city bounds. Cycling and walking are he means of escape and each week-end young irls and boys in their hundreds go out into the ountry. They flee from crowded streets to eek green fields and breathe fresh air. They go tramping off the beaten track. This is one of the cheapest and healthiest way of enjoying a brief holiday and seeing the country: perceive there are birds in the trees and fish in the streams: meet people in the villages—real people of flesh and blood, people who greet you with a smile and a friendly nod.

The term "Youth Hostel," though comparitively new to England, originated in Germany some twenty-five years ago. Youth Hostels as they are known all over the continent and in England came into being when Herr Richard Schirrmann opened the first one in Germany in 1909. Herr Schirrmann was a school teacher who conceived the idea of wandering about Germany with school children. His only need was cheap and comfortable accommodation, but he did not find it easy to get it; and because he did not get what he wanted, and what suited his purse and his requirements, he set about to provide such accommodation himself. He started with the spare school rooms. He used the farm buildings and empty barns and converted them into simple living apartments. His scheme spread rapidly. Slowly the scope of the scheme was enlarged. In the beginning it was limited to school children. But very soon it was enlarged so as to include those, who while young were no longer school children. The aftermath of the War gave the movement another push. Germany was impoverished, and youth had to economise in recreation as in everything else. The *Jugenderbergen* became very popular. Later on Herr Schirrmann was assisted by the government. Many of the fine old castles and baronial mansions which were at that time unoccupied were placed at his disposal.

Today the German Youth Hostels number over 2500 and over 700 of them are actually owned by the Youth Hostels Association of Germany.

Britain followed suit in 1930, when the first Youth Hostels were opened by some Mersyside enthusiasts in Wales. With the aid of the National Council of Social Services, the Carnegie Trustees, and many other public spirited people, the movement in Britain is growing stronger.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Today it has a membership of nearly 60,000 and can offer the use of nearly 300 Hostels.

The membership, which is open to both sexes, costs very little. It is half a crown for those under twenty-five and five shillings for those over twenty-five. This confirms the right to use the Hostels on payment of one shilling for each night's stay.

With a few exceptions, each Hostel is equipped with cooking stoves, utensils and crockery. Members can prepare their own meals if they wish to do so, but it is possible to buy breakfast and supper at extremely moderate charges.

There is a common room to talk and read. A number of books and magazines are to be found scattered here and there. There are separate dormitories for each sex. Blankets and pillows are provided but members must use their own sleeping bags and do their own chare.

These are the minimum facilities. Much more is available at a large number of other Hostels and the Hostels that have been newly built. There is running hot and cold water in the kitchens and bath rooms. There are showers and swimming pools. Electric cookers and kettles are provided.

Objects

The chief object laid down by the association reads something like this: To help all, but especially those who are young, to a greater knowledge, care and love of the countryside, particularly by providing hostels or other simple accommodation for them in *their travels*.

It must be clearly understood that these Hostels are not just cheap "lodging houses" or "inns" or anything of that sort. *These cheap lodgings are provided as means and not as an end.* And the rules are framed in order to make this possible. No one is allowed to stay more than three consecutive nights at a Hostel. The Hostels are closed between the hours of ten in the morning and five in the evening. Everybody must be in by nine and the 'lights-out' hour is ten-thirty. Most of the visitors are in by seven or seven-thirty. Immediately they get busy with preparing their meals. After dinner they have to do their own washing up and cleaning.

Step out and step up,
On your wanderings, friend!
With a morsel to sup,
And a trifle to spend.

To learn that the storm
Is as good as the sun,
And the winds can blow warm
And cold where they run.
But your body's your own,
On the up and the down,
With the earth for your throne
And air for your crown.
Step out and step up,
On your wanderings, friend!
And come in for a cup
And a bed at night.

A night of peace is over and refreshed they all wake up with the morning sun. Baths. Breakfast. Everybody is busy. One by one they all disappear. On they go, wandering to some other village, some other beautiful landscape. White road before them, light of heart and purse. O, it is so tempting and interesting! A bed in the bush with the stars to see....bread I dip in the river!

But the thing does not end there. The Association aims at making a contribution on the most natural terms towards a better understanding between the younger people of the different classes, opinions, and nationalities. Youth Hostels attract a very large number of University students. Factory and artisan workers are drawn in. And these groups of people have a chance of coming in contact with the tillers of the soil. It is therefore possible to glean views on all topics from individuals of widely different upbringing and outlook. Drawn together by the common tie of membership, with all its implications, they join each other in the common room and pool their varying experiences.

Tramping and cycling require effort and enthusiasm and breed *esprit de corps*. Healthier bodies and minds for a large number of the nation's youth is the other important aim of those who are running the Association. And all these lead to the promotion of closer sympathy between the town and country folk, and a better understanding by the former of the peculiar problems of the latter.

And above all: the Glory of the Open Spaces: and in the words of Russell there is no life like it, this living in the clean fresh air of the country.....Truly our greatest blessings are very cheap.....and who amongst us will dare refute it? Sunlight, water and the rain, freshening winds and the air we breathe, speech, sight, love, friendship, slumber and the starlit night—all are ours without the asking or paying. Do we ever give it thought? Do our students bother about these? I wonder.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Notes

The British Empire A "Free" Union of Liberty-loving Nations !

The May-June number of *International Affairs,* organ of the Royal Institute of International Affairs, contains a brief article on "The Coronation" by the Lord Meston, K.C.S.I., LL.D., which has been given the place of honour. In course of it the writer says :

> Three thrones, said Ruskin, have been set upon the sands of time,—"Tyre, Venice and England. Of the first of these great Powers, only the memory remains; of the second, the ruin; the third, which inherits their greatness, if it forget their example, may be led through prouder eminence to less pitied destruction." The British Commonwealth does not forget the examples of Tyre and Venice. It seeks an eminence which is prouder than theirs, without their arrogance. Its form of Empire is a free union of liberty-loving nations, ..."

This brief extract contains several implied falsehoods.

The word commonwealth, when applied to a state or a union of states, connotes one having a republican form of government. Though Britain has a monarch and though the British Dominions pay homage to him, their form of government is substantially republican. Hence they may be considered crowned republics.

But the vast majority of the inhabitants of the British Empire do not live under a republican form of government, either in name and form or in substance. They live in subjection. Of the 493 millions of inhabitants of the British Empire, more than 350 millions live in India. He would be a very bold utterer of untruth indeed who would call India a commonwealth. Therefore, the expression British Commonwealth applies only to Britain and the Dominions.

Whatever imperialists like the Lord Meston may believe or profess to believe, it is not true that British imperialists are without arrogance. Those who live in bondage in the British Empire have occasion to feel the arrogance of imperialism every day of their life. Of course, it is true that Britain is without arrogance on some occasions *vis-a-vis* some nations; for example, in recent times in her diplomatic dealings with Japan, Italy, Germany, etc.

The Lord Meston says that the form of Empire of the British Empire is a free union of liberty-loving nations. Is the union free? It is true that the Dominions have the right to secede, and that, therefore, so long as they do not secede their union is a free union. But even in their case the union was not a free union in its origin. Ireland did not become united with Britain of her own free will. She had to be coerced. So she is now practically going to secede from the British Empire to become an independent republic. The Boer war had to be fought to form the South African Union, and Boer statesmen in South Africa have not made a secret of their desire to secede whenever they think it necessary in order to assert their autonomy and safeguard their interests.

As regards India, which contains the bulk of the population of the British Empire, its people never came under British subjection of their own free will. And now the strongest, the largest and the best organized politically representative body in India, the Indian National Congress, has been asserting for the last eight years that its object is to win independence for the country. So, so far as the vast majority of the inhabitants of the British Empire is concerned, it was not true originally and is not true now that the British Empire is a free union of nations.

As for the British Empire being a union of liberty-loving nations, it is true in the senses which we are going to explain. The free and almost-free people of the British Empire—the English, Scots, Welsh, Irish, Canadians, Australians, New Zealanders, South African Whites—are undoubtedly liberty-loving in the sense that they love their own liberty and like to be free themselves. But it is not true that they want others—particularly those who are subjects

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of and in the British Empire—to be free. They do not want India to have liberty. Some among them, *e.g.*, Canadians, South Africans, treat Indians in a very humiliating manner. It is true some Irishmen have expressed sympathy with India's aspirations, as have some English and Scots also. But the practical gain to India from such sympathy has up till now been nil. Irishmen in particular, who are now freeing themselves from their bondage, should remember that Irish generals, Irish privates and Irish rulers of India had not a little to do with the building up and extension of the British Empire in India. They, therefore, owe some reparation to India and some expiation to themselves.

The people of India also are among the liberty-loving nations of the British Empire. But in their case the correct and full description should be 'the liberty-loving but liberty-lacking Indian nation.'

The Lord Meston further observes :

> A vast Commonwealth such as ours, at peace within itself, can be mighty by example and precept to further a better understanding with its neighbours, and by its neighbours with each other.

It is quite true that there is no actual war in the literal sense within the British Empire. But is it true that it is really at peace within itself? Is not a bloodless struggle for freedom going on in India? And are there not many regulations, ordinances and laws to deal with the struggle? Such being the case, it cannot be said that the Empire is "at peace within itself." If utterances made and reports published on behalf of the Government are to be believed and the measures adopted by them to be correctly interpreted, there has been and still is terrorism in the country. And terrorism is a sort of not bloodless rebellion on a small scale. Therefore, the officially admitted continued existence of terrorism in the country, too, shows that, so far as India is concerned, the British Empire is not "at peace within itself."

As the Lord Meston wants the Empire to further a better understanding with its neighbours by example and precept, would it not be better first to promote some understanding within the Empire? Is it in pursuit of the ideal of promotion of mutual understanding that an unwanted constitution has been imposed on India? Was it in pursuit of that ideal that not a single recommendation of even the British Government's loyalist nominees, miscalled delegates, was embodied in the Government of India Act of 1935?

Recrudescence of Communal Riots and Clashes

Communal riots and clashes have been reported from places so far apart as Abbotabad, Karachi, Amraoti, Madras, etc. These are very greatly to be regretted. They are bad in themselves, and they antagonize all efforts to further national solidarity.

We do not quite understand why these foolish and fanatical outbursts have taken place just now. Has their untimeliness or timeliness any indirect, remote or accidental connection with the attempts being made by and on behalf of the Congress to obtain the adhesion of the Moslem masses to the nationalist cause?

All well-wishers of mankind and of India should do their utmost to promote mutual understanding between communities and eradicate fanaticism.

Shia-Sunni Bloody Clashes at Lucknow

Bloody conflicts between sections of the Muhammadan community are not so frequent as conflicts between Muhammadans and non-Muhammadans. But fanatics can be as ferocious in their onslaughts upon their own fellow-believers in the larger sense as upon those whom they consider unbelievers or infidels. In days fortunately gone-by, Christians of the Roman Catholic and Protestant persuasions showed one another little mercy. Followers of Muhammadanism belonging to different sects, particularly Sunnis and Shiahs, have fought one another furiously in the past. Recently Lucknow has witnessed a lamentable repetition of these conflicts. Fanaticism must be overcome by education, the spread of knowledge and wisdom, and above all by the influence of spiritual religion.

Unrest and War on the North-West Frontier

As all the facts relating to the causes of the unrest among some of the tribes on the North-West Frontier are not known and most of those known have come from British official and non-official sources, Indian publicists are not in a position to judge what grievances, if any, these tribes have against the British Government. If they have any grievances which they consider just and if they have failed to obtain redress for these grievances by peaceful means, about which we know nothing, and if, therefore, they feel justified in engaging in a sort of guerilla warfare against the British Government, that is an affair between them and that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

government. If the British Government have employed British and Indian soldiers to fight them, the fight should be between the combatants of the two parties to the quarrel. Should any one of the parties or both of them attack or injure non-combatants, still it would be a quarrel between the two parties concerned. It is not and cannot be a Hindu-Moslem quarrel. Therefore, there cannot be the least justification for any tribesmen to plunder, slay or kidnap Hindus or set fire to their houses, as they have been doing. It is wicked fanaticism and predatoriness to victimize Hindus.

It is the duty of the Government of India to put a stop to this vendetta against the border Hindus by all legitimate means in their power, and they have very great power indeed. When, years ago, a Miss Ellis was kidnapped by some tribesmen, the British Government knew no rest till she had been rescued. She could be rescued because the kidnappers knew that the whole resources of the British Empire would be mobilized against the tribesmen if she were not. Englishmen were perfectly justified in making it a question of national honour.

But now, not one but many Hindu women (and men) have been kidnapped and more are likely to be. What is the attitude of the Government of India? It does not appear that a fraction of the efforts which were made to get back Miss Ellis is being made to rescue the kidnapped Hindu women.

And has the Indian nation, if we are a nation, made the cause of the kidnapped women their own national cause? Does this nation feel in honour bound to do all in its power to rescue these injured sisters?

We have said, it is not a Hindu-Moslem question. But if the Indian Mussalmans make the cause of the tribesmen their own, we will not quarrel with the Indian Mussalmans. But we shall be entitled to ask what they think of the kidnapping of Hindu women. If they do not approve of or wink at but condemn this wicked practice, they should combine with all other Indians in doing all that is feasible and all that may be in our power to put a stop to it and to get back all the women already abducted. If the attitude of the Indian Mussalmans with regard to these abductions be different from what it ought to be, then unhappily it would become a Hindu-Moslem question.

If the Indian National Congress opposes the Government's campaign against the tribesmen on the frontier for reasons known to it, it may do so. But in that case it will be the clear duty of that body to state what effective steps it has taken or can take and proposes to take to rescue the abducted women and put a stop to some tribesmen's practice of plundering and killing Hindus and burning down their houses and carrying off their women. Whatever may be the object of the Government's campaign against the tribesmen, one of the intended or unintended results of the campaign may be the righting of the wrongs of the frontier Hindus. It is a duty of all opponents of the campaign to see that the same result is brought about by other means.

For years past a greater readiness, of which we do not complain, has been apparent on the part of the Congress to consider Mussalman sensibility than to consider Hindu sensibility. The mentality which gives rise to this greater readiness admits of a psychological explanation, with which we are not now concerned. What is needed in the interests of the Indian nation and of the Congress itself is that it should avoid doing things which may lead people to accuse it of being anti-Hindu or of callousness or indifference to Hindu feelings.

A British Critic on the Indian Impasse

Mr. H. N. Brailsford has contributed an outspoken article to *The New Republic* of America under the caption "Rebel India" and the sub-heading "The Struggle for Effective Independence," which Indian Congressmen, and the Government, too, will do well to read. Those among the Congress leaders and the rank and file who were, and perhaps still are, in favour of acceptance of office should find out who are meant in the following passage, of course if the writer's statement be correct :-

> "The Congress, like every big party, has among its older and wealthier adherents its fringe of office-seekers. To dispense patronage would have been a pleasant change after imprisonment and martyrdom."

Is Every Minority Overrepresented ?

Mr. Brailsford suggests in his article that every device was adopted in the new Constitution to prevent the Congress from obtaining a victory in the elections; but nevertheless "the Congress scored an astonishing victory." Among the devices one, according to him, was that "Every minority was over-represented on a systematic plan." This is not a correct statement. It is true that wherever Muhammadans are a minority—they are a minority taking India as a whole and in most provinces taken separately—they have been overrepresented, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Europeans, Anglo-Indians and Indian Christians, who are a minority everywhere, have been everywhere overrepresented. The aboriginal tribes are an all-India minority and they are also a minority in all provinces taken separately. But they have not been given any separate representation at all in the Federal Legislature, and in the provincial legislatures they have not been given any separate representation in big provinces like Bengal, United Provinces and the Punjab. Similarly, the Jews, the Parsis, the Buddhists, the Jains, etc., have not been given any separate representation either in the Federal Legislature or in any provincial legislature.

The Hindus are a minority in the Punjab and Bengal among the major provinces. Here, far from being overrepresented, they are actually underrepresented. In the Punjab they are 28.3 per cent of the population. But they have been given only 24.6 per cent of the total number of seats. In Bengal they (combined with Buddhists, Jains, Jews, Parsis, etc.) form 44.8 per cent of the population, but have been given only 32 per cent of the total number of seats.

The British policy was not concerned so much with giving separate representation or overrepresentation to all minorities everywhere as with giving overrepresentation to such religious communities and sections of the inhabitants of India as could be expected to support the imperialist policy of Britain.

Another Mistake of Mr. Brailsford

With regard to the provincial legislatures in which the Congress has obtained an absolute majority Mr. Brailsford writes, "It is unlikely that these six legislatures will ever meet." But according to the Government of India Act of 1935 they must meet. Clause (3), section 62 of that Act lays down that

"The Chamber or Chambers shall be summoned to meet for the first session of the Legislature on a day not later than six months after the commencement of this Part of this Act."

Part III of the Act, relating to the Governors' provinces, is meant here. It commenced on the first day of April last, and therefore all the provincial legislatures, including the six with which this note is concerned, must be summoned to meet before October first next. The Madras Government has already fixed the date of the opening of the provincial Assembly, as the following press telegram shows:

"MADRAS, MAY 23.

"It is definitely understood that His Excellency the Governor will summon the Legislative Assembly on July 26 next, when the interim ministry is expected to present the Budget for 1937-38."—"*United Press.*"

Government of India Act Makes India An Inorganic State

Professor Radha Kumud Mookerji recently told an interviewer of "The Searchlight" of Patna:

"Behind the controversy raging round the question whether a Governor can or cannot give the assurance of non-interference with the work of the Ministers even within its restricted field, as demanded by the Congress, there is a fundamental principle involved in the position of the Congress, which is not fully grasped. That principle is that the Congress finds itself unable, in consistency with its ideals, to enter into any kind of intimate, integral and organic relations with a state of the type imposed upon India by the last Government of India Act, the most unwanted Act of British Indian History. A state, which is not a system of Responsible Government, is dubbed by political scientists as an inorganic State, devoid of the very principles of life and growth. With such a State a living body or organism like the Congress cannot enter into any vital relations. The State in India, whether in the provinces or at the centre, is incapable, like an inanimate mass, of any natural growth from within. Its growth, and the very pace and stages of its growth, are determined artificially and arbitrarily by an external agency, the British Parliament, which of itself has no organic and constitutional connexion with the Indian system. History hardly offers a parallel to the case of a country deriving its constitution from another country which reserves to itself the right to regulate its development. Such a constitution, from the very principles of its inception, cannot be a living, self-contained organism."

Anniversary of Rammohun Roy's Birthday in Lahore

The Tribune of Lahore reports that on the 23rd May last at a public meeting held in Lahore to celebrate the anniversary of the birthday of Rammohun Roy,

"He was the Father of modern India," this was the unanimous tribute paid to Raja Rammohun Roy by prominent Hindu, Moslem and Christian public men.

Maulvi Ghulam-Mohy-ud-Din, M.L.A., speaking, observed that

Raja Rammohun Roy was a great preacher and a student of religion and philosophy. His great gift to the people was the Brahmo Samaj, which, in the opinion of the speaker, was the Samaj of God. The greatest service which posterity would remember for ages was his successful crusade against the abominable custom of *satti*.

Politically too he was far ahead of his times, and in the year 1823 he pleaded for the freedom of the Press.

Mr. W. H. Hume said that

Raja Rammohun Roy was rightly called the Father of Modern India. Referring to the epitaph on his *samadhi* in Bristol, he observed that it was a splendid and brief summary of what he did in his lifetime. His interest in the women's movement was born out of his own experience.

Raja Rammohun was a reformer in all spheres of life—religious, social and political. He was like a bright

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ar visible in the darkest night and he brightened not ly India but the rays of light coming out from him ghted countries beyond the seas also. But a great ature of his life, which appealed to the speaker, was e importance he attached to spiritual faith, without which othing was possible.

R. S. L. Raghunath Sahai said that

the words of the great historian Romesh Chandra utt theirs was the age of Raja Rammohun Roy, because ll that they were trying to do today was done and reseen by him more than a century ago.

Prof. Ruchi Ram Sahani said :

The outstanding principle of Raja Rammohun Roy's fe and work was the recognition of the essential harmony nd fundamental unity—not uniformity—of all religions. was with a unique manliness, courage and conviction hat he tried to live and promulgate those principles in ll the fields of reforms in which he worked. And he as a pioneer in all of them. It would be doing serious njustice to the memory of Rammohun Roy, he continued, say that he was the founder of a new faith, far less f a new sect. The essence of the universal cult with hich his name would for ever be associated is the econciliation in a spirit of liberal fellowship and social emocracy of the seemingly conflicting codes of moral nd social conduct.

The recognition of unfettered human aspiration in earch of truth and sharing of the joy which it brings, ith others was the passion of his life.

Dr. S. P. Y. S. Voegeli-Arya, M.A., Ph.D. aid :

There were three things of permanent interest in Raja Rammohun's life to all students of philosophy and eligion. Firstly, he shifted the authority of religion rom the outside world, books, etc., to the inner self; econdly, he declared that there was a living God who ived in everybody but could not be partitioned or abelled as a Hindu or a Muslim or a Christian God. The third thing was the commonness of life.

Shrimati Shanno Devi, editor, "Shakti," poke on Rammohun Roy's great services to omankind.

Mr. Justice Bhide, who was in the chair, n his closing remarks said :

Raja Rammohun Roy was truly the Father of Modern India. He was a towering personality and his fe and teachings serve as a beacon light. He came in t a time when the old social order was crumbling and new order had come in. He was a man of versatile enius and achievements. His greatest legacy was the Brahmo Samaj.

Another Rammohun Roy birthday anniversary meeting was held in Lahore at the D. S. High School.

Gandhiji Calls Mr. Nandalal Bose

SANTINIKETAN, MAY 25.

In response to a call from Mahatma Gandhi, Silpacharya Nandalal Bose left for Bardoli last night in connection with the selection of site and planning for the next session of the Indian National Congress.

It might be recalled that the services of Silpacharya Nandalal were requisitioned by Mahatmaji on the occasion of the last Congress Session at Faizpur and his work there elicited handsome appreciation from Mahatma Gandhi.—*United Press.*

The artistic talents of Mr. Nandalal Bose were also utilized for the exhibition which was held at the time of the last Lucknow Congress.

Mr. Kodanda Rao A Dangerous Person !

Hitherto, 'terrorists,' Congressmen, socialists, communists, and Bengali young men in general had been considered dangerous persons by the British government in India. But the government of French Indo-China has gone one better. In its opinion even a member and secretary of the Servants of India Society is a dangerous person. For proof, read the item of news printed below.

POONA MAY 23.

Information has been received here of how Mr. P. Kodanda Rao, a member of the Servants of India Society and its secretary, who is on a world tour, had the thrill of being considered 'a dangerous person' and consequently deported at the hands of the authorities in the Government of French Indo-China. It is revealed that on May 10, Mr. Kodanda Rao was about to proceed to Saigon, when the French police at Phnom Penh told him that he could not proceed to Saigon, but would have to return to Bangkok immediately by the next available means of transportation.—*U. P. I.*

India "Partner in the Stables" of the Imperial Conference !

The Hitavada of Nagpur writes :

India's position in the British Commonwealth was once described by a wit as a partner in the British stables and not at the dinner table and the aphorism is being justified by the proceedings at the Imperial Conference in London. Our representative, Sir Mahomed Zafrullah Khan, is unable to raise the question of the status of Indians in South Africa, as somehow, in the opinion of the constitutional pandits in London, the matter cannot be 'properly' discussed at the Imperial Conference. Foiled in his attempt, the Indian representative who has been given the camouflaged position of the representative of a Dominion is discussing the matter 'informally' and in private with General Hertzog. There can be no better or worse illustration of the humiliating position of Indians in the British Empire.

It would be wrong to call Sir Zafarullah Khan the representative of India. He represents the British Government of India.

Manifesto of the Indian Civil Liberties Union

Both the Associated Press of India and the United Press of India state that the following manifesto has been prepared by Mr. Subhas Chandra Bose at the request of Mr. K. F. Nariman, secretary, Bombay Civil Liberties Union, to be read as a message from the Indian Civil Liberties Union at the conference on civil

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

liberties in India arranged jointly with the National Council of Civil Liberty and the India League to be held in London on the 5th June :

The Indian Civil Liberties Union desires to bring to the notice of lovers of freedom all over the world, the varied encroachments made from day to day on the elementary rights and liberties of the Indian people by the present irresponsible bureaucracy which rules India on behalf of British Imperialism, and considers it necessary to emphasise the fact that in the matter of civil liberty, as in other matters, there has been practically no change for the better since the introduction of so-called provincial autonomy in India on the 1st April, 1937.

Under the "rusty" Regulation of 1818 and the Criminal Law Amendment Acts of Bengal, Assam (Punjab, Frontier Province ?) and other Provinces, more than 2,500 citizens, including some women, are still in custody since 1930 without any trial whatsoever—Bengal alone accounting for more than 2,000. Among the above state prisoners are some citizens of French Chandernagore in Bengal who have been incarcerated by the British Government in violation of International Law.

The state of affairs in some areas in Bengal, notably in Midnapur, could be easily imagined from such measures, still in force, as curfew orders, compulsory use of identity cards by all young men, prohibition of cycling for middle-class young folks, expulsion from the district of a large number of prominent citizens, banning of 99 Congress and national orginizations within Midnapur District, besides the detention without trial of no less than 100 citizens belonging to that district.

Recent cases of suicide among state prisoners in some of the detention-camps have opened the eyes of the public to the inhuman conditions prevailing therein. The public mind is also exercised over the ill-treatment of convicted political prisoners in several prisons in India and the callousness of the authorities in spite of repeated hunger-strikes resorted to by the former. The reopening of the penal settlement in the unhealthy Andaman Islands in the Bay of Bengal in 1932, in the teeth of popular opposition, and the transportation of several hundred political prisoners thereto, have given rise to anxiety and alarm.

The adoption of the "Forward Policy" by the Government of India, involving a small-scale war on the North-West Frontier, is deeply resented by the Indian people, since it is bound to lead to the gradual enslavement of the hitherto independent tribes, with the help of the blood and money poured out by the down-trodden Indians without any advantage accruing to the latter.

Last but not least, attention should be drawn to the general onslaught launched against all leftist organizations and movements particularly in the Frontier Province, Punjab, United Provinces and Bengal—involving the seizure of leftist literature imported from abroad, the frequent proclamation, as seditious, of such literature found or produced within the country, the imprisonment for long terms under a special legislation in Bengal of persons found in possession of such literature and the banning of several volunteer, student and youth organizations since 1932. The unrestricted and arbitrary use of Section 144 of the Criminal Procedure Code after the 1st April, 1937, in the strike of over two hundred thousand jute workers in Calcutta—for prohibiting meetings, processions and demonstrations of workers and the exclusion of the workers' leaders from the strike area even though they were members of the Legislature demonstrate very clearly that in spite of so-called provincial autonomy, the power of the Government will continue to be used on the side of the employers and against the workers.

The Indian Civil Liberties Union earnestly hopes that while the struggle of the Indian people for their elementary rights and liberties has to be fought out by themselves—the heartfelt sympathy of enlightened and freedom-loving men and women all over the world will be with the Indian people in the difficult, up-hill task which faces them.

The manifesto as printed above is an exact reproduction of a copy received from the Indian Civil Liberties Union, Bombay.

Evidently this manifesto was drafted before the recent partial improvement in the situation in Midnapore owing to the relaxation or withdrawal of some of the restrictive orders.

As regards the Governments' "forward policy" on the North-West Frontier, there is a difference of opinion among Hindus, as will appear from the extracts given in the Note following this.

We have not the least desire to deprive anybody of liberty, knowing full well what loss of liberty means and involves. But those who value their own liberty ought not to deprive others of that precious right. All tribesmen who have it, must give up the habit of kidnapping, plundering and killing Hindus. Otherwise, they must be prepared to lose their own liberty. We do not say that the expedition against the tribesmen is meant to cure them of their predatory habits. But if incidentally it effects that cure, no liberty-loving man ought to complain. Some people seem to think that, whereas the Governments' frontier policy is deliberate and permanent, the predatoriness of the tribesmen is a temporary lapse. That is not so. It is an inveterate habit with many of them. The Government ought to take remedial and preventive measures. The Congress ought to urge the Government to allow Khan Abdul Gaffar Khan to visit the Frontier to use his influence with the leading tribesmen to put a stop to predatory raids. We know the good traits in the character of the Pathans. They are a brave and hospitable people. But they should curb their bad men.

As regards the Frontier, we agree with Pandit Krishna Kant Malaviya in much that he says about it; *e.g.*,

'Any country in the world would like to be in possession of natural frontiers. We have the Himalayas in the north, north-east and the north-west and seas all around. Why should we then give up the natural frontier in the north-west and recede to the cess-bank of the Indus? Moreover, no nation or kingdom can afford to have its frontiers undefended. We cannot leave the safety of the frontiers in the hands of the unorganized tribal people. It will not only be foolish but a betrayal of Indian interests to do so. These tribal areas, even if they were to be created into semi-independent states, could by no stretch of imagination serve the purpose of a buffer state. The Government of India has either to administer or quit the Frontier Province. It must maintain order and see

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

at the lives and the property of the inhabitants are safe.'

Plight of Hindus on the North-West Frontier

Hindu India is much exercised over the miserable plight and insecure condition of the Hindus on the North-West Frontier. The Government has not yet done anything quite effective to put a stop to the kidnapping, looting and slaying of Hindus on the frontier. The Congress also seems oblivious of or indifferent to the seriousness of the situation. The telegrams and statement printed below will give some sight idea of Hindu perturbation.

NEW DELHI, MAY 23.

Mr. Gurdittamal Bhandari, Secretary, Hindu Progressive League, Delhi, has issued an appeal to Hindus—whether Congressmen or non-Congressmen—not to pay any heed to Mr. Kripalani's "one-sided and unjustifiable" statement (in connexion with the observance of May 28 as the Frontier Day) and requests them to hold meetings with suitable demonstrations on May 28 and pass resolutions supporting the Government's action (in Waziristan) and condemning the "inhuman and brutal activities" of the Frontier tribesmen.

Mr. Bhandari regrets that "at this critical juncture in the history of Hindu India in general and Frontier Hindus in particular the Indian National Congress, which professes to represent all sections of India, is bent upon placating the Muslims and the Pathans at the sacrifice of the religious and social rights of the Hindus."—*A. P. I.*

NEW DELHI, MAY 23.

At a meeting of Delhi Hindus held this evening under the auspices of the local Hindu Sabha, a resolution was passed condemning the action of Acharya Kripalani, General Secretary of the A.I.C.C. in appealing to the Hindus to join "Frontier Day" demonstrations on the 28th May. The meeting warned the Congress against the consequences of dividing the Hindus into two camps—for Frontier Day and against Frontier Day observance. The meeting expressed its wholehearted support to the Government policy in the Frontier.—*A. P. I.*

L. Duni Chand, M.L.A., has issued the following statement:

For some months reports have been coming of the forcible abduction of Hindus, including girls, by the trans-border raiders. I read today the news of kidnapping of the four Hindu girls and the looting of four shops in Bannu District. It is difficult to keep quiet over such incidents, and hence I raise my voice against these deplorable incidents. And I do want the country to raise a storm of protest against the continued abduction of innocent men and women.

Nothing exasperates the Hindu feeling so much as the forcible seizure and cruel abduction of their kith and kin, and nothing keeps Hindus and Mohammedans apart so much as the incidents of this nature. The leaders of all the communities, and particularly the Muslim leaders should make the weight of their position and influence felt to stop the repetition of the abduction of helpless Hindus. The Muslim leaders should demonstrate by their conduct that they feel as much distressed over the abduction of Hindu girls as they would feel over the abduction of the girls of their own community. Frontier Muslim leaders like Khan Abdul Gaffar Khan and Dr. Khan Sahib, whose voice possibly counts with the trans-border raiders, should do all that they can to put a stop to this kind of barbarism. It is a pity that Khan Abdul Gaffar Khan is not allowed to enter N.-W.F. Province. Steps should be taken to have all the abducted persons restored to their homes.

A word to those who represent the mighty British Power. Now and then instances, though very few, have taken place of English women having been carried away by force. Each time all the resources of the British Power were utilised in order to secure the early release of the unfortunate victims. There are no reasons why the same should not be done in order to secure the release of Hindu victims.

I do not know if the question of forcible seizure and abduction of Hindus has been taken up in the N.-W. F. Assembly so far. And if not, all the Hindu, Sikh and Muslim members of the Assembly should lose no time in condemning it and suggesting the ways as to how it can be stopped.

Changes in Bengal Revenue System Foreshadowed

DARJEELING, MAY 21.

Important changes affecting the entire revenue system of Bengal are foreshadowed by the results of a conference which Sir B. P. Singh Roy, Minister of Revenue, has been holding for the last few days in connection with the amendment of the Bengal Tenancy Act in order to confer wide rights on tenants. The *Associated Press* understands that the Government propose to introduce a bill at the next session of the Bengal Assembly for meeting some of the popular demands and for removing the just grievances of tenants. Further, it is understood that the Government are contemplating to appoint a commission to enquire into the whole land revenue system of the province with special reference to the working of the permanent settlement and its effect on the economic, social and political life of the province and also on the revenues of the Government.—*A. P. I.*

The land revenue system, not only of Bengal but of India in general, requires to be overhauled. We published a series of articles on the subject recently. The overhauling required can and ought to be done by the joint deliberation of the central and provincial governments. So far as the Permanent Settlement is concerned, it is not confined to Bengal but is in force in some other provinces too. If it is to be changed or done away with—whether any such thing should be done and what should be done, are open questions—action should be taken in all the provinces.

It should not be forgotten that the Permanent Settlement cannot even be altered easily. The Instrument of Instructions to Governors definitely lays down that the Governor of a province shall not give his assent to any bill which would alter the character of the Permanent Settlement, but must reserve it for the consideration of the Governor-General. The latter himself cannot do anything final. For the Instrument of Instructions to the Governor-General lays

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

down that he shall not assent to any bill passed by a provincial legislature and reserved for his consideration which would alter the character of the Permanent Settlement, save with the concurrence of the Crown. All this has been done to safeguard the vested interests of the landholders in order perhaps to make them pro-government and anti-nationalist.

Hindu and Muslim Members of the Governor-General's Executive Council

In our last issue in the note on Creation of Portfolio of Communications, page 600, we showed how it would be possible and easy for the member in charge of the portfolio of communications—a Britisher has been chosen for the office—to control and nullify the efforts, in the remote chance of there being any, of the member for Commerce and Labour, an Indian, to promote Indian interests, and promote British industry and commerce instead.

That relates to the choice of Britishers and Indians to be placed in charge of different portfolios. Among the Indians chosen again there has been a distinct tendency to favour Muhammadans and give them greater power of patronage.

Since the appointment of the late Lord Sinha as a member of the Viceroy's Executive Council on the 19th April 1909, twenty-one Indians (including officiating appointments) have been so appointed. Of the 21, six are Muhammadans, 2 are Indian Christians, 1 a Parsi, and the rest numbering 12 are Hindus. Thus it will be seen that the Muhammadans have got more than their 'communal share'; while the Hindus have, as usual, got less. Further, whenever there are more than one Indian member, the Muhammadan member gets a department with many posts where he can exercise his patronage, while the Hindu gets a 'dry' department. Sir Mian Muhammad Shafi was in charge of Education, &c., while Sir Tej Bahadur Sapru was in charge of Law. Shafi could pitchfork an ordinary Punjab graduate to a post occupied by such scholars as the late Hari Nath De, M. A. (in 8 languages). Sapru could only appoint a Civil Justice Committee. Sir Fazl-i-Hussain was in charge of Education, Public Health and Lands. Sir C. P. Ramaswamy Iyer, Sir B. B. Ghosh, Sir B. L. Mitter and Sir N. N. Sircar, all were given the portfolio of Law. Kunwar Sir Jagadish Prasad holds, no doubt, the portfolios of Education, Public Health and Land. But Sir Mahomed Zafarullah Khan got the Railway and Commerce membership, which gave him ample patronage. As, however, an Englishman is always preferable to even a Muhammadan and as the chapter on "Discrimination" and other similar provisions in the new Government of India Act can be worked thoroughly in the spirit of that Act in British interests by an Englishman, Sir Mahomed Zafarullah has been deprived of the Railways portfolio and a new portfolio of communications has been created and given to an Englishman to keep watch over British interests with eagle eyes—as pointed out in our Note in the last number, referred to above.

Even temporary membership in charge of a department having many jobs at its disposal goes to a Muhammadan; *e.g.*, the appointment of the Nawab Bahadur of Chhattari.

With reference to some of the points commented upon or referred to above, "Wayfarer" writes in *Roy's Weekly* :

> I am sorry for Sir Mahomed Zafrullah. He has been jockeyed out of the Railways. This huge undertaking in which 800 crores of rupees belonging to the public have been invested and 700,000 persons are employed will be entrusted to Sir Thomas Stewart who will be the Member in charge of all communications. Last year Sir Mahomed would have resigned his Membership of the Viceroy's Executive Council, if the Railways were taken out of his hands. But now it is a different tale.
>
> The Assembly wanted that all Communications should be in the hands of one Member, for the sake of convenience. But now it finds that all power and patronage in the vast railway system and in Posts and Telegraphs has been given to a Britisher. This was not what the Assembly had in view when it voted for a Ministry of Communications. Where is the policy of increasing association of Indians in every branch of administration?
>
> If the authorities could not give transport to Sir Mahomed, it could have been given to another Indian. At any rate, India will not be satisfied with the way in which the portfolios are being distributed as between European and Indian members. It is not only not scientific but even racial. Sir N. N. Sircar and Sir Jagadish Prasad have comparatively easy time. And the third Indian member is to be deprived of Railways, which kept him busy all these months!

India's Problem of Illiteracy

"The reason literacy is making such slow strides in India is not because the people are stupid. They are as intelligent as any other people in the world, and as quick to learn. Their failure to learn to read is due to enormous handicaps, not one but half a dozen of them," said Dr. Frank C. Laubach, Ph.D., Secretary of the World Literacy Committee of New York, in course of a discourse to the teaching staff of Visvabharati on the illiteracy problem in India.

The six causes of illiteracy mentioned by him may be summarised thus :

> One immense handicap is that if any illiterate desires to read he is compelled to learn to read in a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reign language, not in the language he eaks. For, the classical written vocabularies are so fferent from the spoken colloquial that they are really fferent languages. The second handicap is the Indian phabets that are used. It would be possible to learn read one's own language in less than two weeks, with honetically spelled languages. A third important reason r slow progress is that when parents are illiterate the ildren are likely to forget all they learned. If the ults were taught first, the children would never forget. has been found that an adult can learn to read in out one-fifth of the time required to teach a child. his important discovery has tremendous bearing upon dia. A fourth important cause of illiteracy is that the nguage of the books and newspapers is not the colloquial e of the people, so that there is nothing they can read hen they have first learned to read. A fifth cause is e apathy of the illiterates. It is necessary to arouse them a desire to read. The sixth cause of the low ogress of adult education is the fact that no appropriate ssons have been in use. An adult does not enjoy udying children's books. He must have adult material. ith proper text-books and the method of teaching and aking volunteer teachers, it should be possible to make dia literate in 25 years. Russia has finished the task 15 years.

There is some truth in all that Dr. Laubach as said. But he has not mentioned the greatest bstacle of all, namely, the attitude of the State n India. The handicaps which he has mentioned vary from region to region, from province o province. The difference between the written nd colloquial languages has been exaggerated. Even the English books for English children sed in England and English newspapers are ot written in colloquial English. But nevertheless there is widespread literacy in England. s for the alphabet, the Chinese alphabet is orse than any Indian alphabet. Yet though is used in Japan, there is universal literacy n that country.

o-operatives Economically, Socially and Morally Helpful

Mr. C. F. Strickland, retired I.C.S., who was or ten years registrar of co-operative societies the Punjab, has contributed to the April umber of *Asia* an article telling the reader "Why Asia Needs Co-operatives." In his pinion, economically, socially and morally they erve the needs of an Eastern civilization suffering from the impact of the West.

Co-operation is generally associated with conomic improvement. But it can be used for other purposes also.

"No member [of a co-operative society] becomes a member against his will; every member has a voice in its debates; and a society registered under a wisely framed co-operative law is in a position to punish those of its members who break the rules. It can then be utilized not only for economic processes but also for modifying by consent the customs of a community and for concentrating the opinion of the more thoughtful individuals on a specific question. . . . I had recently occasion to visit a village in the Delta in which the members of a co-operative society have dealt with the lighting of the village, the repairing of the streets, the settlement of disputes and the education of the poorer children. Similarly the suggestion which I made a few years ago to a meeting of Arab schoolmasters in Jerusalem that they should organize their fellow-countrymen in order to reduce the price of marriages, including the so-called bride-price, did not appear to them in any way ridiculous, . . ."

In India registered co-operative societies should be able to tackle the evil of "bride-groom price."

Who Burnt the Crystal Palace of London?

London (NNS.)—Not long ago the Crystal Palace, famous landmark at Sydenham in the London suburbs, was the scene of a disastrous fire which will result in the complete razing of the building. The Crystal Palace was begun for the first great Industrial Exhibition of 1851 and was completed in 1854. Architecturally it was famous because it was constructed entirely of stone, iron and glass. Naturally, such a structure was fire-proof and for years it was the centre of world-famous fireworks displays which are fully described in the "Encyclopaedia Britannica" (See "Fireworks," 14th ed.).

Arthur Ponsonby, well-known British peace leader, discussed this mysterious blaze with an architect friend who had served in the air forces in the World War. He commented on the surprising fact that a fire-proof structure like the Crystal Palace should have made such a blaze.

"Very surprising," said the architect friend.

"So completely demolished was it," continued Ponsonby, "that it could not be reconstructed."

"And no lives were lost," added the friend.

"The wind, of course, was favourable for such a blaze; but I cannot understand why there was so much inflammatory material."

"Can't you?" smiled the architect-aviator.

And then he went on to tell "how the Germans had said that on no account must the Crystal Palace ever be touched. Its glittering roof made the most splendid mark, and its immense length was sufficient to give any bombing aeroplane its bearings." "So you see," he ended, "two and two make four."

And Ponsonby wonders whether the architect-aviator was right. Was it a case of official arson, air raid precautions with a vengeance? And if so, where will the fire strike next?

Anniversary Celebrations on January 26th in America

The seventh anniversary of the Indian Declaration of Independence was celebrated in New York by two gatherings.

"A group of Indians and Americans, who sentimentally cherish the 26th of January as the 4th of July of India, met together to celebrate the 7th Anniversary of India's Declaration of Independence at a banquet in New York City," at the Ceylon India Inn. Among those present were Dr. Haridas T. Mazumdar, Presiding, and Mr. Anup Singh, Mrs. Lewis Stuyvesant Chanler.

Another group of American, Chinese and Hindu friends, gathered the same evening at the home of H. Stefan Santessom, in an informal celebration of the Anniversary. Professor Hu Chow-yuan, representative of the 19th Route

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Army, was the principal speaker. Among those present were Mrs. Lini D. Allem, Mr. Shou-tse Shen, Mr. R. D. Lee, Mr. U. S. Banerje and Mr. William D. Allen.

The following telegram was sent by Mr. Santesson to the other gathering: "Americans, Chinese, and Indians, gathered here tonight in similar celebration, greet all present. Regret extremely notices of your gathering came too late for alteration of own plans. We join with you in honoring those great souls whose lifework has been the fight for a Free India!"—*American Events*, Vol. I, No. 5.

"Manchester Guardian" on India's New Constitution

Commenting on India's new constitution, evidently in view of recent events and Indian nationalist pronouncements, *The Manchester Guardian* says:

LONDON, March 30.

"The new Constitution may or may not succeed, but all can see that the old order has passed away. The compromise constitution can only endure if it facilitates the gradual withdrawal of British control.

"The nationalists have taught the masses to dream of securing unlimited blessings by vote. Some think that the Indian peasant must always be poor, but others, like Pandit Nehru, see that a thorough social and economic revolution is needed.

"Young India will try what the new wine of Socialism can do. It will burst many old bottles and the flavour may not be agreeable to the peasant, but desperate evils call for drastic remedies. One hopes that Governors will not obstruct experiments in Socialism if the Congress finds it possible to let its representatives take office."—*Reuter*.

Niggardly Provision For Medical Research

With regard to the miserably inadequate provision made by the Government of India for medical research, *The Hindu* of Madras writes:

The latest report of the Scientific Advisory Board, just published, serves to show how pitiful has been the provision made by the Government of India for medical research. The Medical Research Workers' Conference at its last session in Calcutta, reiterated its view that the sum of Rs. 1½ lakhs provided by the Government was totally inadequate and condemned the manner in which even this paltry sum was being granted. The contribution, in fact, is being made out of savings accumulated fifteen years ago and no one knows what the Government propose to do after this source is exhausted. This casual approach to the question of medical research is in ill accord with either the Government's professed concern for the people's health or the gravity and magnitude of the problems to be faced. We wonder how long the Government intend to put off a thorough enquiry into the organisation and financing of medical research in this country which has been demanded year after year by the Conference of Medical Research Workers. It cannot be that the Government are unconvinced of the usefulness of extending medical research activities. The director of public information, in his note on the report of the Scientific Advisory Board for 1936, gave an account of the useful work turned out by the research workers of the Board during the past year. The Government we presume, are aware of this. It is all the more surprising that they should have no definite policy or programme in respect of medical research.

The Congress and the Moslem Community

We fully support the endeavours which are being made to obtain the adherence of the Muslim community to the Congress cause and to increase the number of Muslim members of the Congress. The decision arrived at at the conference of Muslims, mainly of the U. P., held at Allahabad, in favour of joining the Congress unconditionally is a right decision. It is neither practicable nor desirable for the Congress to enter into conditional pacts with all the religious communities and all sections and classes of the people to secure their adherence to the Congress cause. All inhabitants of India stand to gain by the country being free and all should work for it. The Congress in its 50 years' history has never passed any resolution which directly or indirectly injures any minority community. Least of all can it seek to discriminate against a powerful dynamic and big minority like the Muslims.

The Congress should try to gain the adherence of the other minorities also. It should try to educate the aborigines and improve their economic condition, and make them members of the Congress. The Parsis, the Sikhs, the Indian Christians, the Jews and other small communities should be persuaded to join the Congress in larger numbers.

The scheduled castes among the Hindus are Hindus no doubt. But as their educational and economic condition is less satisfactory than that of other Hindu castes, they should receive the special attention and care of the Congress. A very large number of members of the scheduled castes should be enrolled as members of the Congress.

Some Mussalmans say that, as the Congress has become communistic or socialistic, the Moslem community should not join it. Without discussing whether this characterization of the Congress is correct, it may be asked, why did not the Muslims join it in large numbers but held aloof from it when it had not gone in for non-co-operation and civil disobedience or any socialistic ideas.

Some Muslims, and non-Muslims also, make the excuse that the Congress has declared complete independence as its goal and is trying to advance towards that goal by revolutionary methods. Again, not discussing whether any of the methods of the Congress are revolutionary, one may suggest that all such objectors should

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the Indian Liberal Party. The goal of that party is Dominion Status, its methods are strictly constitutional, not revolutionary, and it is a non-communal political organization of which men and women of all classes and communities can become members.

The movement among Muslims for joining the Congress has started and gained some momentum in the United Provinces, where they are about 15 per cent of the population. When there is a similar movement among them in provinces in which they are the majority community, the *bona fides* of the movement will be beyond question and nobody will ascribe expediency as the motive.

Muslim Members of Congress Committees

The total number of members of the Congress Working Committee is 14, of whom 2 are Muhammadans. The total number of members of the All India Congress Committee is 285, of whom 10 are Muslims. In one case the Muslim percentage is 14.3 and in the other 3.5. Communalist Mussalmans always stand up for their communal share of jobs in the public services irrespective of merit. Why don't they agitate for their 25 or 33 per cent share of memberships of Congress Committees? Need one suggest a plain answer?

Oath of Allegiance and Goal of Independence

From the moral point of view we could never understand how the oath of allegiance to the British sovereign could be taken and the goal of complete independence for India, resulting in severance of the British connection, could at the same time be consistently worked for. But as many congressmen have taken that oath and are also for complete independence, our doubts have somehow lain dormant.

When in a recent issue of *Harijan* we found Mahatma Gandhi discoursing on two kinds of oaths, we hoped to find some light there. But unfortunately we have not been able to understand him, of course from the moral point of view, just as we could not understand a distinguished Bombay lawyer's dictum at a private conference in Calcutta relating to a variety of conscience called the "legal conscience," which allows both the taking of the oath of allegiance to the British Crown and the walking along the path of rebellion, non-violent of course, against the same Crown.

If the oath were plainly stated to be an oath of allegiance to a constitution and were clearly worded accordingly, there would be no harm in taking such an oath and afterwards in taking only such steps as that constitution allowed to alter that constitution even radically and fundamentally. But the oath which our legislators have to take is one of allegiance to the British sovereign. Perhaps the oath of the Irish Free State was the same and similar, and hence President de Valera at first did not take the oath. Afterwards, he changed his mind and took the oath, most probably as a strategic move, and used his power to abolish the oath. Strategic and tactical moves in politics are not always of an ideally ethical character. They are a choice of evils. If de Valera had not taken the oath and become the leader of his people in the Irish Parliament, no other constitional and non-violent means would, perhaps, have been open to him to make his country independent. Perhaps some such thought weighed with him. But the facts that he did not at first take the oath and that after taking it he abolished it, show that there was some moral or other similar objection or difficulty in taking it.

Subhas Chandra Bose Fund

The Bengal Provincial Congress Committee have been trying to raise a minimum sum of one lakh of rupees, naming it the Subhash Chandra Bose Fund. The fund is to be devoted to the construction of a Congress House, with a library, a hall for public meetings and office rooms, at a cost of Rs. 50.000, the other half of the fund being kept in reserve as the nucleus of a fund out of the proceeds of which Congress work can be carried on all the year round uninterruptedly. We wish all success to the committee's efforts. It will mean great access of strength to the Congress cause.

It has been suggested that, if the committee's efforts succeed, Congress House should be built on the grounds of the Federation Hall proposed to be erected during the anti-Partition agitation. The late Mr. Bepin Chandra Pal's article in the present issue of this Review will remind the reader of the solemn occasion on which Ananda Mohan Bose voiced there the aspirations of the people of Bengal with his dying breath. That plot of land will be very appropriate for the purpose of a Congress edifice.

Who is to be Next President of Congress?

Speaking of the fund to be named after Subhas Chandra Bose, we are reminded of the speech which he delivered in response to the enthusiastic welcome he received from his countrymen, in which he said that, after regaining

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

his health, he would devote a considerable part of his time and energy to All-India public work. That naturally leads us to think that, if Mr. Bose were elected president of the next session of the Indian National Congress, the choice would be very appropriate and would enable him to fulfil his heart's desire.

We see, Mr. Nandalal Bose has already visited Haripura to be able to give advice about the lay-out of Congress-nagar and cognate matters. So, this note is not too early.

If Subhas Babu were elected president, it could not be urged that the great office was going to Bengal too soon or in quick succession repeatedly. For as a matter of fact no Bengali has filled the Congress Presidential chair during the last fifteen years. It is not merely because Bengal is a part of India and the most populous province that a Bengali ought occasionally to fill that chair, though no part can do without the rest of India nor can India do without any part. Bengal has special needs and difficulties which will receive adequate attention when properly stated, and it is no disparagement of those living outside Bengal to say that Bengal knows best where the shoe she has to wear pinches.

Being Bengalis ourselves we do not wish to dwell on Bengal's contribution to the Congress movement and the sufferings and sacrifices of her people in the nation's cause. In spite of the communal decision, by which British imperialists tried their utmost to deprive the Bengal intelligentsia of influence and power, Congressmen in Bengal succeeded beyond expectation at the last election, thus proving how ardently Congress-minded Bengal is. Perhaps it will be conceded, therefore, that Bengal is not unworthy to rub shoulders with the most enthusiastic Congress patriots elsewhere. We know, great harm has been done to Bengal by faction fights. But Subhas Chandra Bose is not the leader of a faction now, but of all sections of Congress workers in Bengal. And even if he were not so, he would not be the only Congress president whose fitness for leadership was not universally admitted in his own province by Congressmen.

And as regards his fitness, one need not, happily, be apologetic. His abilities has been admitted on all hands. After a brilliant academic career in India, he succeeded at the I. C. S. competitive examination, but resigned that coveted service in order to serve his motherland. He showed exceptional ability as Chief Executive officer of the Calcutta Corporation during his short term of office. His great power of organization has been admitted even by his opponents, the bureaucracy, through their spokesman at the Legislative Assembly.

He has dedicated his life to the service of the country, having resolved not to accept any remunerative employment. This, along with his resignation of the I. C. S., is one of the proofs of his spirit of sacrifice. He is a full-time worker, not burdened with the responsibilities and cares of family life.

His sufferings in the cause of the country do not require detailed recounting. He courted imprisonment as a non-co-operator in 1921 and in 1930 by taking active part in the civil disobedience campaign. He was deported and kept in detention without trial for many years, which has resulted in almost irreparable injury to his health.

He began his political career as the right-hand man of Deshabandhu Chitta Ranjan Das, has been one of the most prominent leaders of the Congress movement for many years, and is at present president of the Bengal Provincial Congress Committee.

He utilized his long sojourn in Europe to acquire first-hand knowledge of the freedom movements and other political movements of that continent. There he did not confine his attention to politics alone. Human activities are not kept in air-tight compartments. There is interdependence, as well as inter-action, between different movements of different kinds, political, economic, social, ethical, literary, philosophical, scientific, etc. Improvement of the economic condition of India has been one of the problems which have engaged his attention. From Europe he threw out suggestions as to how in making purchases from abroad the government and the commercial and industrial magnates of India could secure opportunities for Indian students to obtain technological and commercial training abroad. His advice and guidance were of considerable help to students in the continent to establish cultural and other contacts there.

We have no desire to institute comparisons between Mr. Bose with any of India's past Congress presidents. We owe no allegiance to the Congress. From our non-party point of view he appears to be quite fit to occupy the Congress presidential chair.

Kottapatam Summer School Affair

The Madras Government has banned the summer school of economics and politics and made some arrests. It was reported that there had been a 'lathi' charge in that connection. Thereupon that government issued a communique.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OOTACAMUND, MAY 25.

A Madras Government 'communique' relating to the closure of Kottapatam summer school of economics and politics and arrests made in that connection says that there was no 'lathi' charge and the Government are satisfied that the police used no more force than necessary to arrest and remove those who resisted. Nobody was seriously injured.

The 'communique' states the Government position, and says that from the perusal of students' notes taken of lectures it appears that they are instigated to employ violent methods to overthrow the established Government.
—*A. P. I.*

The communique admits that some force was used. In a statement issued by Mr. C. Rajagopalachari he says that the persons arrested "were ready and willing to be arrested." He asks, "why should there be beating and dragging?" Supposing there were no beating and dragging, where was the occasion for the use of the least force?

If the students' notes of lectures really show that "they are instigated to employ violent methods to overthrow the established governments," why is there no criminal prosecution and open trial? The public cannot accept as correct allegations made in official communiques which have not been proved in open court.

Jute Mills Strike Sequel

Though the jute mills strike in Bengal was called off on certain assurances having been given by the Bengal Chief Minister, the dispute is not yet over. One of the promises made was that there would be no victimization. It is asserted by the labour leaders that there has been victimization, though the Jute Mills Association deny it, and the labour leaders further say that they are ready to prove their statement. They make other allegations also relating to some other promises also not having been carried out.

Bengal Salt Industry

A press note was recently issued officially, in which it was said in effect that there was little or no prospect of any profitable salt industry in Bengal. But in the earlier days of British rule there was such an industry here which provided remunerative employment to numerous 'malungi's, as they were called. It is not surprising, therefore, that the local salt manufacturers have not taken the press note as the last word on the subject.

The Bengal Salt Manufacturers Association met at a representative meeting at the Commercial Museum on Friday, the 28th May, at 4 P.M., to discuss the situation arising out of the press note issued by the Press Officer, Government of Bengal on the salt industry in the Province depicting the gloomy prospect of that industry in the province.

In course of the discussions much resentment and disappointment were expressed at the tone of the note and it was expressed that much injustice has been done to the industry in Bengal. It was decided to forward a resolution condemning the point of view expressed in the Press note as well as to forward a memorial to the Hon'ble Minister in-charge placing the whole case and the bright prospect and possibilities of salt industry in Bengal of course, with sincere co-operation and help of the Government.

"Frontier Day"

Mr. J. B. Kripalani, Congress General Secretary, had issued a request that the 28th of May should be observed as "Frontier Day" to protest against Governments' "forward policy" and expedition against some tribes on the N.-W. Frontier. There was no suggestion that there should be condemnation of the plundering, killing and abduction of Hindus on the Frontier by some tribesmen.

We looked into the Calcutta morning papers of the 29th May and found only the following telegram relating to a Frontier Day (Muslim) meeting :

NEW DELHI, MAY 28.

At a meeting of the local Muslims held in observance of the "Frontier Day" at the Jumma Musjid after the Friday prayers today, Mufti Kifayatullah, President of the Jamiat-ul-Ulema-Hind, presiding, a resolution was passed expressing resentment over the military operations in Waziristan and condemning the forward policy of the Government.—*United Press.*

Subsequently in the Calcutta morning papers of the 30th and 31st May, there appeared news of such meetings in four other places.

We are sorry, frontier affairs have been made a communal question and Mr. Kripalani's request has led to counter-demonstrations on the part of Hindus. The Executive Committee of the Punjab Provincial Hindu Sabha met at the residence of Dr. Sir Gokul Chand Narang at Lahore on the 25th May and passed the following resolution :

The Punjab Provincial Hindu Sabha views with great horror and deepest abhorrence the appeal issued by Acharya Kripalani, the General Secretary of the Indian National Congress, to celebrate the 28th of May, 1937 as the "Frontier Day" with the object of showing sympathy with the trans-border marauders and condemning the so-called forward policy of the Government of India. The appeal betrays a lamentable ignorance of the true position at the Frontier and a callous and heartless disregard of the honour, lives and property of the Hindu and Sikh residents of the N.-W.F. Province and Waziristan. The outrages that are being committed by the turbulent tribes at the Frontier are not the result of any particular policy of the Government but are due to the nefarious and fanatical propaganda being carried on by some trans-border fanatics against the Hindus and the British Govern-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ment, as is evidenced by the fact that the present trouble started with the recovery of an abducted Hindu girl from her abductors last year which was made the occasion of a mass demonstration both in Bannu and Miran Shah.

The Sabha strongly condemns Acharya Kripalani's appeal and urges upon the Congress to withdraw this ill-considered and ill-advised proposal. It also calls upon all fair-minded and patriotic Indians to condemn in unmistakable terms the outrages committed by trans-border raiders, resulting in plunder, arson, murder and kidnapping of innocent Hindu and Sikh men, women and children who can by no means be held responsible for any policy of the Government.

The Sabha views with great regret the attitude of studied silence adopted by Muslims, particularly the Red Shirt leaders, in not taking any steps to stop or even condemn the outrages committed by their co-religionists.

The Sabha urges upon the Government to take more stringent and decisive measures to put a stop to the invasions of the Indian territories by the Frontier marauders and put an end to the outrages committed by them against the peaceful and innocent British subjects living in the Frontier.

The Sabha also calls upon the Government to take adequate measures for the relief of those who have suffered at the hands of the raiders and for the restoration of the abducted persons.

A New Delhi message, dated the 27th May, states that the local Hindu Sabha organized a procession and a public meeting on that day as a counter-demonstration against the Congress "Frontier Day" appeal. The meeting passed two resolutions, one of which condemned the action of the Frontier tribesmen.

How "To Save Our Women"

At the Allahabad "Frontier Day" meeting Mr. J. B. Kripalani is reported to have said :

> It was useless to expect the foreigners to protect and save the honour of our women who were being kidnapped on the frontier.
>
> The only way to save our women was the attainment of Swaraj.

Members of the Congress in the legislatures ask and expect the foreign government to do many things by moving resolutions. It is useless and a sin only to expect "the foreigners" to protect and save the honour of our women.

The attainment of Swaraj is no doubt the best way to save our women. But it is not the only way. And are our women to be allowed to be abducted and raped with impunity till Swaraj has been won? A truly gallant attitude.

Defence of India and Her Insecure Position

LONDON, MAY 27.

The question of the defence of India was raised by speakers at the Calcutta Dinner to-night, presided over by Baron Catto.

Field-Marshal Sir Phillip Chetwode, deploring the lack of attention to this question, said that things had so much altered in the matter of Imperial strategy that India might find herself one day isolated until Britain was able to settle matters. He added : "One day you may have to stand on your own legs for quite a long time."—*Reuter.*

Such speeches on the part of men like Sir Phillip Chetwode are quite sickening and provoking. These men, far from encouraging and helping physically, morally and intellectually fit Indians all over India to prepare themselves for the defence of their country, have followed a short-sighted, narrowly selfish imperialist policy which has stood in the way of the majority of Indian provinces taking part in self-defence. These men are really inimical to the Indianization of the army. And now they say that India might one day find herself isolated *until Britain was able to settle matters.* Why didn't they allow India to be in a position to settle matters herself?

Sir Phillip added : "One day you may have to stand on your own legs for quite a long time." A fine prospect to hold out to lame men whom Sir Phillip has helped to keep lame and without crutches! Where are their legs?

Cabinet Changes in Britain

Mr. Baldwin has retired from the British premiership with an earldom and Mr. Neville Chamberlain has become prime minister. It is all one to India.

The Dominion prime ministers attending the Imperial Conference were united in paying tributes to Mr. Baldwin's services to the British Empire. That is their business, and we have nothing more to say.

Sir Mahomed Zafarullah Khan made a speech full of fulsome adulation. He said : "We in India have particular reason to be grateful to Mr. Baldwin, for during his tenure of office and under his guidance India has been granted a charter," etc., etc. "We in India"! Who authorized the speaker to speak on behalf of the people of India. "Grateful"! "Charter"!

Mr. Baldwin at Empire Day Coronation Banquet

The following sentences occur in Mr. (now Earl) Baldwin's speech at the Empire Day Coronation banquet in London on May 24 last :

> "Many as have been dynasties that ruled India none held sway so universal and undisputed as that monarchy of which every man and woman in this room are servants. In that loyalty, which is focussed upon the Crown, India finds that unity that she sought so long and we are now engaged in translating that unity into terms of Federation from which, we hope and believe will arise India greater than she has ever yet been. It will be largely her responsibility but I want her to believe the sincerity of efforts

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that we made to help her to this new constitution. I want her to believe that the sympathy which we feel with her in this great adventure, that she is undertaking, is sympathy not confined to Great Britain but it exists in every other part of the Empire."—*Reuter.*

India's unity under British rule has become a parrot cry with British imperialists. When the Government of India Act was passed in August, 1935, Lord Willingdon waxed eloquent over it. We commented on his words in *The Modern Review* for September, 1935. We do not want to repeat ourselves, though British imperialists are indefatigable in mechanical repetition of shibboleths. We know what this unity in subjection means. As for 'sincerity' and 'sympathy,' we should like to be referred to some imperialistic lexicon to be able to learn their meanings.

Pandit Jawaharlal Nehru's Tour in Burma and Malaya

Wherever Pandit Jawaharlal Nehru has gone in Burma and Malaya, he has been enthusiastically received. The speeches he has made have been quite appropriate. India and Burma should collaborate in the struggle for freedom whenever it is necessary. Indians living in Burma and Malaya should make common cause with the Burmese and the Malayans, as many of them have been doing all along. The Pandit has rightly decided that the Burma branch of the Indian National Congress should continue to function. Burma has been separated from India against the deliberate opinion of the majority of Burma's spokesmen. Neither Burmans nor Indians can accept that as a settled fact. In any case, though externally separated, the two countries should keep up their ties and contacts.

Abyssinian Emperor's Hope Against Hope

Haile Selassie, the Emperor of Abyssinia, who has been driven from his throne by Italy, continues to hope against hope, though it was his confidence in the League which was in great part responsible for the loss of his empire.

GENEVA, MAY 25.

Haile Selassie is not sending any delegation to the League Assembly.

He has sent a message to the League stating that no useful purpose would be served by attending the Assembly.

He says: "While expressing good wishes to Egypt and rejoicing in the fact that she has gained complete international independence, I reserve the hope that the League will one day obtain complete liberation of the Ethiopian occupied territory."—*Reuter.*

Egypt Member of League of Nations

Egypt has been admitted to the membership of the League of Nations. India is also a member. Egypt's political status is higher than that of India. But Egypt is not really completely independent. There are terms in the Anglo-Egyptian treaty which Britain could not have imposed on any really independent country.

Sino-British Boundary Commission

A communique has been issued from Simla on the progress made by the Sino-Burma Boundary Commission. It states:

The Commission was charged only with the duties of investigation and determination of the treaty line with possible recommendation 'ad referendum'.

This they had done and the results of the Commission's investigations would form the basis of the negotiations in a spirit of mutual conciliation and compromise between the Governments concerned (for which purpose a conference would, if necessary, meet in Nanking) and that ultimately the results of the report of the Commission and these negotiations will be embodied in the new agreement. Until the new agreement is signed it is premature to say that the Boundary question has been finally settled. In brief the treaty line has been determined and put on the map and material collected on which negotiations can be conducted.—*Associated Press.*

The People's Tribune of China, dated May 1, gives a detailed narrative of the negotiations from the beginning and records the progress so far made. It begins thus:

News has been received from Yunnan of substantial progress toward the friendly settlement of a long-standing dispute between the Chinese and British Governments regarding delimitation of the frontier between Yunnan and Burmah. It has taken some time to reach an agreement on the disputed boundary, and no less than 116 meetings have been held by the Sino-British Commissioners (two of each nationality) under a neutral Chairman (Colonel F. Iselin, a Swiss citizen) appointed by the League of Nations, and whose rulings on points of difference were accepted by both parties as final. The Commission started its investigations during the winter of 1935-36, suspended operations with the coming of the rainy season, and resumed work last winter, ending its labours on April 24 with the signature of a final report at Hsawnglong, in Burmese territory. A farewell luncheon was given by the British Commissioners, after which pleasant ceremony the Chairman and the two Chinese Commissioners crossed the frontier into Chinese territory, and at Mongah a farewell dinner was given to Colonel Iselin by his Chinese colleagues on the Commission.

In conclusion the China journal observes:

It is understood that about three-fifths of the area in dispute (including Heimeng, Panhung, Mongshaw, and Lunghkam) has been recognized by the Sino-British Commission as Chinese territory, representing about 10,000 square *li*, and extending beyond the line drawn by Mr. Scott and the Chinese Commissioners who went over the ground during the late monarchy. But apart from the extension of China's territory which will follow the anticipated adoption of the Commission's report by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

two Governments concerned, it is most gratifying to record the friendly manner in which the disputing parties agreed to settle their differences, and the cordiality mutually shown by the two groups of Commissioners in discussing points at issue. May this good example of the judicial settlement of contentious issues be widely followed—as it could be if other nations showed the same respect for law and equity as has been shown by Great Britain in her dispute with China about the Yunnnan-Burmah boundary.

It would be interesting to know the explanation of this "friendly manner" and this "respect for law and equity."

"Let Every City Have A Rescue Home"

Mrs. L. R. Zutshi of Allahabad has issued the following statement and appeal :

The crying need of the country today is effective means of protecting its women. In spite of the Act prohibiting Immoral Traffic in women thousands are being kidnapped and sold every day. Even the few who escape have no home to return to as their relatives generally refuse to take them back. India, in spite of progressing so rapidly, is centuries behind other countries. It cannot give up age-long traditions as child marriage, ill-treating of widows, etc. Hence the traffic in women continues. Every year hundreds of young widows are brought away from homes on the pretext of a pilgrimage and left at Benares or Muttra or any other religious place because their relatives find them a burden. A visit to Benares shows scores of young widows squatting on the Ghats begging—as they have no ostensible means of livelihood. Those women who are kidnapped and sold in the Punjab or Sind where the percentage of women is much lower, and even those who are kidnapped by the priests of the various temples—their number probably runs into hundreds.

ACT NOT SUFFICIENT

We have not yet realised that the mere passing of an Act will not eradicate this evil but a vigorous propaganda together with a practical programme can only help. In this vast country of ours with its enormous population, illiteracy and poverty there are hardly fifty Rescue Homes scattered here and there. These homes are so few that no one knows anything about them and then the distances are so great that it is impossible for an escaped woman to reach them safely. We need one in every city and certainly in places of pilgrimages where women can live unmolested and are also taught some handicraft whereby they can earn a living and not be a burden on the Home. It is more difficult to arrange for girls who are kidnapped while young and are sold in far off provinces. Unless our social reformers give their wholehearted attention to this menace and the Government its support, I am afraid very little can be achieved. There are a few homes run by private enterprise, but either they have to close down due to financial difficulties or are so badly managed that they really do not serve the purpose for which they are opened. It is no use for the Government merely to help in passing the Act. If it cannot open a Rescue Home in each province, it can at least co-operate with those already in the field. With its power and resources the Government can effectively check this growing menace. Our philanthropists, instead of misusing their charity, can easily use it for more useful purposes.

If even we had hundreds of Rescue Homes we could not be sure of success unless and until every man and woman in the country was prepared to lend his or her active support.

May I hope that my appeal will not go in vain?

The appeal ought not to fall on deaf ears.

Nations speak of conserving and utilizing their man power. They ought also to conserve their woman wealth—particularly India.

Expulsion of Messrs. Mahomedally & Co. from Abyssinia

In connection with the expulsion of Messrs. Mahomedally and Co., a firm of Indian merchants, from Abyssinia by Italy the Indian Merchants' Chamber of Bombay observe in the course of their letter to the secretary to the Government of India :

No foreign Government can dare filch away the rights and privileges of a British merchant or trader, as they know that the power and strength of the British Empire will be behind him. The same should be the case with regard to Indian merchants and traders doing business in foreign countries.

So shall it be when India becomes free and powerful. And that day is likely to come sooner than later if the Muslim community, to which this particular firm belongs, ceases bargaining and combines with other communities in winning freedom.

Enterprise of Arya Kanya Mahavidyalaya

SIMLA, MAY 21.

Forty girl students of the Arya Kanya Mahavidyala, Baroda, have arrived in Simla to give demonstrations of physical feats, archery, sword play, Jui-Jitsu, speech-making, etc. After spending about three weeks here they go to Amritsar for about a week and thence return to Baroda.

It is understood that the Mahavidyala has already collected funds for sending girls on study and propaganda tour to America. A similar tour was arranged through Africa two years ago. It proved very successful.—*A. P.*

Death of Mr. John D. Rockefeller

Mr. John D. Rockefeller, one of the world's wealthiest men, died at Daytona Beach, Florida, U. S. A., on the 23rd May last at the age of 97. In spite of his vast wealth he led a simple and unostentatious life. He will be remembered by posterity for his numerous benefactions, totalling more than 500,000,000 dollars or one hundred and fifty crores of rupees, nearly four-fifths of which have gone to the four great charitable corporations which he created, namely, the Rockefeller Foundation, General Education Board, the Laura Spelman Rockefeller Memorial, and the Rockefeller Institute for Medical Research.

Benares University Glass Technology Research

BENARES, MAY 19.

For many years past the glass industry in India has been going through strenuous times and the need for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

trained men capable of improving the technique of manufacture has been felt as much as the provision for protective tariff by the Government.

Protective legislation may help an industry to stand on its feet in the beginning, but lasting success can come only through efficiency and skill. This lack of efficiency in our glass industry is obvious from the antiquated methods of manufacture that are still current and it is high time that our manufacturers began to make full use of western research and progress.

Work in this direction was begun some two years back at Benares Hindu University when experiments were successfully carried out for using a rock which is found in abundant quantities in India, in glass making. Through the use of this rock the foreign imported ash commonly used in glass would be partially replaced and the cost of manufacture appreciably decreased. Recently, realising the value of this work the U. P. Government have thought fit to award a sum of Rs. 3,000 for trying out experiments on a commercial scale by the purchase of an electro-magnetic separator needed for the purpose. In connection with this work a recuperative furnace, the first of its kind in India, was constructed and successfully worked. Now other types of furnaces with recuperative heat economy are being built and it is hoped that they will soon be tried out on an industrial scale.

This work has also drawn the Industrial Research Bureau of the Government of India on whose behalf a survey of glass making raw materials of the country is being carried out.

Congress and Office Acceptance

When originally the Congress agreed to accept office if the provincial governors gave an assurance of non-interference with the constitutional actions of the Congress ministries, the governors, under instructions from Whitehall, refused or failed to give any such assurance. And Lord Zetland assumed a high and mighty tone in Parliament, perhaps thinking that the Congress was dying to form ministries. All this stiffened the back of the Congress. When subsequently Lord Zetland spoke in Parliament again on the subject, he was conciliatory and courteous and practically gave the assurance asked for by the Congress. But it was too late. Human nature is human nature, and consistency too demanded that the stiff Congress back should not assume the curvature which would be to the liking of the British rulers of India. So the later attitude of the Secretary of State, which, if it had been the original attitude, could have prevented the ministry impasse and led to the formation of Congress ministries, has failed to do the trick.

Sit-down Strike in Politics

With reference to the refusal of the Congress M.L.A. leaders in six provinces to form ministries *Unity* of Chicago writes :

> If this isn't a sit-down strike in politics, as we now have it in this country in industry, we don't know what the sit-down strike may be. At last reports, Britain was trying to inveigle the recalcitrant Indians into some kind of conference and concession. An interview with the Viceroy is the bait placed in the trap for Gandhi—as though such an interview offered any temptation to the great leader of all India! If the Viceroy himself goes to Gandhi and seeks conference, the Mahatma will of course not refuse it. But the point is, the power in this crisis is in Gandhi's hands . . . We advise our readers to . . . note the unchallenged ascendency of Gandhi in his country's destiny. This man holds no office, exercises no official authority, has no army nor even a policeman at his back, yet he holds greater sway than any other man alive upon this planet. When was there ever such a demonstration of the power of moral force?

Chinese Government and Chinese Communists Unite ?

Events in China seem to show that there is perhaps an understanding between the Chinese government and the Chinese communists of which the object is united Chinese national resistance to Japan of an effective character. In order that all political groups in China may unite and cordially co-operate the Chinese government in Nanking has been asked to restore freedom of speech and assembly and to release political prisoners. A resumption of the alliance with Soviet Russia has also been asked for. All this is probably and partly the cause of the recent change in Japanese policy and tone.

Owing to the changed situation Japan will have to think many times before she attacks Soviet Russia from the East and her ally Hitlerite Germany from the West.

Third Congress of World Fellowship of Faiths

The inaugural meeting of the third Congress of the World Fellowship of Faiths was held in London on the 18th May last before a large audience. The Right Honourable George Lansbury, M.P., took the chair. The proceedings started with prayers of eleven faiths. The prayers were led by Sardar Mohan Singh. This was followed by a special coronation prayer.

Mr. Lansbury in a short introductory speech explained to the audience the ideals of the World Fellowship of Faiths. The association, he said, believed in the value of religious belief, no matter what the creed. The question of asserting the supremacy of one religion over all others had no place on the World Fellowship platform. They were interested, he added, in hearing from leaders of different faiths of the contribution each faith had made and could make to solving the world's problems. The subject for the day, he announced, was "Peace and Progress through World Fellowship."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

International Assembly of World Fellowship of Faiths.

He was followed by Sir Don Baron Jayatilaka, who spoke for Buddhism, the Rev. A. D. Belden, who spoke for Christianity, Mr. Kedarnath Das Gupta, who spoke for Hinduism, Mr. Charles F. Weller of America, founder of the Movement with Mr. Das Gupta, Sir Robert Waley Cohen, who spoke on behalf of the Jews, Sir Abdul Qadir, who spoke for Islam, and Mrs. Clarence Gasque, the American lady who is International Director of the World Fellowship of Faiths. She made an eloquent appeal for the unity of all life. "Love your neighbour as yourself" she said, "because your neighbour is yourself."

In conclusion Mr. Lansbury expressed his belief in meeting evil with good. He did not, he said, believe that the international situation would be solved by re-armament. In so far as we (the British people) too adopted the methods of the militarist in resisting him, we had failed in our ideals.

Mr. Weller remarked that much of the work was on a voluntary basis. Neither he nor Mr. Das Gupta, the two General Secretaries, drew any salary from the organisation. The British Convention was holding meetings in six important centres, including Manchester and Liverpool, from May 30 to June 9. The Congress will continue its London sessions from July 7 to July 17. Many prominent leaders of thought from America, Europe and Asia, have agreed to take part in these sessions. A wide range of subjects has been drawn up for discussion but the central theme will be "Helps and Hindrances to Peace and Progress."

It may be mentioned here incidentally that the editor of *The Modern Review* has received a cordial invitation, to which he is sorry he cannot respond for private reasons, to participate in the Congress meetings and deliver an address under the general theme,

"HELPS and HINDRANCES to PEACE and PROGRESS through WORLD FELLOWSHIP"

—in Churches, Mosques, Synagogues and Temples
—in Nationalism and Internationalism
—in Armaments and Fighting Forces
—in Restrictions on Trade and Immigration
—in Youth Movements
—in Clubs and other Organizations
—in Playfields and Recreation
—in Social Settlements and Welfare Work
—in Workers' Unions and Employers' Associations
—in Industry and Commerce
—in National or Social Ownership or Control
—in Governments
—in Racial Relations
—in Language and Literature
—in the Press
—in the Home
—in Schools and Colleges
—in Drama, Music and Cinema
—in Science

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

—in Health and Sanitation
—in the Consciousness of Individuals and Groups.

Problem of Ending Repression : Burma and India

In Burma the security deposits taken from some presses and papers by its government when it formed part of India have been returned to them. The governor of Burma has withdrawn the proclamation in force in Prome, Insein and Henzada districts, declaring 100 associations to be unlawful under the Indian Criminal Law (Amendment) Act of 1908 as amended by the devolution Act of 1920. And, as an act of clemency in commemoration of the King's coronation, 275 prisoners have been released. Of these 270 were rebellion prisoners, including one woman and five Thakins professing the D. O. Bama (Burma for Burmans) creed.

All these are perhaps meant to indicate the inauguration of a new regime in Burma.

We have been told officially and unofficially and by British imperialists that India has been granted the boon of self-government and that a new regime has begun. But there are no indications here like those in Burma. The Chief Minister of Bengal, before he was elected to the Bengal Assembly, promised that he would release political prisoners if he became a minister. That promise awaits performance. The programme of the Bombay ministry has the release of political prisoners as one of its items. But nothing has been done there as yet. There are political prisoners in several other provinces, too.

Political prisoners are of two kinds. To the first category belong those who were sent to jail after trial in open court and conviction on some charge of a directly or indirectly political character. To the second belong those who have been deprived of their liberty without trial and without any definite charge.

Indian political prisoners of the first class did not commit any offence against the state which was more serious than the rebellion in Burma. So, if nearly three hundred rebellion prisoners in Burma could be released in Burma without endangering the peace, tranquillity and safety of that country, *prima facie* Indian political prisoners also can be released with equal safety.

As regards political prisoners of the second group, their claim to release is indisputable. The offences of which they are hinted to have been guilty or to be likely to be guilty are exactly the offences for which many others have been tried, convicted, and released after serving their terms of imprisonment; or, if not yet released, they have only a definite term to serve out yet. If there had been any proofs of the offences said to have been committed by the detenus, they would certainly have been prosecuted. That they have not been prosecuted, shows that there is no proof against them—not at any rate any proof which would be admissible in a law-court. So it comes to this that those against whom some offence has been proved are awarded a definite punishment and get released in due course, but those against whom there is no proof but only suspicion are detained for indefinitely long periods—Mr. Amarendranath Chatterjee said in the Assembly that he knew a detenu who had been in detention for 21 years!

This is not justice, nor statesmanship.

Bengal Civil Liberties Union

The Bengal Civil Liberties Union continues to carry on its good work of ascertaining the grievances and sufferings of political prisoners and their families and giving publicity to them. One of the facts brought out by it is that detenus who have been unconditionally released find it very difficult to obtain employment, owing partly to the stigma which is assumed to attach to their names and more to fear of the police.

Bengal Governor's Appointment

The legality of the Bengal governor's holding office was questioned in the Bengal Assembly by Mr. J. C. Gupta, but he was overruled. The matter was carried to the Calcutta High Court by Mr. T. C. Goswami, and his case was ably argued by Mr. Sarat Chandra Bose. But judgment was given against him. To laymen like ourselves the case for the Crown did not appear absolutely indisputable.

Dr. D. N. Sen, Lecturer, Calcutta University, sought the opinion of Professor Berriedale Keith, the eminent authority on constitutional law. The full text of Dr. Keith's reply is given below.

"I have read with interest your letter of April 16. I certainly do not understand why the procedure of issuing a Commission to the Governor of Bengal was not followed, and the position seems *prima facie* irregular. But the provision as to a Commission in section 48 is no doubt deliberately framed merely as a statement of fact, not as binding the Crown. In Letters Patent appointing Governors in the Dominions the rule of commission is made mandatory, but naturally it was preferred not to put that in a statute.

"In these circumstances, and as the Royal Instructions also are not effective to bind the Governor-in-law, I do not think his action can effectively be challenged as illegal.

"But I think the procedure unfortunate and I am not surprised that it caused dissatisfaction and challenge."

—*United Press.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If Sir Asutosh Mookerjee Were Living—

The celebration of the thirteenth anniversary of the death of Sir Asutosh Mookerjee brings home to the public the fact that, had he been living at this hour, those who have been trying to circumscribe and minimise the facilities for education in Bengal and communalize it more and more, would have had to face a formidable antagonist. But though there is no masterful personality and master of strategy like him now living, the battle ought to be fought by a combination of all who want full facilities for education of a non-communal character to be provided for the children and youth of Bengal.

Plays for Schools and Colleges

It is the opinion of the Calcutta University that for school and college theatricals only such plays should be selected as have no women among the dramatis personae. The director of public instruction has prepared a list of plays for such theatricals, in some of which there are female characters. All these plays are morally unobjectionable. But the University has not approved of the inclusion of these latter plays in the list. We agree with the University. There is already more effeminacy in the country than there should be. Nothing should be done or encouraged which would increase it directly or indirectly. The playing of female parts by boys is open to objection on that score. There are other moral objections.

Cattle Conference in Simla

We fully and *duly* appreciate Lord Linlithgow's efforts to improve the breed of cattle and their condition in the country.

But when is he going to do something effective to add to the stature, strength and quality of the manhood and womanhood of India?

But that is perhaps not a question which ought to be put to anybody occupying a gubernatorial position under India's new, British-made, constitution.

We note that, though Sir Jagdish Prasad referred to and condemned malpractices on cows, he did not give any indications of what government would or would not do to put a step to them.

Profit-sharing and The Tatas

The move which has been made by the Tatas in the direction of profit-sharing in their Iron and Steel Works at Jamshedpur is commendable from all points of views.

Japanese Policy in Korea

Japanese policy in Korea is to eliminate all foreign firms, if possible. Recently three American firms were bought out by Japanese as part of the program of making Japan supreme in the Korean business world.

—*World Events.*

"The Struggle for Civil Liberties"

Among the best books recommended by the American "pocket periodical" *World Events* is Dr. Ram-manohar Lohia's "The Struggle for Civil Liberties" (All-India Congress Committee, Allahabad, 4 annas), which contains a survey of the fight for civil liberties in France, England, the United States and India.

Lord Baden-Powell on Indians & Hindustani

Lord Baden-Powell, Chief Scout, visited India last cold weather. He recently told a gathering of journalists in London that one of the main handicaps from which India suffered at the present time was 'lack of character.' He also said that one of his chief difficulties in India was that there was no Hindustani word for 'honour.' This difficulty of his was due to his "little knowledge" of Hindustani.

As to his remark that India suffered from 'lack of character,' that clearly meant that in his opinion the majority of Indians or a very large section of them, if not all, lacked character. Nevertheless Mr. Arundale, president of the Theosophical Society, asked him by cable what he had exactly said. By return cable came a denial that he had ever said that all Indians were without character. So, what he meant is quite clear. In all countries there are some persons who have no character. But for that reason no sane man would say, "Every country suffers from the handicap of lack of character." It is only when the prevailing characteristic of the people of a country is lack of character, that one speaks or at least should speak of it in the way that Lord Baden-Powell has spoken of India.

In the circumstances, unless he unreservedly withdraws and apologizes for his insulting remark, all Indian boys and others connected with the official Boy Scout association and movement should cut off their connection with it. If they do not do so, that will show that at least they lack character.

We have never been in favour of any Indian boy or adult joining the official Boy Scout movement. It is an imperialistic organization.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Viscount Snowden

British public life is distinctly the poorer by the death of Viscount Snowden. In his Liberal days, before any organized Labour party had come into existence and when he was plain Mr. Philip Snowden, his parliamentary utterances and doings were friendly towards India. In later life he did not take any interest in this country.

Hindus and the Nawab of Bhopal

The way the Bhopal Durbar has dealt with the organizers of the Hindu Conference at Bhopal and the Conference itself is arbitrary and unworthy of any enlightened modern administration. But Hindus must be prepared for suffering everywhere and must acquire the strength to overcome all obstacles and survive.

Prohibition of Export of Sugar from India

The resolution of the International Sugar Conference forbidding exports of sugar from India deserves strong condemnation. If the sugar manufacturers of India had been represented at the conference, they would have certainly opposed it. But they were not. India is said to have been 'represented' at it by Dr. Meek, the Government of India's trade commissioner in London. It is not known whether he acquiesced in the resolution. We are not aware that the Government of India has refused to acquiesce in the resolution. India's sugar is not poison that its export should be prohibited.

The Sonya Maruti Temple Satyagraha

The Sonya Maruti Temple satyagraha at Poona is over, but the incidents connected with it cannot but leave bitter memories in the minds of the Hindus. Why should Hindus be prevented from exercising their right of worship in their own way so long as they do not interfere with the similar right of others. During the *Muharram* Mussalmans beat their drums at whatever hour of the day or night their religion requires them to do so. Neither the Hindus nor the Government object to it. Why should music, particularly the tinkling of little bells, associated with Hindu worship, be then objected to or prohibited? If any non-Hindus be disposed to create disturbances in consequence of such sounds, it is they who ought to be restrained, not the Hindus. It is preposterous and very unjust to punish Hindus for exercising their unquestionable right.

Those who cannot and do not object to the tooting of motor horns, the whistling of railway locomotives, the rattling of street tramcars, the loud sounds which rouse factory workers from leep, and the like, betray only their absurd illogicality and fanaticism by objecting to Hindu religious music.

Anti-constitutional Utterances of a Magistrate

Recently Mr. M. M. Stuart, I.C.S., District Magistrate of Nadia, said to the students of the Ranaghat Junior Madrasa: "You are Bengalis first, then you are Hindus or Mahomedans. Do not try to be known by your religion but by the name of the country you live in, like other nations of the world." Mr. Stuart's exhortation was anti-constitutional. The words Indian, Bengali, Punjabi, etc., are not recognized by the Government of India Act of 1935 and its schedules. The word Mahomedan is recognized But Hindus are not even mentioned by name. They are, with some others, merely the voters or and holders of 'General' seats in the legislature.

A Loyal Paper on the King's Broadcast Coronation Speech

The Leader of Allahabad is an organ of the Liberal party and fights the Congress tooth and nail. Its article on the Coronation breathed ardent loyalty throughout. On the King's broadcast message to the empire on coronation day it published the following editorial note:

> While the King's broadcast message to the empire on Coronation Day struck the right note and was couched in felicitous language of noble sentiments, we have to draw attention to an omission which, to us as Indians, is important and regrettable. His Majesty said, 'Never has the ceremony itself had so wide a significance, for the dominions are now free and equal partners with this ancient kingdom.' It is notorious that India is not a dominion and therefore not 'a free and equal partner' with England. The remainder of the sentence is, 'and I felt this morning that the whole empire was in very truth gathered within the walls of Westminster Abbey.' In recent years was introduced the practice of a separate mention of India as a country which in status is something between the dominions on one side and colonies, protectorates and dependencies on the other. Now, however, the practice has been departed from and the older and more undesirable position reverted to—we do not know whether by design or accident. Next, there is the following sentence in the message; 'by the grace of God and the will of the free peoples of the British Commonwealth of Nations, I assume the Crown.' India is a part of the empire but not included in the 'Commonwealth of Nations' because her people are not 'free' and are not supposed to have a 'will'. At least in these days when India's national self-respect has been aroused and is very sensitive, it would perhaps have been at least politic if they had not been so pointedly reminded of their position of subordination, on such an occasion and in such a message. It is evident that there is no single man of imagination among his Majesty's present advisors.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We think the King's advisors served the cause of truth by not advising the inclusion in His Majesty's message of any honeyed reference to India.

Tokyo World Educational Conference

The Tokyo correspondent of *The Hindustan Times* has given some useful information relating to the World Educational Conference which will meet in that city in August next and to participate in which seven ladies and one gentleman have already started from Bombay. Here are a few items :

TOKYO (By Air Mail).

Over a thousand delegates from nearly every nation will attend the Seventh World Federation of Education Associations' Conference to be held in Tokyo this summer. Already 583 educational leaders of 30 countries have registered at the Japanese Education Association, headquarters of the World Conference Committee, at Kotsubashi, Kanda. The United States heads the list with 300 registrations.

The conference headquarters is now busy, humming with the activities of more than 30 committees, preparing for the gigantic task of taking care of foreign school teachers and educators when they will assemble here for six days beginning August 2. The scene of the conference will be laid at the Imperial University.

The Government has provided an appropriation of Y150,000 for this purpose and the general subscription of Y370,000 from interested parties in addition will be used to cover the conference expenditures. Each delegate will be charged Y17 for registration.

The following is the latest item of news relating to this conference :

SIMLA, MAY 30.

Principal Seshadri of the Government College, Ajmer has been nominated by the Government to be the leader of the Indian delegation to the World Education Conference to be held in Tokyo in August. Principal Shesadri will sail by the end of next month.

Mr. Bakhale at the International Textile Conference

Mr. R. R. Bakhale was India's representative at the International Textile Conference at Washington. At the plenary session of that conference he put the following question to the British employers' delegate, to which the only truthful answer is, "yes, it is" :

'May I ask him whether it is not a fact that the excise duty on cotton goods produced in my country was levied at the instance of a third party, namely the British employers?'

Militant Godless Decline in Russia

The Guardian writes :

The beginnings of a religious reaction are evident in Russia. Membership of the Militant Godless League which in 1933 was 5,000,000 is now less than 2,000,000. The Commissariat of Education has closed five anti-religious museums in the provinces, and the Central Institute for Anti-religious Propaganda, which formerly had 3,000 students. The Komsomol (Communist League of Youth) has notably slackened its efforts in many areas. *Komsomolskaya Pravda* of 14th March called attention to the poor output of anti-religious books in 1936, when only eighteen such books and pamphlets were published with issues varying from three to ten or twelve thousand copies. During 1937, forty-four books and pamphlets are planned, but so far only four pamphlets have been issued. There are also few caricatures and godless posters, anti-religious plays and lantern lectures.

Fruit Preservation in India

The Times of India writes :

The Mango canning industry of India will take its first big stride forward in the next few days, when a large canning factory in the north of Bombay will go into production with a season's programme of 15,00,000 best-quality fruit to be obtained from leading mango-growing districts of the Presidency.

Pandit Moolchand Malaviya, honorary secretary, Allahabad Fruit-growers' Association, has informed the public concerned that,

Having received several applications for admission to the next batch of the fruit preservation class to be organized by the Allahabad Fruit-Growers' Association, like last year, from all over the province and distant places like Nepal, the Allahabad Fruit-Growers' Association is contemplating to have the 7th batch of the fruit preservation class in the first week of June next. The period of the training has been extended from ten days to a fortnight and more attention will be paid for practical work, which was not possible last year on account of insufficiency of fruit preservation apparatus, etc.

The Pandit also says that there will be a mango show this year on a larger scale than last year.

What are the records of Bengal, Madras and other provinces in this field of productive activity?

India-Burma Postage Rates

The increase in the Indo-Burma postage rates has seriously affected all kinds of communication and business intercourse by post between the two countries. The Government of Burma has its own motives and reasons for increasing the rates. But why should the Government of India seriously inconvenience those whose affairs it administers? What would it gain thereby? The Finance Minister of Burma stated sometime ago in the Burma House of Representatives that the Government of India was at liberty to choose a rate suitable to India's financial position. If it is really at liberty, why should it not revert to the rates which prevailed before the two countries were separated?

Slavery and the League of Nations

On the topic of slavery *Fortnightly News*, published by the League of Nations, writes :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Viscount Cecil, the British delegate, introduced the debate on the question in the 1929 Assembly by declaring that conditions of servitude still exist in some territories and that a fresh enquiry should be set on foot in order to arouse the conscience of the world to the seriousness of the situation. The Committee of Experts, which was appointed to make this enquiry, published its first memorandum in January 1935. The authors of this report declared that the first step toward the suppression of slave-raiding should be the abolition of the legal status of slaves. If it is not recognised that the condition of slavery has a certain status in law, then any attempt to capture people or carry them off can be punished as a crime. If, however, the legal status of slaves as such is maintained in any country, then slave-traders will always be willing to attempt to effect capture within that territory. The right of every person to liberty under the law was, they considered, the first principle to be established.

The League's Advisory Committee of Experts on Slavery ought to have said: "The right of every person, *except the detenus of India*, to liberty was the first principle to be established."

Death of the Maharaja of Alwar

His Highness the Maharaja of Alwar died of an accident last month at Paris. His death was tragic, not less tragic was his life.

He was highly praised both as a ruler and an intellectual by such persons as the late Mr. E. S. Montagu and Mr. James Ramsay MacDonald. A few months before the Maharaja was 'asked' to go to Europe in 1933, Colonel Ogilvie, Agent to the Governor-General of India, quoted the following words of praise bestowed on him by Mr. MacDonald:

"You have been a very distinguished ruler of a most prosperous State. In your actions, in your government, in your policy, you have amply fulfilled those injunctions placed upon you by the late Lord Curzon when he visited your State. You have borne the burden of your high and troublous office with placid equanimity and uniform success. In the course of your reign, you have enriched the material prosperity of the State; and you have led it steadily on the highroad of political progress."

After quoting these sentences *The Hindustan Times* writes:

Recounting the salient features of his administration, the A. G. G. himself added:

"The income of the State has risen from 30 lakhs in 1903 to 60 lakhs. Nearly 50 lakhs have been spent on tanks, 20 lakhs on buildings and 30 lakhs on roads. A High Court has been established at the capital and the judiciary has been separated from the executive. Education has been made free in the State. Religious education is imparted to both communities. The number of municipalities has risen from 8 to 31 and every village possesses a Panchayat Board."

The Delhi paper comments:

The catalogue would do credit to any Indian Prince. But, strangely enough, within a few months, the Maharaja was said to have been guilty of grave misrule and asked to quit his State. The same A. G. G. held a durbar three years later "under the orders of the Government of India" and referred to the Maharaja's misrule (during his forced absence?) which merited a 15 years' exile. A change had come over the Political Department. New heads had replaced the old.

The Maharaja was an independent-minded man and a patriot, and made a very fine speech in Allahabad at Pandit Madan Mohan Malaviya's Hindu-Moslem Unity Conference. *The Leader* observes that that "is believed to be not wholly unconnected with his subsequent fate."

Dancing in Cinemas

The Calcutta Municipal Gazette writes:

The executive authorities of the Calcutta Corporation are taking steps to control dancing in cinema houses. With this object in view they have informed the proprietors of cinema houses that previous permission of the Corporation should, as a rule, be obtained before any dancing shows are arranged in any of the houses and that the necessary particulars about the performances should be supplied, when applying for this permission.

In the opinion of the municipal authorities restrictions on public exhibitions of dances have become necessary for two reasons. In the first place, there are some cinema houses in Calcutta whose fire-fighting arrangements are not adequate and, consequently, the larger crowds which live entertainments like dancing draw, become a correspondingly greater potential danger. Secondly, the authorities believe that in certain cases dancing is not practised as an art, pure and simple, but is a more or less dubious activity meant to whet dubious appetites. This might turn out to be a not particularly easy distinction to make in actual practice. But we have no doubt that the sincerity and the purity of motive of the Corporation executive will in every case amply compensate any mistakes that might occur in the application of the restrictions.

The steps taken by the Calcutta Corporation should meet with the approbation of all decent people.

We have never yet gone to any cinema house of our own accord to see a film exhibited, and it is very very seldom that we have agreed to be taken to one by others. On one of these rare occasions we were taken to a cinema house in Calcutta by a person who gave us a wrong description of the scenario and misled us. As we did not stay till the end, we cannot say whether there was anything objectionable in the story the film depicted. But there was a dance which the film exhibited which had nothing to do with the story and which was objectionable as exhibiting tendentious motions of the body of the danseuse below the waist. If such was the case with the shadow of that kind of dance, one can easily imagine how much more objectionable live dances of that kind and worse kinds are.

Dancing in itself and of all kinds we do not object to. But all dances in which there are tendentious movements of the parts of the body immediately below the waist ought to be eschewed.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Is There Still An International Morality ?

The Swiss government has closed down the Ethiopian consulate in Bern. Hearing of this action, the Negus sent a letter of protest to the Federal Council in which the following passage occurs :

I wish wholeheartedly that God may preserve the Swiss people from every aggression and from the terrible suffering which the Ethiopian people endured at the hands of an aggressor . . . By depriving the Ethiopian people of the protection of its consul in Bern, the Swiss Federal Council does a great and inexcusable wrong. The Government of the country which houses the League of Nations now gives this heavy blow to a people which is being tortured by a powerful aggressor. Is there still an international morality? What remains now of European civilization?—*Nofrontier News Service.*

Special India Number of "Asia" Magazine

There are numerous illustrated English magazines in England and America. None of them, however, serves the same purpose as the *Asia* magazine of New York. It makes the Orient better known and correctly known to the world. While not excluding what the Western eye sees in the East, it attaches due importance to what orientals want to say about the parts of the world they live in. It is not exclusively devoted to any sphere of human activity. Religion, art, all cultural movements, descriptive ethnology, demography, travels, folk-lore, politics, sociology—in fact everything human that can be made interesting and informative to the general reader is to be found in its pages in some number or other. It does not at present exclude fiction altogether, but admits only the work of master minds like Tagore.

Its illustrations are not less attractive and artistic than those of ordinary pictorial magazines —perhaps they are more so. In addition they have an informative and educative value.

To the people of India it has this special usefulness that, while it studiously excludes 'propaganda,' it publishes articles on all Indian subjects, including politics, written from the Indian point of view with strict regard to facts and truth. It admits contributions from British imperialists also in relation to India. Almost every number of *Asia* contains some article or other relating to India.

The May number of this magazine is a special India number. It is a magnificent production. More than a dozen entries in its list of contents relate to India. They represent the views and work of Rabindranath Tagore, Mahatma Gandhi, Pandit Jawaharlal Nehru, Lord Linlithgow, Kevendra Satyarthi, Radhakamal Mukerjee, S. C. Guha-Thakurta, S. S. Pandikar, Sir Daniel M. Hamilton, Anup Singh, Swami Nikhilananda, Ananda K. Coomaraswamy, W. Norman Boown, Ramananda Chatterjee, and others. On the cover there is a beautiful drawing in colours, "Hindu Hands in the Dance," by Juanita C. Alexander. The number is profusely illustrated.

Mr. M. N. Roy at the U. P. Youth Conference

The presidential address of Mr. M. N. Roy at the United Provinces Youth Conference, which commenced its sittings at Sitapur on the 29th May, raises several important controversial issues which cannot be discussed in a brief note.

He said in the course of the address :

"I do not find the present political situation in the country very encouraging. It was pregnant with great possibilities. The victory at the polls could be the beginning of a new form of struggling—the struggle for the capture of power. Instead of travelling in the way indicated by the Faizpur resolution, the Congress is drifting towards neo-Constitutionalism. The rank and file of our movement must be puzzled by this unexpected turn of events. They expected to watch the wrecking of the unwanted constitution. But today we hear no more of wrecking. We find leaders defending the Government of India Act against the unconstitutional action of the Governors. Unless the British Imperialism is incredibly stupid, in a few months Congressmen will be in office carrying on "Constitutional Activities," or in plain words, working the Constitution for what it is worth, having for years denounced it as utterly worthless."

We have repeatedly expressed our opinion that no party ought to accept office or ought to have accepted office under the present constitution.

B. N. Railway Strike Controversy

Mr. R. F. Mudie, who was entrusted with the work of enquiring into Mr. Giri's complaints on behalf of the railway workers, has in effect dismissed them as inadmissible. His report is a very long one. In the course of an interview to the *United Press* of India Mr. Giri has said :

I desire to state that when the full official report of Mr. Mudie is published the Delegation that appeared before the Committee on behalf of the Union will reply in the fullest of details to the charges made by him in his report to the satisfaction of the public in this country, to whom we are answerable, as they are the virtual owners of this great railway undertaking.

In the meantime Mr. Giri has answered many of the charges made by Mr. Mudie. Mr. Giri concludes the interview as follows :

If Mr. Mudie is anxious to justify his charges and conclusion, let him appear before a strictly impartial tribunal consisting of equal number of representatives of the administration and workers with an impartial Chairman acceptable to both sides, as it is done in any civilized country and place the case of the administration and we on our part without any reserve place ours and abide by its decision, otherwise the public will have their own inferences to draw.

Mr. Mudie did more harm than good by his report in the matter of maintenance of good relations between the Union and the Railway Administration.—*United Press.*

PRINTED AND PUBLISHED BY MANIK CHANDRA DAS, PRABASI PRESS, CALCUTTA

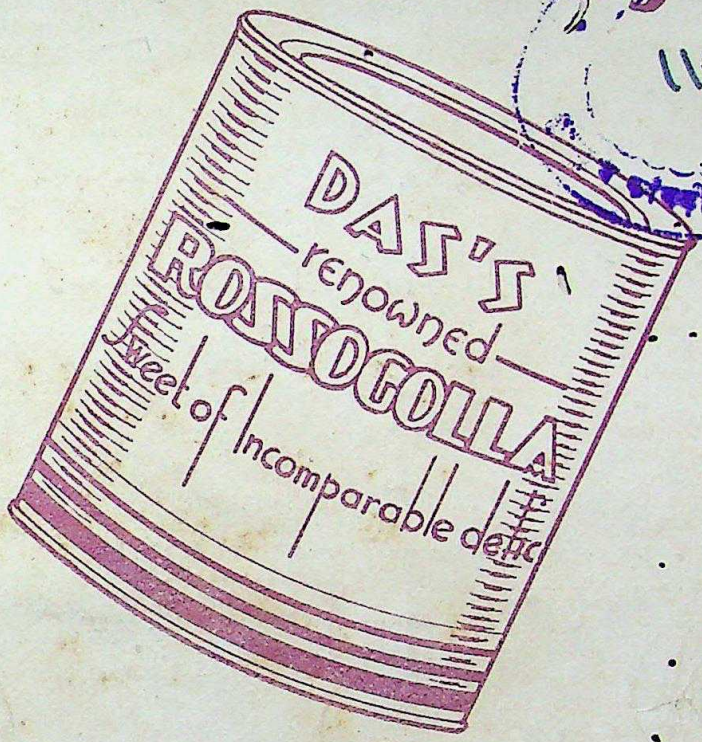
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Newest Delicacy

110857

A Real Treat



You and your friends will feel the same way about our delicious Rossogollas in vacuum sealed tins—they are the finest Indian sweets you have ever tasted. Our hygienic precautions are unsurpassed and the sweets remain perfect for months. Don't put it off—Send a tin to-day !

The name of the originator of vacuum packed Rossogollas is your guarantee of quality.

K. C. DAS

Confectioner

JORASANKO : Phone B.B 3584 + ESPLANADE East. Phone Cal. 2366

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

CALCUTTA

856 110 857

REGISTERED No. C. 47

Digitized by Arya Samaj Foundation Chennai and eGangotri

PRABASI PRESS

is equipped with Modern Machinery and a wide variety of types

76432

Can print BENGALI, SANSKRIT, ENGLISH and HINDI Books.

ARTISTIC COLOUR PRINTING A SPECIALITY

120/2, UPPER CIRCULAR ROAD, CALCUTTA

Phone : B. B. 3281

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKULA KANGRI LIBRARY
Accession No.
Class No.
Book No.
Date of Issue
Signature
Any Other

Checked
1989-2000

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri